CERTAINE SELECT CASES RESOLVED:

Specially tending to the comfort of *Beleevers*, in their chief and usuall Temptations:

1. The case of Desertion, *or, walking in Darkness*. } The { Cause. Remedies.
2. *How to discerne Answers to our Prayers.*
3. The Case resolved, *Whether after sound repentance a Child of God may fall into the same sinne.*
4. *How it is to be understood, that every* Beleever *bringeth forth all his* fruit *in* Christ.
5. *How to discerne our Growth in Grace.*

Heretofore all published in three Treatises,

1. *A Child of Light walking in Darkness.*
2. *Return of Prayers.*
3. *Tryall of Growth.*

And now re-printed, and newly put together. With other Divine Tractates.

By THO: GOODWIN, *B. D.*

LONDON,
Printed for *R. D.* and are to be sold by *Thomas Eglesfield* at the Brazen Serpent in *Pauls* Church-yard. 1651.

A CHILDE OF LIGHT VValking in Darkneſſe:

OR A TREATISE SHEWING

The *Cauſes*, by which } God leaves his
The *Caſes*, wherein } children to di-
The *Ends*, for which } ſtreſſe of con-
ſcience.

TOGETHER

With directions how to walke, ſo as to come forth of ſuch a condition.

With other OBSERVATIONS upon *Eſay* 50. 10. *and* 11. *verſes.*

By THO: GOODVVIN, B. D.

IOB 34. 29.

When he hideth his face, who can behold him?

HONORATISSIMO DOMINO,

ROBERTO,

DOMINO *BROOKE*,

BARONI *BROOKE DE*
BEAUCHAMP COURT,

HEROI

EXIMII ACVMINIS, SVMMI
CANDORIS, PIETATIS AC LITE-
RARUM CULTORI, FAUTORIQUE,
OPELLAM HANC,
LABORANTIS CONSCIENTIÆ
CONSOLATORIAM,
IN
PERPETUÆ OBSERVANTIÆ
TESTIMONIVM:

DO: DICO: CONSECRO.

THOMAS GOODVVIN.

To the Reader.

THat which drew these Sermons from me, next to thy good, was to right my selfe. They were first preached eight yeares since; and some notes thereof were (to say no more) dispersed into the hands of many, to my prejudice. They are here presented as they were preached, with little alteration or addition, in method, style, and matter: Onely to make up the Treatise more compleat, I entirely added, against the publishing thereof, that whole discourse about Satans part, and hand, in these desertions, beginning at Chap. 6. In handling which, I trust I have not at all incurred that severe increpation of the Apostle, against curious speculations about angels, of intruding into those things which I have not seen ground and warrant for in the word. Sure I am, I have endeavoured to follow the Schoole, in their Labyrinths herein, no further

then I found a Clue of Scripture, and right reaſon, clearely guiding and warranting my way: Without which, I account the waies of this old *and* winding Serpent, *in his communications to us, to be as* Solomon *ſpeakes,* Like the way of a Serpent upon a ſtone, hidden, *and paſt tracing, or finding out. And leſt any of the* weaker *readers, eſpecially thoſe in diſtreſſe, to whom more ſpeculative and doctrinall diſcourſes, though about things practicall, prove uſually tedious, and unpleaſing, ſhould in reading that peece be diſcouraged at the firſt: my advertiſement is, that (if they find that part of the way craggy, or tyreſome, which I hope they will not) they would divert out of it, and come in againe at Chap.* 11. *from whence to the end, they ſhall find what is more accommodate to their underſtanding, and conditions, and more practically ſpeaking to their diſtreſſe. The bleſſing of heaven goe with it.*

Tho: Goodwin.

Ja: Ball His Book

THE TABLE.

Part. 1.

A Paraphrase upon the words. Pag. 1
Chap. 1. The first and maine observation, That a child of God may walk in darknesse. pag. 4
§. What it is to walk in darknesse. ibid.
That thereby here is not meant,
1. In sinne. ibid.
2. In ignorance, ibid.
But in sorrow and discomfort,
1. And that not of outward afflictions onely. 5
2. But chiefly inward, from the want of the sense of Gods favour. ibid.
Proved by 3 Reasons. ibid.

Chap. 2. The particulars of that distresse as contained in those two phrases, Walking in darknesse: Having no light. 7
1 What the condition of such an one is. ibid.
§. 1. As expresst,
1. By having no light, ibid.
Light distinct from faith. ibid.
A threefold light added to faith to cause assurance. ibid.
1. The immediate light of Gods countenance. ibid.
Which a beleever may want. ibid.
Proved. 8
And how the want of it may stand with Gods love still continued, ibid. And with the reall influence of his grace. 9
2. The light of present graces. ibid.
Which he also may want. ibid.

916252

Or 3.

Or 3. *Light may be taken for the remembrance of* former graces, and *evidences.* 10
Which he may want. ibid.
The reason of both. ibid.
How grace may be exercised, and not discerned. 11
The reason. ibid.
§. 2. *What his condition is, as expressed by* walking in darkness.
1. *To be in doubt what will become of him.* ibid.
2. *Stumbling at all comforts.* 12
3. *Filled with terrours,* ibid.

Chap. 3. The *efficient* causes of this distresse: First, the *Spirit*: Whether he hath any hand therein, and how far. 13
The efficient causes of this distresse, three.
§. 1. The Spirit: *not the cause of doubting and despairing thoughts.* ibid.
§. 2. *Yet the* Spirit *hath some hand in the distresse.* 14
1. Privative, *by withdrawing his testimony.* ibid.
2. Positive, *in two things.* 15
1. *By representing God angry through immediate impressions of wrath on the conscience.* ibid.
2. *By shaking over us the threatnings of eternall wrath.* 16

Chap. 4. How *Satan* and our *hearts* encrease this darkness and distresse, by false conclusions from the *Spirits* work: illustrated by the like in the illumination of temporaries: The Spirits work in both compared. 17

Chap. 5. The second *efficient* cause of this darkness, *Our own Hearts:* The principles therein, which are the causes thereof. 21
§. 1. *By reason of our* weakness *as we are creatures.* ibid.
§. 2. *Of an innate* darkness, *as we are* sinful *creatures.* ibid.
§. 3. *Of* carnall reason, 22
Which as in men unregenerate doth reason for their bad estate; So in the regenerate against the goodnesse of their estates.

estates. 23
How potent and prevalent carnall reason is with us. 24
And how desperate an enemy unto faith, and the reason of it. 25
The great advantage carnall reason hath in time of desertion. 26
§. 4. *Of* corrupt affections *which joyne with carnall reason in this*: *as* jealousie, suspition, &c. 27
The rise of them, and of their working in the heart. 28
§. 5. *The* guilt *in our own* consciences *remaining in part defiled.* 29

Chap. 6. The third *efficient* cause, *Satan*: His speciall malice in this temptation, commission, accesse to, and advantage over us in this temptation, by reason of the darknesse in us. 31
Foure things in generall premised to explain Satans *working herein.* 32
§. 1. Satan *hath a speciall inclination to this kind of temptation* ibid.
The reasons. 33
§. 2. *God may and doth give up his child into Satans hands, and permit him thus to tempt him.* 34
Which permission is granted him, either
1. *At Satans own motion and request.* 35
2. *Upon the ordinance of excommunication.* ibid.
Or 3. *When that ordinance is neglected in case of some grosse sinne.* 36
Yet this permission is with difference from that giving up of wicked men to Satan. ibid.
§. 3. *How able Satan is to tempt.* ibid.
§. 4. *That the exercise of this his power is much from the darknesse in us.* 37
A double advantage that Satan hath over us in the exercise of his power in tempting us. 38
1. *Of more neer and intimate accesse to suggest inwardly to our spirits.* ibid.
2. *Of fit matter and fuell in our spirits to work upon.* 39

Chap. 7. More particularly, how *Satan* workes upon those *three principles* in us: first, *on carnall reason.* 40
§. 1. Satans *abilities to invent false reasonings.* ibid.
Encreased by so long a time of experience. ibid.
And his continuall exercise in this great controversie in all ages. 41
Which of all controversies is the most subtile and intricate. ibid.
§. 2. Satan *knows how to suit his false reasoning to all sorts of beleevers.* ibid.
The conditions of men are exceeding various, and so are capable of the severall sorts of temptations. 42
Satan fitly knowes how to apply his temptations unto those various conditions. 43
§. 3. Satan *is able indiscernibly to communicate the most spirituall false reasonings, and in such a manner as to make them take with us.* 44
1. *To suggest even the most subtill and abstracted reasonings about things spirituall.* ibid.
2. *To suggest them in such a manner as to deceive us.* 46
§. 4. *Satan is able to continue the dispute, and often to make replyes to answers made to his false reasonings.* 47

Chap. 8. That Satan is able to work upon that other corrupt principle in us [*Guilt of conscience*] both how far he is able to know matter by us, in objecting against us; as also to *set on*, and work upon the *guilt* and *erroneousnesse* of the *conscience.* 49
A difference between Satans sifting us in temptation, and the holy Ghosts searching us. 51
§. 1. *How Satan is an* accuser *by charging the guilt of sin upon the conscience.* 52
And works upon the injudiciousnesse of the conscience. 56
§. 2. *This quære discussed,* how Satan may know matter against us to accuse us of. ibid.
A caution premised, That it is Gods sole prerogative to know the heart. 57
3. *In generall, Satan might lay to our charge, though in particular*

particulnr he know little by us. p. 60
1. In that he knowes what corruptions are in all mens hearts he might by gueſſe object them to every one.
2. By caſting in a jealous thought from ſome one particular he knowes, he might ſet the heart awork to examine all the reſt.
2. More particularly.
1. He may know all that another man can know of us. ibid.
As all corporeall acts done by bodily ſubſtances. 61
2. He ſets himſelf to know what he can by us, by ſtudy and diligence. ibid.
3. Hee is or can bee privy to all our vocall confeſſions of our ſinnes to God. ibid.
4. He is or can be preſent at all times and places, and ſo can accuſe us. 62
1. Of all groſſe ſins outwardly committed. ibid.
2. Of neglect and deadneſſe in duties. ibid.
3. Of a mans boſome ſin. ibid.
5. From what he ſees outwardly, he can gueſſe at inward corruptions. ibid.
3. Waies. 63
6. He may further view the images in the fancy, and the paſſions; and perturbations of our affections in the body. ibid.
How notwithſtanding his knowledg falls ſhort of knowing the heart. ibid.
Chap. 9. How able Satan is to work upon that third principle; The paſſions, and corrupt affections: and bring home his falſe concluſions with terrours. 67
§. 1. That Satan can raiſe terrours. ibid.
A caution. 68
§. 2. That though he cannot immediately wound the conſcience: yet,
1. Hee can rake in thoſe wounds the Spirit hath made. 72
2. From the renewing the remembrance of thoſe terrours impreſſed by the Spirit, he can amaze the ſoul afreſh with feare of worſe. ibid
3. He can bring home all the threatnings made againſt hypocrites

pocrites, &c. ibid.
And 4. *When he goes about to doe this, he can excite the passions of* feare *and* trembling of Spirit. 74
Which when ſtirred, all ſuggeſtions ſtrike deeper into us. 75

Chap. 10. The concluſion: *Seaven advantages* in common, which *Satan* hath over us, in all theſe his dealings. 76
1. *That he can ſnggeſt* frequently *and* familiarly. ibid.
2. *That he can preſent his ſuggeſtions, and falſe reaſonings* together at once. ibid.
3. *That he holds and keeps the thoughts and intentions of the minde fixt to them.* 77
4. *That he ſets on all with an imperious affirmation.* ibid.
5. *That he backs them alſo with terrours, which is an argument to ſenſe.* 79
6. *That he ſnggeſts* undiſcerned. ibid.
7. *That we cannot avoid his ſuggeſting to us.* 80

Chap. 11. The ſecond *generall head*: The caſes wherein God leaves *his* unto darkneſſe. Firſt,
Three caſes extraordinary. ibid.
The caſes of two ſorts, ordinary,
extraordinary. ibid.
§. 1. 1. *Caſe extraordinary, out of Gods ſole prerogative.* ibid.
2. *Caſe, when God intends to make a man* wiſe, *and* able to comfort others. 82
3. *In caſe of abundance of revelations and comfort:* *Either,* 83
1. After *a man hath partooke of them.* 84
2. Before *God doth diſpenſe them.* ibid.

Chap. 12. The *caſes ordinary*, wherein *God* doth leave *his* in *darkneſſe.* 85
A generall rule premiſed. That God is exceeding various in theſe diſpenſations. ibid.
The caſes.
1. *In caſe of* carnall confidence, *which is either,* 87

1. *In trusting to false signes, together with true.* ibid.
2. *Putting too much confidence upon signes, with neglect of Christ.* ibid.
3. *Neglect of going to Christ for upholding of graces.* 88
2. *Case, For neglecting opportunities of spiritual comforts.* ibid.
3. *Case, for not exercising our graces.* ibid.
4. *In case of some grosse sinne.* 89. *Either*
1. *Against light.* ibid.
2. *Not throughly humbled for.* 90
3. *Though long since commited.* 93
The reason of all. ibid.
5. *In case of a stubborn spirit under outward afflictions.* 94
6. *Case. For deserting the truth when called to profess it* 95
7. *In case of unthankfulnesse for former spirituall* comforts *enjoyed.* 96

Chap. 13. The *third* generall *Head:* The *E N D S* for which God leaveth to *darknesse.* First, such as are drawne from God, and his faithfulnesse, &c. ibid.
1. *To shew Gods power and faithfulnesse in upholding, and raising up a mans spirit againe.* 97
§. 2. *The second end, to know the fellowship of Christs sufferings.* 98
§. 3. *To shew the different estate of Gods children here, and hereafter.* 99
§. 4. *To shew the spring of all spirituall comforts, and our dependence for them.* ibid.

Chap. 14. A second sort of *Ends* for the tryall and discovery of graces, especially of faith. 100
Especially for the tryall of faith. 102
1. *Of all graces God tryes faith the most.* ibid.
2. *Of all trials this of darknesse is the greatest for* 3. *reasons,* ibid.

Chap. 15. Sixe *Ends* more for the *encreasing* of severall *graces* and destroying of *corruptions.* 104
1. *To destroy corruption.* ibid.
2. *To humble.* ibid.
3. *To encrease assurance in the event.* ibid.
4. *The feare and obedience of God.* 105
5. *To pray more and more earnestly.* ibid.
6. *To prize the light of Gods countenance.* ibid.

Part. 2.

Vse 1. *TO those that* feare not God, *nor obey him, what* darknesse *reserved for such?* 107
Vse 2. *To those that are translated form darknesse into light, and yet never thus walkt in darknesse.* 109
To take notice of such a condition there is, which is useful, ibid.
1. *To prepare them against it, if it should afterwards befall them.* 110
2. *To be kept more in dependence upon God.* ibid.
3. *To learn not to censure others.* 111
4. *To feare God the more.* ibid.
5. *To be thankfull that God hath spared them.* ibid.
Vse 3. *To those that have beene in darknesse, and are now recovered out of it.* 112
1. *To be thankfull to God and Christ,* ibid.
2. *To pity others in that condition.* ibid.
3. *To declare what God hath done for them.* 113
And to give warning unto others. ibid.
4. *To take heed of such sins as may bring them into such a condition againe.* ibid.
Vse 4. *To such as feare God, and walk in darknesse.* ibid.
Two sorts *of such: some more* lightly *troubled, some more* deeply. 115

Ten directions for those who are more *deeply troubled, and meanes* to be used, how *to recover light* and *comfort.* 117
1. Direction. *To take heed of rash, impatient, and unbelieving speeches*

speeches and wishes. ibid.
2. Direction. *To make a* diligent search, *& examination.* 119
Two things to be searched into. ibid.
1. *What is the true cause which provokes God to leave them to this distresse.* 120
2. *What is the maine reasoning in the heart, that causeth this questioning of their estate.* 121
3. Direct. *To consider as indifferently, What may make for them, as against them.* 123
4. Direct. *To call to remembrance former evidences, & passages betwixt God and us.* 126
5. Direct. *To renew a mans faith and repentance.* 121
6. Direct. *To be resolute and peremptory in beleeving and turning to God, what ever may be the issue.* 123
7. Direct. Let him trust in the name of the Lord, 125
That the name of the Lord *is an al-sufficient prop, and stay for a mans faith to rest upon, when he sees nothing in himselfe.* ibid.
By the name of the Lord 2. *things are meant*
1. *Those* attributes *of* grace *and* mercy.
2. Christs righteousnesse. 126
Instances of those that have trusted in his Name alone. ibid.
Reasons 3. 128
How the Name of the Lord answers all objections. 129
8. Direct. *To* waite *upon God in the use of all meanes.* 134
9. Direct. *To seeke to God by* Prayer *most earnestly; together with* Pleas *and* arguments *to be used to God in prayer for recovery out of this condition.* 136
10. Direct. *Not to rest in* ease, *but alone in* healing. 145
Other observations out of the 10. verse.
Doct. 2. That though it may befall one that feares God to walk in darknesse, yet but a few. 150
Reasons three. 151
Vses three. 151 152
Doct. 3. That those few that walk in darknesse, Christ hath an especiall eye unto and care of. 152
Vses two. 153
Doct. 4. That when the children of God are under terrours, the

the most eminent grace that doth appear in them, is fearfulnesse to offend God, and willingnesse to obey him. 154
Explication of it. ibid.
Reason. ibid.
Vses two: 155

A Childe of *darknesse* walking in *light.* 157
By fire *and the light of it two things meant.* 156
1. *Their own righteousnesse.* ibid.
By sparkes, *what is meant.* 159
What by walking in the light of their fire. 160
Vse 1. *Examine what fire we offer to God.* ibid.
Vse 2. *Take heed of walking in the light of such fire* 162
2. *Outward comforts.* 163
Why fire is put for comfort. ibid.
Why outward comfort compared to fire of their own kindling, to earthly fire. ibid.
The comparison holds in 6. things. ibid.

FINIS.

A Child of *Light* walking In *Darkneſſe.*

ISAI: 50. 10, 11.

10. *Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.*

11. *Behold all ye that kindle a fire, that compaſſe your ſelves about with ſparks, walk in the light of your fire, and in the ſparks which ye have kindled; this ye ſhall have of my hand, ye ſhall lie down in ſorow.*

The words paraphraſed.

The Sum.

WE have in theſe words, A true *believer*, in his *worſt*; and *naturall* men, in their *beſt* condition, ſet forth together unto our view. And withall, the power of true *faith*, as it alone upholdeth him in the ſaddeſt *houre of darkneſſe* that can befall him: oppoſed unto, and compared with the *falſneſſe* of their preſumptuous *confidence*, in their greateſt *ſecurity*: Together with the differing *ſupports* of either; The one in verſ. 10. the other in verſ. 11.

Of the tenth Verſe.

2 Cor. 4. 6.

Firſt, take a true believer, who hath had the leaſt beam of the *light of the glory of God, which ſhines in the face of Chriſt*, let in upon his ſoul, and his heart, ſo taken with that ſight, as it became eternally divorced from all things here below, and reſolved to adventure all his future hopes of comfort, and happineſſe in the enjoyment of that *Light* of Gods countenance alone: Which, that he may enjoy, he *feareth* to offend *the Lord*, more then Hell; and endeavoureth as truly, *to obey the voice of his Servants*, as ever he deſires to attain unto that happineſſe. Think with your ſelves, what is the worſt thing, next to the eternall loſſe of God, really, and indeed, that can be ſup-

posed to befall this man? What worse, then to have that cranny, through which he first espied that beam, to be as it were, clean shut up, the *Light of Gods countenance* withdrawn, yea all *Light*, and appearance to him, of his own *graces*, withheld, and overclouded; The face of heaven so overcast with *Darkness*, that neither *Sun-light* nor *Star-light* appeareth to him: so as he *hath no light*: yea further, finds his soul beset, and besieged round with all the powers of Hell, and *darkness*, and the terrours of the Almighty shot into his soul: And, he thus quite left, *walking in this darkness*, is filled with strong fears and jealousies, that God is not *His God*; nay, questioning whether he *ever will be*; yea, apprehending by the wrath he feels, God, to be *become his enemy*. All this is set forth to us here, as the very estate of one *who feareth the Lord and obeys him*: and is comprehended in these words; *That walketh in darkness and hath no light*. You see him at his worst.

Psal. 77. 7.

In which forlorn condition, what is there to be found to relieve, and support this man? But only one thing; which is here held forth to him; *The name of the Lord*, for him to *trust*, and *stay himself upon*; Both that *Name* of God, *Exod.* 34. 6. *The Lord God, gracious and mercifull*, &c. and that *Name* of Christ, *which is called*, Ierem. 23. 6. *Jehovah our righteousnesse*. Both, or either of which, he, by the naked hand of *faith*, laying hold upon, may now make use of, as *of a staffe*, (as *David* compares it, *Psal.* 23. 4.) whilst he thus *Walks in darkness*, and *through the valley of the shadow of death*, safely to *trust*, and *stay himself upon*, so as in the end, to come forth, *to see Light in Gods Light for evermore*. You see likewise the prop of his soul in this condition.

Psal. 36. 9.

Of the 11. Ver.

On the contrary, let us *behold*, (as all are here called to do) the best and most secure of unregenerate men *encompassed* about with all means, and supports of confidence, and comfort; whether of Legall righteousnesse of their own, (which these Jews made boast of,) together with the addition of all worldly and outward comforts: both which the Prophet here compares to *Fire* and *sparks*, as preserving *Light* and comfort in them. As, 1 Let their lives, and naturall dispositions, abound with never so many *sparks* of legall righteousnesse, which *themselves*

ſelves have kindled: for ſo he compares all thoſe ſeverall acts and performances of naturall and acquired righteouſneſſe, ſtruck out, and educed from the powers of naturall principles, improved; which make a great blaze in a mans own opinion, and eſteem; which yet, not proceeding from the *Holy Ghoſt baptizing* them *as with fire*, and renewing them; nor from internall principles of regeneration, which Chriſt compares to *fire*, *Mark.* 9. *ult.* are all in Gods account, but as a *ſacrifice offered up with ſtrange fire*; which was forbidden, and are here ſaid to be of *their own kindling:* And ſuch were the *ſparks, in the light of which*, theſe *Jews walkt*, who went about *to eſtabliſh* Rom. 10. 3. *their owne righteouſneſſe*, and with confidence *truſted* therein, and not on *the name of the Lord.* And further, 2 Let theſe men be ſurrounded, and *encompaſſed* about with the greateſt ſplendor of worldly glory, and abound in all thoſe good things this world can afford them; (the comforts whereof *Solomon* in like manner compares to a *fire* of *Thorns*, and the pleaſures of it, to the *crackling* of thorns, as here to *ſparks:*) Eccleſ. 7. 6. and let them keep never ſo good fires to warm and cheer themſelves withall, lay on as much every day as ſhall even *encompaſſe* them about *with ſparks*; and in the *light*, and *confidence* of both theſe, let them *walk* for many years; deſpiſing that other poor believer, that feareth to be found in his own righteouſneſſe, and refuſeth to be comforted by any of theſe: yet, let them know, (ſaies Chriſt, who is brought in as the ſpeaker here,) that when they have thus *walkt* preſumptuouſly, and ſecurely, and even walkt themſelves *weary*; (as it is *Iſai.* 40. 13.) weary of all their own ways and pleaſures; (as they will be one day,) and then at their death-beds, think to lie down and reſt them: They *ſhall lie down* indeed, (ſaies Chriſt) and their bed ſhall be of my making, and providing: *this you ſhall have of my hand, you ſhall lie down*; but, *in a bed of ſorrow*, and deſpair: In which, they ſhall *lie down*, never to riſe again.

Chap. I.

The main propoſition, and ſubject of this diſcourſe, thence deduced; That a child of God may walk in darkneſſe. *That thereby diſtreſſe of conſcience, and deſertion in the want of aſſurance of juſtification, is meant, proved.*

The firſt and main obſervation: *That a child of God may walk in darkneſſe.*

THis to be the meaning of the words, will more fully appear in opening the ſeverall propoſitions to be delivered out of them; whereof the firſt and principally intended is this: *That one who truly fears God, and is obedient to him, may be in a condition of darkneſſe, and have no light; and he may walk many days and years in that condition.*

§. 1.

1. What it is *To walk in darkneſſe.*

And herein, further to explain the Text, and bottome this great point well upon it; and more particularly to diſcover, what the condition of a child of God, thus in darkneſſe, is, we will firſt enquire what is meant *by walking in darkneſſe* here in this place.

What is not meant here; 1. Not in ſin.

Micah 3. 11.

Firſt, *walking in darkneſſe* is taken in the 1 *John* 1. 6. for *living in ſin and ungodlineſſe:* in the commiſſion of known ſins, or omiſſion of known duties, going on in the *works of darkneſſe*. But ſo it is not to be taken here. For Chriſt would not have encouraged ſuch to truſt in God, *who is light*, and there can be *no fellowſhip between him and ſuch darkneſſe*; as the Apoſtle tels us: Nay, the *Holy Ghoſt* reproves ſuch, as do *lean on the Lord*, and yet *tranſgreſſe*; and beſides, the Text ſpeaks of ſuch, who for their preſent condition, *fear God*, and are *obedient* to him, which if they thus walkt in darkneſſe, they could not be ſaid to do.

2. Not in ignorance.

Prov. 19. 2.

Neither, ſecondly, is it to be meant of *walking in ignorance*, as *John* 12. 35. it is taken. For, one that *hath no light* in that ſenſe, can never truly fear God, nor obey him; the *heart that wanteth knowledge is not good*, ſaies *Solomon*; and ſo to walk in darkneſſe, is accompanied with *walking in vanity of mind*, *Epheſ.* 4. 18.

3. But in ſorow and diſcomfort. Eccleſ. 11. 7.

But thirdly, he means it *of diſcomfiture and ſorow*. As often, we find in Scripture, *darkneſſe* to be taken: as *Eccleſ.* 5. 17. As on the contrary, *Light*, becauſe it is *ſo pleaſant a thing to behold*, is put for comfort. And that ſo it is taken here, is evident by,

by that which is oppoſed in the next verſe, *Walk ye in your light, yet, ye ſhall lie down in ſorow.*

But fourthly, of what kind of *ſorow*, and for what? Whether from outward afflictions, or inward diſtreſſe of mind and conſcience; or (to uſe *Solomons* diſtinction) whether by reaſon of *mans* ordinary *infirmities*, or of a *wounded ſpirit*? that is yet in queſtion. 4.

And firſt, it is not to be reſtrained to outward afflictions only, which are called *mans infirmities*, as *being common to man*; which ariſe from things of this world, or from the men of the world; though to *walk in darkneſſe* is ſo taken, *Eſai.* 59. 9. and I will not exclude it here. For, in them alſo, a mans beſt ſupport, is *to truſt in God*; and it is the ſafeſt way to interpret Scriptures in the largeſt ſenſe which the words and coherence will bear. But yet that cannot be the only, or principall meaning of it: for beſides what is further to be ſaid to the contrary, he addes withall, *and hath no light*, that is, no comfort: Now as Philoſophers ſay, *non dantur puræ tenebræ*, there is no pure darkneſſe without ſome mixture of light: ſo we may ſay, there is not *meer* or *utter darkneſſe* cauſed *by outward afflictions*, no outward affliction can ſo univerſally environ the mind, as to ſhut up all the cranies of it, ſo that a man ſhould have no light. And beſides, Gods people when they walk in the greateſt outward darkneſſe, may have, yea, often uſe to have moſt light in their ſpirits. But here is ſuch an eſtate ſpoken of, *ſuch a darkneſſe* as hath *no light in it.* 1. And that not of outward afflictions only.

Therefore ſecondly, it is principally to be underſtood, of the *want of inward comfort in their ſpirits*; from ſomething that is between God and them; and ſo meant of that darkneſſe and terrours, which accompany the want of the ſenſe of Gods favour. And ſo *darkneſſe* is elſewhere taken, for *inward affliction* of ſpirit, and mind, and want of light, in point of aſſurance, that God is a mans God, and of the pardon of a mans ſins; ſo *Pſal.* 88. 6. *Heman* uſeth this word to expreſſe his diſtreſſe; and the reaſons why it is thus to be underſtood, here, are; 2. But chiefly inward, from the want of the ſenſe of Gods favour.

Firſt, becauſe the remedy here preſcribed is *faith*; to *ſtay himſelf* upon God, and that as upon *His God*; he puts in *His God*, emphatically; becauſe that is the point he is troubled about, Proved by 3. reaſons. *The firſt.*

bout, and concerning which he is in darkneſſe, and of which he would have ſuch an one to be perſwaded: and that is it, which faith, which is propounded here as the remedy, doth in the firſt place and principally look unto, as its primary aime and object.

The ſecond. Secondly, in the foregoing verſes he had ſpoken of *Juſtification*, whereby God pardons our ſins, and accepts our perſons: The Prophet or Chriſt in the perſon of his elect, (as ſome) having expreſſed his aſſurance of this: *God is near that juſtifies me, who ſhall condemn?* Which words the Apoſtle *Rom.* 8. 32, 33. doth alleadge in the point of *juſtification*, and to expreſſe the triumphing aſſurance of it; and applies them in the name and perſon of true believers too: But becauſe there might be ſome poor ſouls, who though truly *fearing God*, yet might want this aſſurance; and upon the hearing of this might be the more troubled, becauſe not able to expreſſe that confidence which he did: therefore he adds, *who is among you that feareth the Lord, and walketh in darkneſſe, &c.* as if he ſhould have ſaid to ſuch, though you want the comfortable ſenſe and aſſurance of this, yet be not diſcouraged; but do you exerciſe faith, go out of your ſelves, rely upon Chriſt and that mercy which is to be found in God: you may fear God and want it; and you are to truſt in God in the want of it.

The third. Thirdly, theſe words have a relation alſo to the fourth verſe, where he ſaies, (as that God had given him this aſſurance of his own juſtification, for his own particular comfort in thoſe immediately foregoing verſes to the Text, ſo there,) that God had alſo given him the *tongue of the learned, to miniſter a Word of comfort in ſeaſon, to him that is weary and heavy laden*: and thereupon in this verſe, he accordingly ſhews the bleſſed condition of ſuch perſons as are *moſt weary* through long walking in darkneſſe; and withall he diſcovereth to them, the way of getting out of this darkneſſe, and recovering comfort again: And in all the word of God, there is not a more comfortable and ſeaſonable word to one in ſuch a condition, to be found. all which argues, it is ſpoken of inward darkneſſe, and trouble of ſpirit, and that in point of applying juſtification, and *God* to be a mans *God*.

CHAP.

Chap. II.

The particulars of the diſtreſſe, contained in theſe two phraſes: Walking in Darkneſſe; Having no Light.

THe ſecond thing to be enquired into is, *What is the condition* of ſuch an one who is thus *in darkneſſe*, and who *hath no light?* Which I will ſo far diſcover, as the phraſes uſed here will give light into, by the help of other Scriptures.

What is His condition whileſt he *walks in darkneſſe, &c.*

§. 1.

Firſt, he is ſaid to *have no light: Light*, ſaith the Apoſtle, *Epheſ.* 5. 13. *is that whereby things are made manifeſt*; that is, to the ſenſe of ſight, to which light properly belongs: and as *light*, and *faith*, are here ſevered as you ſee; ſo *ſight* alſo is in 2 *Cor.* 5. 7. diſtinguiſhed from *faith*, which is the *evidence of things* abſent and *not ſeen*: when therefore, here he ſaies, he hath no *light*, the meaning is, he wants all preſent ſenſible teſtimonies of Gods favour to him; he ſees nothing that may give ſenſible preſent witneſſe of it to him: Gods favour, and his own graces, and all the ſenſible tokens and evidences thereof, which are apprehended by ſpirituall ſight, are become all as *abſent things*, as if they were not, or never had been; that light which ordinarily diſcovers theſe as preſent, he is clean deprived of.

as expreſt, 1. By *having no light.*

Heb. 11. 1.

Light diſtinct from faith.

To underſtand this, we muſt know, that God to help our *faith* (which, as I ſaid before, is diſtinguiſht from *ſight*, as we now ſpeak of it) vouchſafeth a *threefold light* to his people, to adde *aſſurance* and *joy to their faith*; which is to faith, as a back of ſteel to a bow, to ſtrengthen it, and made to be taken off, or put on to it at Gods good pleaſure.

A threefold light added to faith to cauſe aſſurance.

Firſt, the *immediate light of his countenance*, which is a clear evident beam and revelation of Gods favour, immediately teſtifying that we are his, which is called the *ſealing of the Spirit*, received *after believing*, *Epheſ.* 1. 13. which *David* deſired, and rejoiced in more then in all worldly things. *Lord lift up the light of thy countenance*: in which, more or leſſe, in ſome glimpſes of it ſome of Gods people have the priviledge to walk with joy, from day to day: *Pſal.* 89. 15. *They ſhall walk in the light of thy countenance, in thy name ſhall they rejoyce all day.* And this is here utterly withdrawn: and it may thus come to paſſe; that the

1. The immediate light of Gods countenance:

Pſal. 4. 6.

which he may want,

the ſoul in regard of any ſenſe or ſight of this, may be left in that caſe that *Saul* really was left in: 1 *Sam.* 28. 15. *God is departed from me, and anſwers me not, neither by Prophets, nor by dreams:* though with this difference, that God was really departed from *Saul*, but to theſe, but in their own apprehenſions: yet ſo, as for ought they can ſee of him, God is departed clean from them; anſwers them neither by prayer, nor by word, nor by conference; they cannot get one good look from him: Such was *Jonahs* caſe, *I am caſt out of thy ſight*, that is, he could not get a ſight of him; not one ſmile, not one glaunce or caſt of his countenance, not a beam of comfort, and ſo thought himſelfe caſt out. And ſo he dealt with *David* often, and ſometimes a long time together, *Pſal.* 13. 1, *How long wilt thou hide thy face from me?* and *Pſal.* 89. 46. *How long, &c.* even ſo long as *David* puts God in remembrance, and pleads how *ſhort a time* in all he *had to live*, and complains, how in much of that time his face had been hid from him, *verſ.* 47. And the like was *Hemans* caſe, and this alſo long, even from *his youth up*, *Pſal.*88. 14,15. So from *Job*, yea, and from Chriſt himſelf; *My God, my God, why haſt thou forſaken me?*

Proved. Jonah 2.4.

Job 13. 24.

Queſt. And how the want of it may ſtand with

But concerning this, you will ask, How can *this dealing* of his ſtand with his *everlaſting love*, continued notwithſtanding to the ſoul, that he ſhould deal ſo with one he loves; but eſpecially how it may ſtand with the *reall influence* of his *grace*, powerfully enabling the ſoul all that while to go on *to fear and obey him?*

Anſw. Gods love ſtill continued,

For the firſt, it may ſtand *with his everlaſting love*, and *God* may be *his God* ſtill, as the Text tels us: ſo, *Eſa.* 54. 8. *For a moment, I have hid my face, but with everlaſting kindneſſe will I have mercy on thee.* It is but *hiding his face*, and concealing his love as *David* concealed his love from *Abſalom*, when his bowels yearned towards him: and God takes the liberty that other fathers have, to ſhut his children out of his preſence, when he is angry: and it is but *for a moment*; that is, in compariſon of *eternity*; though happily it ſhould be thus with him during a mans whole life; and he therefore takes liberty to do it, becauſe he hath ſuch an eternity of time, to reveal his kindneſſe

neſſe in; time enough for kiſſes and embraces, and to pour forth his love in.

And for the ſecond, the *reall* gracious *influences*, and effects of his favour may be continued, upholding, ſtrengthning, and carying on the ſoul, ſtill to *obey* and *fear him*, whileſt he yet conceals his favour. For, when Chriſt complained, *My God, my God, why haſt thou forſaken me?* (when, as great an eclipſe in regard of the light of Gods countenance was upon his ſpirit, as was upon the earth) yet he never more obeyed God; was never ſtronglier ſupported then at that time, for then he was *obeying to the death*. Like as we ſee, that when the Sun is eclipſed, though the earth wants the *light* of it, yet not the *influence* thereof; for the metals which are engendred in the bottome of the earth are concocted by the Sun; ſo as though the light of the Sun comes not to them, yet the influence and vertue of it doth, and altereth and changeth them: So doth Gods favour viſit mens hearts in the power, heat, and vigorous influence of his grace; when the light and comfort of it doth not; but is intercluded.

2. and with the reall influence of grace.

Deus ſe communicat, vel qua beatus; vel qua ſanctus; qua beatus, gaudium & gloriam; qua ſanctus, gratiam: Vtrumque voluntariè, ideoque non utrũque ſimul neceſſario.

The ſecond *light* which God vouchſafeth his people ordinarily to help and eke out their faith, is the *ſight* and comfort *of their owne graces*, unto which ſo many promiſes belong; as, of their love to his people, fear of his name, deſire to obey him. So that often when the *Sun* is ſet, yet *Star-light* appears; that is, though that other the immediate preſence and evidence of his favour ſhines not on the ſoul, yet his graces therein appear, as tokens of that his love: ſo as the ſoul knows that there is a Sun ſtill, that gives light to theſe Stars, though it ſees it not; as in the night, we know that there is a Sun in another *Horizon*, becauſe the Stars, we ſee, have their light from it; and we are ſure that it will ariſe again to us.

2. *Light* is of preſent graces;

Now a ſoul that hath true grace in it, and goes on to obey God, may alſo want light to ſee theſe his graces, and look upon his own heart as empty of all. And as they in the ſtorm, *Acts* 27. 20. ſo he, in temptation may come to *have neither Sun-light, nor Star-light; no light*, as in the Text. Thus *Eſay* 63. 17. the Church there complains that God had *hardned them from his fear*: they were afraid, feeling their hearts ſo

which he alſo may want.

hard, that the fear of God was wanting: which yet was there, for they complain of the want of it.

3. Light may be taken for the remembrance of former graces and evidences;

But yet thirdly, though he want the present light of Gods countenance, and the sight of present grace; yet he may have a comfortable *remembrance* of what once afore he had, still left; and so long is not utterly left in darkness. Therefore further know, that the state of one that fears God and obeys him, may be such, as he may have no *comfortable light* or *remembrance of what grace, &c. formerly he had*, 2 *Pet.* 1.9. One that hath true grace in him, only lacks the exercise of them, (for I take it, that place is to be understood of a regenerate man, because *he was purged from sin:*) and is now said to *lack grace*, because he doth *not use it*; for *idem est non habere, & non uti*; a man is said not to have that which he doth not *use*, when he ought to use it, (especially in things whose worth lies wholly in use and imployment) for it is as good as if he had it not) now, such a man may fall into such a *blindness*, that he *cannot see afar off*, and so *forgets* his former assurance, *that he was purged from his old sins*. Yea, it may be, calls all into question. Thus *David* in the 30. *Psal.* 6, 7. though his heart was but even now, a little afore, *full of joy*, and assurance of Gods favour: yet God did but *hide his face*, and all was gone, *I was troubled*, (saies he) he was thus blind, and could not see what was but a little past him, as it is with men in a mist.

which he may want.

The reason of both.

And the reason of these two last assertions is as evident as the experience thereof. For *graces* in us *shine*, but *with a borrowed light*, as the Stars do, with a light borrowed from the Sun. So that, unless God will shine secretly, and give light to thy graces, and irradiate them, thy graces will not appear to comfort thee, nor be at all a witness of Gods favour to assure thee. For *our spirit*, that is, our graces, never witness alone; but if Gods Spirit joyneth not in testimony therewith, it is silent: *The Spirit of God witnesseth with our spirits*, *Rom.* 8. 16. Now therefore, when God hath withdrawn his testimony, then the testimony of our hearts, and of our own graces hath no force in it.

Quest. But you will say, Can a man have the exercise of grace and not know it? Fear God, &c. and not discern it?

Yes:

Yes: and ſome graces may then be as much exerciſed in the heart, as at any other time. He may fear God as truly, and as much as ever, and yet this fear have no light in it to diſcover it ſelf to him: it may be in the heart, in *eſſe & operari*, when not in *cognoſci*: it may have a being and a working there, when not in thy apprehenſion. *Anſw.* How grace may be exerciſed, when not diſcerned.

The reaſon is, becauſe as the influence of Gods favour may be really in the heart, when the ſenſe, ſight, and light of it is withdrawn; (as was ſaid before) ſo the power of grace may in like manner be in the heart, when the light and comfort thereof is wanting. And although it is true, that every man having the power of reflecting upon his own actions, can diſcern what thoughts are in him, and what affections; and can tell for the matter of them, what he thinks on, that he puts his truſt, and that he is grieved, &c. But yet ſo, as he may ſtill queſtion whether thoſe thoughts be acts of true and unfeigned faith, and whether thoſe affections of ſorrow for ſin, &c. be ſanctified affections, holy, and genuine, and ſpirituall affections. And the reaſon of the difference is, becauſe though the naturall *ſpirit, which is in a man, knows the things of a man*, as the Apoſtle hath it, 1 *Cor.* 2. 11. that is, his own thoughts, &c. underſtanding them *phyſically*, as they are acts *of a man*: yet, what is the true goodneſſe of them *morally*; in diſcerning This, the *ſpirit of a man is deceitfull*, and *cannot know it*, without the ſupernaturall light of the Spirit of God: who as he is the giver and actor of that grace in us; ſo *is given of God that we might know the things which are given us of God:* 1 Cor. 2. 8, 12. *Light is ſowen for the righteous, and joy for the upright*, ſaies the *Pſalmiſt*, Grace and the exerciſe of it is the ſeed, which they continually ſcatter; but light and joy is the crop that is to be reaped. The ſeed often lies hid long, though it will come up in the end. Thus light or joy may be ſevered from grace; and the comfort of it, from the power of it. *The reaſon.* Jerem. 7.

§. 2.

2. What his condition is, as expreſt by *walking in darkneſſe.*

Secondly, let us further conſider the other phraſe; and what is intimated thereby, to be his condition, when (as it is ſaid) he *walks in darkneſſe*.

1. To be in doubt what will become of him.

Firſt, to *walk in darkneſſe*, implies to be *in doubt whither to go*: ſo *John* 12. 35. *He that walks in darkneſſe knows not whither*

ther he goes. And thus the ſoul of one that fears God, may be filled with doubts, whether God will ever be mercifull to him yea or no, and not know what God means to do with him, whether he ſhall go to Heaven or Hell. *Pſal.* 77.7, 8, 9. *Will the Lord be mercifull?* which ſpeeches are ſpoken doubtingly: for *v.* 10. he ſaies, *this was his infirmity*, to call this into queſtion. So *Heman*, *Pſal.* 88. 5, 6, 11, 12. He thought himſelf as one that was in hell; *Free among the dead*, that is, as one admitted into the company of them there: *v.* 5. *free* of that company, as you uſe to ſay, and of the number of thoſe *whom God no more remembred*: in ſuch *darkneſſe* was he, *v.* 6: And to raiſe him out of that condition, was a thing he doubted whether God would ever do, *v.* 10, 11, 12. *Wilt thou ſhew wonders to the dead? ſhall thy wonders be declared in the grave?* that is, did God ever ſhew mercy to one that was in the ſame ſtate that they in hell are in, which is my ſtate now: yea, ſo, as to be out of hope: So *Lam.* 3. 18. *My hope is periſhed from the Lord.*

2. Stumbling at all comforts.

Secondly, thoſe *in darkneſſe* are apt to *ſtumble at every thing.* So *Eſa.* 59. 10. One effect of darkneſſe, mentioned there, is to *ſtumble at noon day.* So take a ſoul that is left in darkneſſe, and it will ſtumble at all it hears out of the word, either in conference, or at Sermons; all it reads, all promiſes it meets with, it is more diſcouraged by them: Oh, think they, that there ſhould be ſuch glorious promiſes, and not belong to us! Such an one miſapplies and miſinterprets all Gods dealings, and the Scriptures againſt himſelf; and *refuſeth comfort*: as *Pſal.* 77.2. Yea, and as at the third verſe, when he *remembers God, he is troubled.*

3. Filled with terrors.

Pſal. 88. 15.

Thirdly, *darkneſſe* is exceeding terrible and full of horrour. When children are in the dark, they think they ſee fearfull ſights; it is therefore called the *Horror of darkneſſe*, *Gen.* 15. 12. So his ſoul here may be filled with fears, and terrors from Gods wrath, and of Gods being an enemy to him. *Heman* was almoſt *diſtracted* and *out of his wits with terrors.* So the Church thought, *Lam.* 3. Yea, and concluded it for certain, that God was her enemy: *Surely he is turned againſt me*, *v.* 3.

CHAP.

Chap. III.

The efficient cauſes of this diſtreſſe: Firſt, the Spirit; *whether he hath any hand therein, and how far.*

HAving thus explicated and proved this, that this doth, and may befall one who truly fears the Lord: for the more full clearing of it, I will further ſhew,

First, the *efficient cauſes*. 1.
Secondly, the *caſes* wherein. 2.
Thirdly, the *ends*, for which God leaves his children in ſuch diſtreſſes. 3.

First, for the efficient cauſes of this ſo wofull, deſperate, dark condition of Gods child: they are three which have a hand in it. The efficient cauſes of this diſtreſſe, 3.

First, Gods Spirit. 1.
Secondly, a mans own guilty and fearfull heart. 2.
Thirdly, Satan. 3.

First, for Gods Spirit: Although he hath a hand in ſome part of this diſquietneſſe; yet we muſt take heed how we put upon him any of thoſe doubts, and deſperate fears and concluſions, whereby the child of God calls his ſtate into queſtion. For the Spirit is not the direct efficient, or poſitive cauſe of them. §. 1. 1. The Spirit,

And to this end we may conſider that known place: *Rom.* 8. 16. *Ye have not received the ſpirit of bondage to fear again, but the ſpirit of adoption*; the right underſtanding of which, will alſo prevent an objection: For ſome have alledged this place, as if the child of God after he had once the Spirit, ſealing adoption to him, could never after fall into apprehenſion of bondage, that is, into fears of eternall damnation any more, or of being *bound over* for Hell; and that this can befall him but once, and that at his firſt converſion. not the cauſe of doubtfull and deſpairing thoughts;

But if we mark the words well, the Apoſtle affirmeth not, that fears of bondage can never befall Gods child again, but his ſcope is to ſhew, that the *Spirit* which we have received, having been once become the *Spirit of adoption*, *that Spirit* is never after again the *ſpirit of bondage* to us, nor the cauſe of ſuch fears; indeed at firſt converſion, and before he did witneſſe

neſſe adoption, he then revealed our eſtates to us, to be an eſtate of bondage; which he then doth in love, to drive us out of it; and then indeed he was *a ſpirit of bondage*; to which he hath reference, when he ſaies *to fear again*, becauſe he was once ſuch to them, and ſuch the *Holy Ghoſt* then might be, and then witneſſe to them that their eſtates were damnable: for then it was a truth, in that they had lived in an eſtate of bondage, whereunto damnation was immediately due; and had they died in it, had certainly fallen upon them: But when once by making a man a Son, He hath become the *ſpirit of adoption* to him, then if ever He ſhould put him into ſuch apprehenſions, and fears again, He ſhould witneſſe an untruth. Therefore, for the comfort of them and all believers, he tels them, that he never croſſeth nor reverſeth his teſtimony of adoption, but his office is to be ready as a witneſſe to ſeal to it. But yet, though the *Judge* doth not condemn any more, yet the *Jaylor* may trouble and affright us, and our own *hearts* may condemn us; God may give Satan leave to caſt us into priſon, to clap bolts upon us again, and to become a lying *Spirit of bondage* to us, as he became a lying ſpirit in the mouths of *Ahabs* Prophets: and he may give up our hearts to be fettered with *the cords of our own ſins*, and to be enſnared with its own inventions, and fears, and jealouſies.

but our own hearts and Satan.

1 John 3. 12.

Prov. 5. 22.

§. 2. Yet the Spirit hath ſome hand in the diſtreſſe.

For a more diſtinct underſtanding of this, to manifeſt how it comes to paſſe, that all this befals Gods child; I will ſhew how far the Holy Ghoſt proceedeth in it, and puts forth his hand towards it; and what Satans work is, where he ſtrikes in, and our own hearts, to work further, and deeper diſtreſſe, then the Holy Ghoſt by himſelf alone intended. For unto theſe three ſeverall hands is the whole to be aſcribed: and the works of Gods Spirit, and his concurrence therein, carefully to be ſevered from Satans: as light from darkneſſe at the firſt.

Thus far then the Spirit of God may concur in this darkneſſe that befals his child.

1. Privatively, to withdraw his teſtimony.

1. *Privatively*: He may ſuſpend his teſtimony, and the execution of his office of *witneſſing adoption*; he may withdraw his comfortable preſence, and *hide himſelf for a moment*, and conceal

conceal his love, as other Fathers will ſometimes do; As *David* did, when yet his heart was towards *Abſalom*: He may not admit him to ſee his face, he may ſhut a Son out of doors, when yet he doth not caſt him off: He *may retain their ſins*, (as Chriſts expreſſion is) that is, call in the Patent of his pardon which he had paſſed under his hand and ſeal, *in earth*, that is, in their own conſciences; take it out of their hands and cuſtody, and call for it home again into the Pardon office in *Heaven*, and there keep it. And alſo when Satan comes and gives in a falſe witneſſe, and evidence, and our own hearts thereupon likewiſe condemn us, the Holy Ghoſt may ſtand by (as it were) ſilent, and ſay nothing to the contrary, but forbear to contradict Satan by any loud teſtimony, or ſecret rebuking him, as he doth at other times: as *Zach.* 3. 1, 2.

John 20. 23.

Mat. 18. 18.

2. *Poſitively*: He may further proceed:

2. Poſitive, in 2. things.

1. To reveal and repreſent God as angry with his child, for ſuch and ſuch ſins formerly committed, and make him ſenſible thereof; not barely by concealing his love, but by making impreſſions of his wrath upon his conſcience immediately, and not by outward croſſes only. Thus *Eſay* 57. 17, 18. God not only *hid himſelf and was wroth*, that is, expreſſed his wrath by hiding himſelf; *but I ſmote him and was wroth*: and *verſ.* 16. he *contended* and *was wroth*, that is, *fought againſt him as an enemy*, as *Eſay* 63. 10. and this with his wrath upon his ſpirit; for it follows, that the *ſpirit* was ready to fail, and the ſoul, which he had made; ſo as it was the *ſpirit* which was the White God ſhot at and wounded, and that ſo deep, that it was ready to fail and come to nothing; which *Solomon* cals by way of diſtinction *a wounded ſpirit*, which *who can bear?* and differenceth it from all other afflictions upon the outward man, which ſtrike the ſpirit but through the clothes of the body mediately; for ſaies he, *The ſpirit of a man will ſuſtain his infirmity*: that is, all ſuch outward afflictions wherein it ſuffers but by way of ſympathy, and compaſſion; but when the ſpirit it ſelf is laid bare and naked, and wounded immediately by Gods wrath, (which onely can reach it, and wound it,) *Who can beare this?* Thus towards *Heman*, God did not onely

1. To repreſent God angry by immediate expreſſion of wrath on the conſcience.

18 17

hide

hide his face from him, Pſal. 88. v. 14. but *His fierce wrath went over him*, and *thy terrours* (ſaies he) *cut me off*, v. 16. not *wounded* him only, but even *cut him off*: and ſuch impreſſions of immediate wrath, as expreſſions and effects of Gods anger, the Holy Ghoſt may make upon the ſpirit of his child: for it is a truth that God is angry and wroth with them when they ſin; which anger he may make known, not only by dumb ſignes in outward croſſes and effects; but by an immediate witneſſing, and plain and expreſſe ſpeaking ſo much to their conſciences, and making them to feel ſo much, by ſcalding drops of his hot diſpleaſure let fall thereon; And as other Fathers ſhew their anger by whipping the bodies of their children (upon this ground, as ſaies the Apoſtle) becauſe they are the *Fathers of our fleſh*: *Heb.* 12. 9. So, for the like reaſon may God ſhew his anger, and chaſtiſe his children by laſhing their ſpirits: For he is the *father of our ſpirits*, as he ſpeaks in the ſame place. And likewiſe our ſpirits, and the very *bones and marrow of them do lie open and naked to him, with whom we have to do, and his* Word and ſpirit being *quick and powerfull, and ſharper then any two-edged ſword*, are able *to divide*, and cut even to the *bones and marrow*; as the ſame Author ſpeaks. Yet withall, ſo as when he expreſſeth his wrath thus upon their conſciences; he doth not witneſſe, that this is an eternall wrath which he hath conceived againſt them; for it is but a temporary diſpleaſure, *It is but for a moment*, as *Eſay* ſpeaks; the indignation of a Father; nor is it a wrath which revenging juſtice hath ſtirred in him, but *Fatherly affection*. And though the Spirit tels them that God is diſpleaſed, yet never that they are accurſed; that is a falſe collection made out of it.

Heb. 4. 12, 13.

Heb. 12. 6.

2. By ſhaking over him the threatnings of eternall wrath.

Yet 2. The Holy Ghoſt may proceed yet farther herein; ſo far as to bring forth, and ſhew him, and ſhake over him the rod of his eternall wrath, eſpecially when he hath provoked Chriſt by preſumptuous ſins already; and to prevent his going on frowardly in the way of his heart. And this, both 1 by preſenting to them, and ſetting on all thoſe threatnings, which do hypothetically and conditionally threaten, even to believers, eternall damnation: ſuch as that which we find, *Rom.* 8. 13: *If ye live after the fleſh, ye* (even you believers) *ſhall die*: for there

there is a truth in all ſuch threatnings, ſo conditionally propounded, which reacheth Gods deareſt children, under a condition, and with relation to going on in ſin: to ſtop him and prevent him in which, when he is a going on frowardly in the way of his heart, the holy Spirit may bring home ſuch threatnings to him, with reſpect to ſuch a courſe as he is entring into, and accordingly ſtir up the fear of that damnation thus threatned, if he ſhould go on in thoſe ſins he hath begun to commit: But to apply threatnings of eternall damnation ſimply to his perſon, as that thou ſhalt die eternally; this the Holy Ghoſt doth not ſpeak to the heart of a believer, when he is a believer. And again alſo the Holy Ghoſt may repreſent to him, and mind him of all thoſe examples of men in whom for their going on in ſin, *his ſoul hath had no pleaſure*; and of Heb. 10. uk. Gods dealings with them: As how he ſware againſt many of the *Iſraelites*, for their provocations of him, *that they ſhould never enter into his reſt*; and how he rejected *Eſau* for the deſpiſall of his birthright; and all this with this end, to ſtartle and awaken him; and with this intimation, that for ſuch and ſuch ſins, God might in like manner deal with him. For, theſe, and the like examples, doth the Spirit of God ſet before the believing Hebrews: *Heb. chap.* 3. and *chap.* 12. and the believing Corinthians: 1 *Cor.* 10. from the 5. *v.* to the 13. to keep them in fearfulneſſe to offend: But to apply any ſuch examples abſolutely unto them: ſo as to ſay, thus God intends to do with thee, for ſuch and ſuch ſins paſt, and that God will never be mercifull; This the Holy Ghoſt doth not ſpeak to a believers heart.

Chap. IV.

How Satan and our hearts increaſe this darkneſſe *by falſe concluſions from the Spirits worke, illuſtrated by the like in the illumination of Temporaries. The Spirits work in both compared.*

From which work of the Spirit Satan and our hearts make falſe concluſions.

And now the Spirit of God having proceeded thus far himſelf in cauſing ſuch darkneſſe, and terrors of conſcience in them that fear him; *Satan* and their *own hearts* (unto which he

he may and doth often further alſo leave them) may take occaſion from theſe diſpenſations of the Holy Ghoſt, (which are all holy, righteous and true) to draw forth falſe and fearfull concluſions againſt themſelves, and their eſtates, and ſtart amazing doubts, and fears of their utter want of Grace, and lying under the curſe, and threatnings of eternall wrath at the preſent; yea and further, of eternall rejection for the future, and that God will never be merciſull; and ſo lay them lower, and caſt them into a further darkneſſe and bondage then the Holy Ghoſt was cauſe of or intended: Miſinterpreting and perverting all theſe his righteous proceedings; as interpreting, that withdrawing his light and preſence, and hiding himſelf, to be a caſting them off: thus *Heman Pſal.* 88. 14. So likewiſe miſconſtruing that temporary wrath, chaſtiſing and wounding their ſpirits for the preſent, to be no other, then the impreſſions and earneſt of Gods eternall vengeance: and arguing from their being *under wrath*, themſelves to be children *of wrath*; and miſapplying the application of all thoſe threatnings of eternall damnation made by the Spirit but in relation, and under a condition of ſuch and ſuch courſes for the future, to be abſolute againſt their perſons, and to ſpeak their preſent eſtate; and becauſe ſuch examples of men caſt off are preſented to them, to ſhew them what advantage God might take againſt them; they miſtaking, think they read their own deſtiny laid before them in them; and conclude that God will deal ſo with them: And thus the Apoſtle ſaies of ſin, *Rom.* 7. 11. That *ſin taking occaſion by the commandement*, (he miſunderſtanding the ſcope of it, when a Phariſee) *it deceived him, and thereby ſlew him:* and yet *the Commandement is holy, juſt, and good, verſ.* 12. So Satan and our hearts, by occaſion of theſe dealings of the Spirit (which are righteous and true, as himſelf is, who is the Spirit of truth and leads into truth) do *deceive* believers, and lay them in their apprehenſions *among the ſlain whom God remembreth no more*, as *Heman* ſpeaks, *Pſal.* 88. 5.

The like inſtanced in Temporaries.

And as in theſe, ſo in other works and diſpenſations of Gods Spirit, it is ordinary for Satan and our hearts to practiſe the like deluſions, and falſe concluſions upon them. To inſtance in thoſe more common and inferiour works of the Spirit on the hearts

hearts of men, not as yet ſavingly regenerated: The Spirit *enlightning* them, together with impreſſions of joy, and a taſte of ſweetneſſe in the promiſes of the Goſpel, and of ſalvation revealed therein, which under a condition of true repentance and converſion the Spirit of God doth make the offer and tender of known unto their hearts. Thus he wrought upon the ſtony ground, and in the *Jews* by *Johns* miniſtry, *John* 5. 35. which light, and taſte, and revelation of this conditionall proffer, tending in a way unto ſalvation, by alluring their hearts to ſeek it they often through Satans abuſe of this good work, and the ſelf-flattery of their own hearts, do too haſtily take to be that grace which *accompanies ſalvation*, or which hath ſalvation annexed to it: from which, the Apoſtle by that very expreſſion, *Heb.* 6. in the 9. *verſe*, doth difference thoſe *enlightnings*, mentioned, *verſ.* 4. They thus miſtaking theſe works precurſory to grace, even as the *Jews* miſtook *John*, that was but ſent before *to prepare the way for Chriſt*, to be that very true *Chriſt* that was to come into the world: and miſunderſtanding the entendment of Gods moſt bleſſed Spirit in ſuch his dealings, they make up too haſty a concluſion not meant by the Spirit in thoſe premiſes.

Ἐχόμενα τῆ σωτηρίας.

And I inſtance in theſe the rather, becauſe theſe his diſpenſations of *deſertion* (which we have in hand) towards them already *regenerated*, and thoſe forementioned *viſitations* towards *ſuch* as often *attain not to regeneration*, are in an oppoſite way of compariſon exceeding parallel, and much alike in the diſpenſations themſelves; as well as in the differing falſe concluſions which are drawn from either, and do therefore exceedingly illuſtrate the one the other. God withdrawing himſelf as much in their ſenſe, from thoſe who are in covenant with him; as he draws neer unto, and viſits their hearts from on high, who are as yet ſtrangers to him: The needle of Gods favour and love *varying* as much (that I may ſo allude) towards Hell in their *Compaſſe* who ſhall be ſaved, as it doth heavenward in the other, many of whom arrive not thither. For as they are brought *nigh to the kingdome of heaven*, (as Chriſt told him:) ſo of true believers it may be ſaid, that their ſouls do often draw neer to hell, in their own ſenſe and apprehenſion;

A compariſon between the work of illumination in them, and of darkneſſe in theſe.

Mar. 12. 34.

henſion; *and the pains of hell do take hold upon them.* And as the other are enlightned, as *Balaam* was: ſo they are left *to walk in darkneſſe* and ſee *no light.* And do *taſte* of that *wrath* which the Law threatens: as thoſe other *taſte* the *goodneſſe* of that ſalvation the Goſpel offereth. God out of a *temporary* anger chaſtiſing them for a moment: as with a temporary favour he ſhineth upon the other. That as they for *a ſeaſon rejoyce in that light,* John 5. 35. So Gods deareſt children *may be for a ſeaſon in much heavineſſe,* (as the Apoſtle ſpeaks) 1 *Pet.* 1. 6. *and walk in darkneſſe.* And as the ſimilitude of the dealings themſelves run thus far along in a parallel line of compariſon: So it holds in the falſe apprehenſions which Satan and our hearts do make out of both: and the cauſe of the miſtake in each, is alſo alike. For Gods dealings with thoſe *Temporary believers,* being ſo like to thoſe dealings towards ſuch as receive a ſtate of adoption from him: They thence too haſtily conclude their acceptance unto life. And on the contrary, Gods dealings with theſe *Temporary deſpairers,* (as I may ſo call them) being ſo like in their ſenſe, to his proceedings with thoſe he cuts off for ever, they in like manner as haſtily conclude (*I ſaid in my haſte,* ſaies *David*) their eternall rejection. Only in the iſſue they prove unlike: theſe deſertions tending but to the preſent diſcomfort of true believers, through their frailty: but in the other through their own willing neglect, their enlightnings turn to their deſtruction.

So as to conclude, we muſt warily ſever the work of Gods Spirit herein, from that of Satan, and our own hearts; not attributing ſuch deſperate concluſions to the Spirit. Thus that depth of *ſorrow* wherewith that humbled Corinthian was welnigh *ſwallowed up,* 2 *Cor.* 2. 7. is aſcribed unto Satan, when *v.* 11. it is made and termed one of *his devices,* which word doth in part refer to the Corinthian's ſorrow. Thus *David* alſo imputes *that* his queſtioning, *Pſal.* 77. *Whether God would be mercifull* to him, *v.* 7. unto his own heart: this is *my infirmity,* ſaies he, *v.* 10. So as the blame herein is to be divided between Satan and our hearts. To ſpeak more particularly of either.

CHAP.

Chap. V.

How our own hearts *are the cauſes of this* darkneſſe: *The principles therein, Which are the cauſes of it.*

First, that our own hearts ſhould be the cauſes and producers of ſuch diſtreſſe and darkneſſe, when the Holy Ghoſt thus deals with us, is at all no wonder; becauſe

§. 1.

1. As we are *creatures*, there is ſuch a *weakneſſe*, and *infirmity* in us as *David* ſpeaks; by reaſon of which, if God doth but hide himſelf and withdraw his preſence, (which ſupporteth us in comfort, as in being) we are ready preſently to fall into theſe fears of our ſelves. The Pſalmiſt ſaith of all the *creatures*, *Thou hideſt thy face and they are troubled*: and this by reaſon of their weakneſſe, and dependance upon God: And no leſſe, but far greater is the dependance of the *new creature* upon Gods face and preſence; that it cannot be alone and bear up it ſelf, but it *fails* if *God hide himſelfe*, as *Eſay* ſpeaks, *chap.* 57. Eſpecially now in this life during the infancy thereof, whilſt it is a *child*, as God ſpeaks of *Ephraim*, *Hoſ.* 11. 1. then it cannot ſtand, or go alone, unleſſe *God bear it up in his arms*, and *teach it* to *go*, as he ſpeaks there, *verſ.* 1, 3. And then alſo as children left alone in the dark, are afraid of bugbears, and they know not what, and are apt to ſtumble and fall, which is by reaſon of their *weakneſſe*: So is it with the new creature in its childhood here in this life, It was *my infirmity*, ſaies *David*; and again, *Thou didſt hide thy face and I was troubled.* Pſal. 30. 6.

1 By reaſon of our *weakneſſe* as we are *creatures.* Pſal. 104. 29.

There is not onely ſuch a *weakneſſe* in us as we are *creatures*: But,

§. 2.

2. Alſo an innate *darkneſſe* in our ſpirits as we are *ſinfull creatures*: ſince the fall, our hearts of themſelves are nothing but *darkneſſe*, and therefore no wonder, if when God draws but the curtains, and ſhuts up the light from us, that our hearts ſhould engender, and conceive ſuch horrid fears and doubts: Thus in the 2 *Cor.* 4. 6. The Apoſtle compareth this native darkneſſe of our hearts unto that *Chaos*, and lump of *darkneſſe* which at the firſt creation covered *the face of the deep*: when he ſaies, that *God who commanded light to ſhine out of darkneſſe*, (he refereth to the firſt creation, *Gen.* 1, 1, 2.) *hath ſhined into our*

2. Of an innate *darkneſſe* as we are *ſinfull Creatures.*

hearts [even of us Apoſtles] *to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* So that no longer then God continues to ſhine, either the *light of comfort*, or *of grace*, no longer do our hearts [even of us believers] retain light in them. And if at any time he withhold *that light of comfort in his face*, when yet he continueth an influence of grace; then ſo far do our hearts preſently return to their former darkneſſe: and then doth *that* vaſt womb of darkneſſe conceive, and form all thoſe fears and doubts within it ſelf. Conſidering withall that our hearts are a *great deep* alſo; ſo deep in darkneſſe and deceitfulneſſe, as no plummet can fathom them: *Deceitfull above all things, who can know it?* Jer. 17.9. Darkneſſe *covereth not the face of this deep only*, but it is darkneſſe to the bottome, throughout darkneſſe. No wonder then, if when the *Spirit* ceaſeth to *move upon* this *deep* with beams of light, it caſt us into ſuch *deeps* and *darkneſſe* as *Heman* (complaining) ſpeaks of, *Pſal.* 88.6. and frameth in it ſelfe ſuch hideous apprehenſions and deſperate concluſions of a mans own eſtate.

§. 3. A 3 principle is *carnall reaſon.*

Eſpecially ſeeing, 3. There is ſo much ſtrength of carnall and corrupt reaſon in men, ready to forge and invent ſtrong reaſons and arguments to confirm thoſe ſad fears and darkned apprehenſions; and thoſe drawn from thoſe dealings of Gods Spirit mentioned. For as it is ſaid of the Gentiles, that when *their fooliſh hearts were darkned*, (that is, when left and given over to their own naturall darkneſſe) *they became vain in their imaginations*, or (as the originall hath it) in their *reaſonings*, *Rom.* 1.21. and this even in thoſe things which God had clearly revealed in his works, to the light of nature: (of which that place ſpeaks.) So may it be ſaid even of thoſe who have been moſt enlightned, that their hearts are apt to become much more vain in their reaſonings about, and in the judging of their own eſtates before God, out of his word and dealings with them, if God once leaves them unto darkneſſe. And this *that* great caveat given to profeſſors, *Jam.* 1.22. gives to underſtand, when they are exhorted to take heed that in *hearing the word* they be not found *deceiving themſelves by falſe reaſonings*: *Jam.* 1.22. So the originall, παραλογιζόμενοι ἑαυτοὺς, renders

διαλογισμοῖς.

ders it, which is, as if we ſhould ſay, *falſe reaſoning themſelves*; as we uſe to ſay in a like phraſe of ſpeech, *befooling themſelves*. And this is ſpoken of judging of their own eſtates; concerning which, men are more apt thorow the diſtempers and prejudices of ſelf-love *to make* (to ſpeak in *that* phraſe of the Apoſtle) *falſe Syllogiſmes*, and to miſconclude, then about any other ſpirituall truth whatever. And as men that want true faith, the unſound hearers of the word (of whom the Apoſtle there ſpeaks) are thus apt, through carnall reaſon miſapplying *the Word they hear*, to frame and draw them from thence (as he inſinuates) multitudes of falſe reaſons to uphold and maintain to themſelves a good opinion of their eſtates: So on the contrary, in thoſe who have true faith, all *that* carnall reaſon, (which remains in a great meaſure unſubdued in them) is as apt to raiſe and forge as ſtrong objections againſt the work of faith begun, and as peremptorily to conclude againſt their preſent eſtates by the like miſapplication of the word; but eſpecially by miſinterpreting Gods dealings towards them. And they being ſometimes led by ſenſe and reaſon, whilſt they walk in darkneſſe, they are apt to interpret Gods mind towards them, rather by his works and diſpenſations, which they ſee and feel, then by his word, which they are to beleeve. This we may ſee in *Gideon*, *Judg.* 6. who becauſe God wrought not miracles as he had formerly for his people, but had delivered them into their enemies hands, from thence reaſoneth againſt the meſſage of the Angel, (Chriſt himſelf) who had told him, *the Lord is with thee*, *v.* 12. But he objects, Oh my Lord, *if the Lord be with us, why then is all this befallen us? Where be all the miracles which our fathers told us of? But now the Lord hath forſaken us*, *&c.* This we may alſo ſee in *Aſaph*, or what other holy pen-man of the 73. *Pſal.* his heels were wel-nigh tript up in the dark: *My feet were almoſt gone* (ſaies he) *v.* 2. that is, from keeping his *ſtanding by faith*, as the Apoſtle ſpeaks, *Rom.* 5. and this by an argument framed by carnall reaſon, from Gods diſpenſation of outward proſperity to wicked men; but on the contrary, *chaſtening of him every morning*, with outward afflictions, as the oppoſition doth there import. And how peremptory is he, in his concluſion thence deduced? *Verily, I have cleanſed*

Which as in men unregenerate, reaſons for their bad eſtates; So in the regenerate againſt the goodneſſe of their eſtates.

cleanſed my heart in vain, v. 13, and what reaſon hath he? *For all the day long I have been plagued, &c.* v. 14. He thought his reaſon ſtrong, and irrefragable, elſe he would not have been ſo concludent [*Verily, &c.*] But what would this man have ſaid and thought if he had been in *Hemans* condition? or in *Jobs*, or *Davids*? if in thoſe ſhallowes of outward troubles, which are *common to man*, his faith could not find footing; but he was wel-nigh caried away with the common ſtream and errour of wicked men; to have *condemned* himſelf, and *the generation of the righteous*, v. 15. How would his faith have been overborn, *if all Gods waves and billowes had gone over him?* as *David* complains, *Pſal.* 42. 7. How would he have ſunk in *Hemans deeps*, *Pſal.* 88. or in *Davids*, Pſal. 69. 2. *I ſink in the deep mire where there is no ſtanding: I am come into deep waters, where the flouds overflow me.* Speaking of ſuch *waters as came in unto his ſoul*; *v.* 1. Even the flouds of Gods immediate wrath breaking in upon his conſcience, over-flowing the inward man and not the outward only. How much more peremptorily would he have concluded againſt himſelf, if this had been his condition? as indeed they, and many others of the generation of Gods children have done, when they have lain under, and walkt in ſuch diſtreſſes.

And the reaſon of all this is as evident as the experience of it.

How potent and prevalent *carnall reaſon* is with us,

1. In generall: *Reaſon* is of it ſelf a buſie principle, *that* will be prying into, and making falſe gloſſes upon all Gods matters as well as our own; and trying its skill, in arguing upon all his dealings with us. Thus *Jeremy* muſt needs be reaſoning with God about his diſpenſations towards wicked men, *chap.* 12. 1, 2. and *Job*, of his dealings with himſelf: *chap.* 13. 3. And *Reaſon* being likewiſe the ſupream principle in us by nature, and our higheſt difference as we are men; therefore no wonder if when we are left to our ſelves *to walk in darkneſſe*, we *walk as men*, as the Apoſtle ſpeaks, 1 *Cor.* 1. 3. and to uſe *Solomons* words, *do leane to our owne wiſdome*, even becauſe it is *our owne* and was brought up with us; it is our great *Ahitophell*, (and as *David* ſaies of him) *Our guide with whom we have taken ſo much ſweet counſell* in all our worldly and politique affairs: In which only,

Prov. 3. 5.

we

we ſhould make uſe of its advice: But we too often *take it into the Sanctuary* with us, *& walk in company with it into the houſe of God,* (to allude to what *David* ſayes there, *Pſal.* 55.13, 14.) that is, we ſuffer it to meddle in matters that pertaine to the Sanctuary, and to debate and conclude of our ſpirituall and eternall eſtates, (as well as of our temporall; and which is worſe, we are opinionative of its judgement therein; *I thought* (ſaies *Aſaph* in that forementioned Pſalme) *to know this,* v. 16. that is, he thought to have comprehended and reacht Gods mind in thoſe his diſpenſations, by the diſcuſſions of reaſon, and ſo to have concluded rightly from them: Whereas *after he had gone into the Sanctuary,* v, 17. with faith alone, and thereby conſulted with the word, he confeſſeth his own wiſdome and beſt reaſon to have beene *as ignorant* of Gods meaning, and of thoſe rules he proceedeth by, in thoſe his diſpenſations towards his children, *Even as a beaſt,* v. 22. is of thoſe principles which men walke by, or the intentions they have in their waies. If *Reaſon* then, when it is ſo uttterly unskilfull and miſtaken in the premiſes, will yet be exerciſing and trying its faculty in reaſoning from them, no wonder if the concluſions thence deduced be ſo wide and wilde; and yet with *Aſaph, We think we know this.*

& how deſperate an enemy unto faith; and the reaſon of it.

But more particularly: Carnall reaſon is the moſt deſperate enemy to faith of all other principles in man. For untill faith be wrought, it is the moſt ſupreme principle; but then faith depoſeth and ſubjecteth it, and afterwards doth often contradict it, yea excludes it, as unskilfull in its matters, from being of its counſell. And ſo deep and deſperate is this enmity againſt faith, that look what is the moſt eſpeciall work and buſineſſe of faith (which is to alter our eſtates before God, and put us into a ſtate of juſtification and to aſſure us of it) therein it ſhews a more peculiar enmity againſt faith, by oppoſing it in that work of it more then in any other. This enmity ſhewes it ſelfe both *before* and *after* faith is wrought, and the one illuſtrates the other. For as before faith was wrought, carnall reaſon ſhewes its oppoſition, by uſing the utmoſt of its ſtrength to perſwade a man of the goodneſſe of his eſtate though without faith; thereby to prevent the entrance of faith &

our ſeeking after it at all, as not needfull to change our eſtates or to juſtifie us, and thus would keep it wholly out. And therefore in the *firſt working of faith*, the Holy Ghoſt brings faith in by force of open armes, as a Conqueror *caſting down all* Λογισμὸς. *thoſe ſtrong holds* and *reaſonings*, (as the word is, 2 *Cor.* 10. 4) which carnall reaſon had been long a building and a fortifying, and ſo erecteth faith a throne upon the ruines of them all. Thus in like manner *after faith* is thus wrought, all *that* carnall *reaſon* which is left unſubdued, doth out of a further revenge of ſuch an overthrow, and with a greater degree of enmity oppoſe faith ſtill, only it diverts the war, now muſtering up new forces, and turneth all the great Ordnance a clean contrary way, namely to perſwade a man by all the objections it can raiſe, of the badneſſe of his eſtate now, as before of the goodneſſe of it: Hereby to blaſpheme the great work of faith in juſtifying of us: And alſo becauſe that next to *juſtifying us*, the office and errand of faith is to ſettle in our hearts *peace with God*, and a perſwaſion of our being in his favour, as *Rom.* 5. 1. Therefore doth carnall reaſon bend the utmoſt of its power and *Acumen* to perſwade upon all occaſions, by all the moſt ſpecious and ſeeming arguments it can ſtart and ſuggeſt, that God is not at peace with us, nor as yet reconciled to us; meerly to contradict faith in what is the principall point it would perſwade us of.

The great advantage carnall reaſon hath in time of deſertion.

So that as in men whileſt unregenerate, carnall reaſon endeavours by falſe reaſonings to preſerve a good opinion of their eſtates in them: In like manner the very ſame principle of carnall reaſon continuing its oppoſition to faith, doth as much perſwade to a bad opinion of their eſtates when they are once regenerated.

And to conclude this, if in any condition that befals Gods child, *carnall reaſon* hath the advantage and upper ground of *faith*; it is now when it is in the *valley of the ſhadow of death*, as *David* ſpeaks, when *it walks in darkneſſe* and *hath no light*: A condition that doth afford a moſt compleat Topicks for *carnall reaſon* to frame objections out of; When in reſpect of Gods dealings with him there is a ſeeming conjunction of all bad aſpects threatning perdition and deſtruction: When faith is under

under ſo great an eclipſe, and is left to fight it out alone in darkneſſe, and hath no ſecond: when on the contrary *carnall reaſon*, and our dark hearts (which are led by ſenſe) are poſſeſſed with the ſenſe (the deepeſt and moſt exquiſite ſenſe) and impreſſions of (that which the heart is moſt jealous of) Gods ſoreſt wrath and diſpleaſure, and that felt and argued (not mediately and afar off, by conſequence from outward afflictions; but) immediately from Gods own hand. Thou alwaies haſt ſuſpected (ſaies carnall reaſon) that thou wert a child of wrath, and that thou and God were enemies; But now thou findeſt it put out of queſtion, and that from Gods own mouth, *who ſpeaketh* grievous things *againſt thee*; thou haſt it alſo under his own hand, for lo *he writeth bitter things againſt thee*, that is, in thy conſcience, as *Job* ſpeaks, and *holdeth thee for an enemy*, *verſ.* 24. and whips thee with the ſame rod of his immediate wrath and diſpleaſure, wherewith he laſheth thoſe *that* are cut from his hand, and whom he remembreth no more, but are now in hell, as *Heman* ſpeaks. A time alſo this is when this preſent ſenſe of wrath ſo diſtempers and (to uſe *Hemans* words) *diſtracts* the mind, that it cannot liſten to faith, which ſpeaks of nothing too, but of what it ſees not; even as the people of Iſrael *could not attend* to *Moſes* his meſſage of deliverance through the *anguiſh* of their preſent bondage, *Exod.* 6. 9. So as no wonder if then carnall reaſon be moſt buſie, and takes this advantage to frame and ſuggeſt the ſtrongeſt objections to the ſoul whilſt it is in this diſtemper.

Jer. 31. 20.

Job 13. 26.

§. 4.

A 4. Principle, are corrupt affections of *jealouſie*, *ſuſpition*, and *incredulity*, which joyne with carnall reaſon in this.

Adde unto all this 4. that as there is ſuch ſtrength of corrupt reaſon which is thus oppoſite to faith, ſo that there are many other principles of corrupt affections in the heart, which joyn and take part with carnall reaſon in all this its oppoſition againſt faith, and which ſet it awork and do back it as much in perſwading Gods children that their eſtates are naught, as in ſecuring men ungenerate that their eſtates are good; and the hand of ſelf-love (which bribeth and biaſſeth carnall reaſon, eſpecially in judging of our eſtates) is found as deep in the one as in the other; and this doth yet give further light to this point in hand. For look as before faith is wrought, *ſelf-flattery* (which is one branch of ſelf-love) bribeth and ſetteth carnall

reason awork to plead the goodnesse of their estates to men unregenerate, and causeth all such false reasons to take with them, which tend to perswade them to think well of themselves: So when once faith is wrought, *jealousie*, and *suspitiousnesse*, and *incredulity*, (which are other, as great sprigs of pride and selfe-love in us, as the former, which doe begin to sprout and shew themselves, when that other is lopt off, and which doe grow up together with the worke of faith) these doe edge and sharpen the wit of carnall reason, to argue and wrangle against the worke of faith and grace begun; and all such objections as carnall reason doth finde out against it, are pleasing and plausible to these corrupt principles, for they are thereby nourished and strengthened.

The rise of them and of their working in the heart.

And the reason why such *jealousies*, and *suspitions*, *&c.* (which are such contrary dispositions unto self-flattery which swayed our opinions of our estates before) should thus arise and be started up in the heart upon the work of faith, and be apt rather to prevaile now after faith, is; [1] Because that in the work of humiliation, (which prepares for faith) all those strong holds of carnall reason being demolisht, which upheld self-flattery, and that false good opinion of a mans estate, and those mountainous thoughts of presumption as then laid low, a man is for ever put out of conceit with himselfe, as of himselfe. At which time also, [2] he was so throughly and feelingly convinced of the hainousnesse of sin, (which before he slighted) and of the greatnesse and multitudes of his sins, that he is apt now (instead of presuming as before) to be jealous of God, lest he might have bin so provoked as never to pardon him, and is accordingly apt to draw a misinterpretation of all Gods dealings with him to strengthen that conceit. And [3] having through the same conviction, the infinite errour and deceitfulnesse of his heart before, in flattering him and judging his estate good, when it is most accursed, so cleerly discovered and discerned; he thereby becomes exceding jealous, and afraid of erring on that hand still, and so is apt to lend an eare to any doubt and scruple that is suggested. Especially [4] he being withall made apprehensive both of *that* infinite danger to his eternall salvation there may be in nourishing a false opinion of the goodnesse of his estate, if it should prove

prove otherwiſe; becauſe ſuch a falſe conceit keeps a man from ſaving faith: whereas to cheriſh the contrary errour in judging his eſtate bad, when it is in truth good, tends but to his preſent diſcomfort; ſo as he thinks it ſafer to erre on *that* hand then the other. And ſ being alſo ſenſible of what tranſcendent concernment his eternall ſalvation is of, (which he before ſleighted) this rowſeth ſuſpition, (which in all matters of great conſequence and moment, is alwayes doubting and inquiſitive) and alſo keeps it waking, which before lay aſleepe. And all theſe being now ſtartled and ſtirred up, doe not only provoke carnall reaſon unſatisfiedly to pry into all things that may ſeeme to argue Gods diſfavour, or the unſoundneſſe of our hearts; but alſo doe give entertainment to, and applaud all ſuch objections as are found out, and makes up too haſtily falſe concluſions from them.

§. 5. 3. Principle. *The guilt of our own conſciences*, remaining in part defiled, a cauſe of this darkneſſe.

Laſt of all, as there are theſe corrupt principles of carnall reaſon, and ſuſpitiouſneſſe in us, to raiſe and foment theſe doubts, and feares from Gods dealings towards us: So there is an abundance of guilt within us, of our falſe dealings towards him. And we have *conſciences*, which remaine in part *defiled*, which may further joyn with all theſe, and increaſe our feares and doubtings; and as we are *darke* and *weak* creatures, ſo *guilty* creatures alſo. And this guilt like the waves of the Sea, or the ſwellings of Jordan, doe beginne upon theſe terrible ſtormes from God to riſe, and ſwell, and over-flow in our conſciences. As in *David Pſal.* 38. when Gods wrath was ſore upon him, *v.*1,2. then alſo he complaines, *Mine iniquities are gone over my head*, v.4. There is much guile and and falſeneſſe of heart, which in thoſe diſtempers (when our conſciences doe boile within us, and are ſtirred and heated to the bottom) doth like the ſcum, come up and flote aloft. Thus in *David* when he was under the rod for his ſin of murder, as the guilt of his ſinne, ſo the *guile* of *his Spirit* came up, and he calls for *Truth in the inward parts*, Pſal. 51.6. For as *his ſinne*, v.2. ſo his falſeneſſe of heart *was ever before him*, and with an eye to this he ſpake that ſpeech, Pſal. 32. Oh *bleſſed is that man in whoſe ſpirit is no guile*, and *to whom the Lord imputeth no ſin*. Thushe ſpake when God

had charged upon him the guilt of his ſin, and diſcovered to him the guile of his ſpirit, *ver.* 4, 5. And this guile doth oftentimes ſo appear, that our conſciences can hardly diſcern any thing elſe to be in us, it lies uppermoſt, and covers our graces from our view; and like as the chaffe when the wheat is toſſed in the fan, comes up to the top; So in theſe commotions and winnowings of ſpirit, do our corruptions flote in our conſciences, whilſt the grates that are in us lie covered under them out of ſight; and the dark ſide of our hearts (as of the cloud) is turned towards us, and the light ſide from us. And in deed there are in the beſt of us humors enough, which if they be ſtirred and congregated in our conſciences, may alone caſt us into theſe burning fits of trouble and diſtreſſe; ſo as whilſt Gods Spirit ſhall withhold from us the light of our own graces, and our own conſciences repreſent to us the guilt and corruptions that are in our beſt performances, our hearts may conclude our ſelves hypocrites, as M. *Bradford* in ſome of his letters doth of himſelf; and others of the Saints have done. Yea, ſo as even *our own conſciences* (which are the only principle now left in us, which ſhould take part with and incourage *faith*, and witneſſe to us (as the office of it is) the goodneſſe of our eſtates) in this may joyne with the former corruptions againſt us, and bring in a falſe evidence, and pronounce a falſe judgement. Even Conſcience it ſelfe, which is ordained as the urine of the body to ſhew the eſtate of the whole: (and therefore is accordingly called *Good* or *Evil* as the mans ſtate is) This is apt in ſuch diſtempers to change and turn colour; and look to a mans own view as foul as the ſtate of a *very hypocrite*.

The reaſon. And the reaſon of this is alſo as evident, as is the experience of it. Even becauſe *conſcience* remains in part *defiled* in a man that is regenerate: and though *We are ſprinkled from an evill conſcience* in part, yet not wholly: ſo as though *our perſons* are fully diſcharged from the guilt of our ſins, *through the ſprinkling of Chriſts bloud*, before God; yet the ſprinkling of that bloud upon our conſciences whereby we apprehend this, is imperfect; and the reaſon is, becauſe this very ſprinkling of conſcience, whereby it teſtifies the ſprinkling of Chriſts bloud, & our juſtification thereby, is but part of the ſanctification of conſcience,

as

as it is a faculty, whoſe office and duty is to teſtifie and witneſſe our eſtates; and therefore as the ſanctification of all other faculties is imperfect, ſo of conſcience alſo herein. And hence it is that when Gods Spirit forbeareth to witneſſe with conſcience, the goodneſſe of our eſtates, and ceaſeth to embolden and encourage conſcience by his preſence, and the ſprinkling of Chriſts bloud upon it againſt the remaining defilement; that then our conſciences are as apt to fall into fears, and doubts, and ſelf-condemnings; even as much as when he withdraws the aſſiſtance of his grace, thoſe other faculties are to fall into any other ſin: And therefore as the *Law of ſin* in the other *members* may be up in arms and prevail ſo far as to lead us captive unto ſin: So may the guilt of ſin in our conſciences remaining in part defiled, by the ſame reaſon prevail againſt us, and get the upper hand, and lead us captive to fears and doubtings, and caſt us into bondage.

Chap. VI.

The third efficient cauſe, Satan. *His ſpeciall malice in this temptation, commiſſion: acceſſe to, and advantage over us in this temptation, by reaſon of the darkneſſe in us.*

THus far our own hearts upon the Holy Ghoſts deſerting, become authors unto us of this darkneſſe.

But herein believers wreſtle not alone with fleſh and bloud, and the darkneſſe thereof; but do further conflict alſo with thoſe *ſpirituall wickedneſſes,* the Princes of darkneſſe, *Epheſ.* 6. 12. about their intereſt *in thoſe heavenly priviledges,* (as the phraſe there uſed, ἐν τοῖς ἐπουρανίοις may be well interpreted) even with Satan and his Angels. Whom the Apoſtle compares to a *roaring Lyon that ſeeks whom he may devour,* 1 Pet. 5. 8. And like as when *God makes this naturall darkneſſe, and it is night, then the young Lyons creep forth, and roar after their prey,* as the Pſalmiſt ſaies, *Pſal.* 104. 20, 21. So do theſe roaring Lyons, when God hath withdrawn the light of his countenance, and night comes on, and thoſe damps and fogs of jealouſies and guilt begin to ariſe out of a mans own heart, then come theſe forth, and ſay,

as *Davids* enemies ſaid in his diſtreſſe, *Come let us now take him, for God hath forſaken him*; Let us now devoure him and ſwallow him up with ſorrow and deſpaire. And as God ſayes of thoſe enemies of his Church, *Zach.*1.15. *I was but a little diſpleaſed, and they helped forward the affliction*; So when God is *angry* with his childe, and *but a little*, and doth *hide his face* but *for a moment*; yet Satan watcheth that *houre of darkneſſe*, (as Chriſt calls it, *Luke* 22.53.) and joynes his power of darkneſſe to this our naturall darkneſſe, to cauſe (if poſſible) *blackneſſe of darkneſſe*, even utter deſpair in us.

4 things in generall premiſed to explain Satans working herein.

Now concerning Satans working herein, we will (as in the former) more diſtinctly treat thereof by way of explication of it: 1. More generally. 2. More particularly.

§.1. Satan hath a ſpeciall inclination to this kinde of temptation.

1. *In generall:* Firſt, *Satan*, he hath a ſpeciall inclination, and a more peculiar malicious deſire, to vex and moleſt the Saints with this ſort of temptations, of doubts and diſquietneſſe that God is not their God: ſo as all other his temptations unto ſin, are but as the laying in and barrelling up the gunpowder, and making of the train for this great plot of blowing up all. He tempteth *Peter* to denie his Maſter, *Satan deſires to winnow you*; but he hath a further reach, a deſigne upon his *faith*; which Chriſt foreſaw, and therefore did mainly bend his prayer againſt it; *But I have prayed that thy faith faile not*: Satan hoped by that groſſe ſinne to have drawne him into deſpaire. We may likewiſe obſerve how he did place this temptation in the forefront of thoſe three aſſaults which he made upon Chriſt; who as in his obedience, ſo in his temptations is made a compleat example unto us; for he was tempted *in all things*, that is, with all ſorts of temptations, and alſo *like us* for the manner, *onely without ſinne*, *Heb.*4.15. Now he tempted him not onely to vaine hopes, when he ſhewed him the glory of the whole world, and to preſumption, to throw himſelfe downe headlong from an unwarrantable ground; But firſt, and primarily to jealouſies and diſtruſts between him & his Father, and between his humane nature and the divine; For when Chriſt had newly received that teſtimony from all the three Perſons; the *Father* proclaiming him to be his *Sonne* from heaven; the *Spirit* deſcending on him at his baptiſme, (it being the ſpeciall grace and inſtitution

of

of that ordinance to ſeale up adoption and regeneration) then comes Satan & tempts him to queſtion that voice, [that it might be but a deluſion:] and Chriſts humane nature never having done any outward miracle as yet, as appeares *Io.*2.11. he would now have had him taken this occaſion in the extremity of his hunger by *cõmanding ſtones to become bread*, to make trial whether he was the Son of God or no, and hypoſtatically united to the ſecond Perſon: which if God ſhould not doe for him, then to queſtion his Son-ſhip, and thinke all this to be but a deluſion. This was the meaning of it, *If thou be the Son of God command theſe ſtones to be made bread, &c.* withall inſinuating that God leaving him even deſtitute of daily bread (which *parents* that are *evill give unto their children, and not a ſtone in ſtead of bread*) might ſeeme to occaſion an [if] whether he was the Son of God or no.

The reaſons of this are: 1. Above all graces in us, he is *the greateſt enemy to faith*; therefore 1 *Theſ.*3.5. the Apoſtle was jealous of Satan, in nothing more then in this, leſt he had bin dealing and tampering with, and perverting *their faith*; *I ſent to know of your faith, leſt by ſome meanes the tempter hath tempted you*: For *faith in God* is *the greateſt enemy unto Satan, it quencheth all his darts*: Eph. 6.16. By *ſtanding ſtedfaſt in which, we reſiſt him, ſo that he flies from us*, 1 Pet.5.9. As therefore faith is that τὸ ἔργον, that *work of God* & the maſter-grace; So deſpaire and doubting is the maſter-peece of Satan. And in faith he is envious eſpecially at the *joy of our faith*. And as comfort is the moſt proper work of the Spirit, and moſt pleaſing work to him: So is diſcomfort and diſtreſſe the proper work of this evill Spirit. *The reaſons.* 1. John 6. Rom. 15.13.

And againe 2. as he is moſt oppoſit to the holy Spirit; So he delights to blaſpheme his worke in our hearts to us, by perſwading us that all is counterfeit. 2.

3. He is called ἐχθρὸς that *envious one*, and the main object and mark of his envy is this, *That God ſhould be our God*, who hath caſt off him; and therefore when he ſees he cannot ſeparate between God and us really, he will endeavou..o caſt and raiſe up jealouſies that he is not our God in our apprehenſions; he endevoured to raiſe jealouſies between God and our firſt parents: *God knows ye ſhall be as gods, &c.* As if God had forbidden thē that fruit out of envy towards them of a better condition: and the like he en- 3.

endeavoured betweene Christs humane nature and the divine, though hypostatically united.

And likewise 4. [*That God hath given us eternall life, and that life is in his Sonne*] this being that great truth of the Gospell, so as a Christian that *beleeves it not, makes God a lyer*; 1 Joh. 5. 10, 11. Therefore Satan being that great *lyer*, opposeth this great truth, and our faith therein above all other; His envy at the advancement of our nature in Christ according to that truth, is thought by some to have beene his fall and ruine, so understanding that in *Io.* 8. *He abode not in the truth.* However, he doth *now* delight to make God a lyer to us in our apprehensions by questioning his promises, and especially to enforce the perswasion thereof out of Gods owne dealing with us, *perverting his righteous wayes.*

John 8.44.

§. 2. God may and doth give up his childe into Satans hands, & permit him thus to tempt him.

And secondly, as Satan hath such a desire, so God may give his childe up into Satans hand for a while thus to afflict and terrifie his Spirit: His last commission over *Iob* seemeth to extend thus farre; for his life only was excepted: *Iob* 2.6. *He is in thy hand, onely save his life:* and therefore after that leave given, we heare *Iob* (although never brought to question his estate, yet) crying out of terrors, and of the sinnes of his youth; for Satan then as he smote his body with boiles, so buffeted his spirit. And though *Satan* hath will of himselfe, and a desire to it, and power *physicall* enough, and abilities to inflict this at all times; yet he must further have power *morall*, or leave and commission from God; and God sometimes gives to Satan power over the sonnes and *daughters of Abraham*, *Luk.* 13. even as well as others; and as their bodies to be vexed by him, so their spirits: and as to provoke them unto sinne, so much more to terrifie for sinne: there being more of punishment then of sin in that. Thus he left *David* to Satan, to provoke him unto sinne, aswell as *Iudas*: Therefore that provocation to number the people as it is imputed to Satan & his malice, 1 *Ch.* 21. 1. so also to God and his anger, in giving leave first to Satan, 1 *Sam.* 24. 1. And as an *evill Spirit from the Lord* troubled *Sauls* mind, 2 *Sam.* 16. 14. So a *messenger of Satan was sent to buffet Pauls spirit*, 2 *Cor.* 12. wherein yet God doth no way help Satan with any further power, then what as an angell he furnished him with

as

at his creation; nor with any aſſiſtance or information of our ſecret ſins againſt us, to enable him the more to aſſault us, (this I find not in Scripture) but permiſſive power onely: Which is either 1. obtained and given at Satans motion and requeſt firſt made; ſo that phraſe, *Luke* 22.31. *Satan hath requeſted and petitioned* to winnow you; as that alſo, Job 2.3. *Thou moveſt me againſt him*, doth imply: and as it may ſeem by ſingling out and calling forth ſome one for this combate; as he did him more eſpecially, to whom therefore *Chriſt* addreſſeth that premonition; and the word ἐξητήσατο implies as much. So alſo *Iob* was ſingled out for this duel, both by God and Satan. Or elſe 2. this is done through the ordinance of Excommunication and cenſures of the Church duly adminiſtred, *clave non errante*, for groſſe and ſcandalous ſinnes: The proper inward effect, that accompanies that ordinance, (which caſts men out of the Church) being inward affliction, and diſtreſſe of conſcience by Satan (which of all afflictions is the greateſt *puniſhment*, as the Apoſtle calls it, 2 *Cor.* 2.6.) thereby to bring a man to repentance: Even as on the contrary, the ſpeciall worke of baptiſme to ſuch as were *fideles adulti*, and beleevers already, was by joy in the holy Ghoſt to ſeale up their adoption and regeneration unto him: as to the Eunuch, *Acts* 8.39. This we my ſee in the excommunication of the inceſtuous Corinthian; whoſe excommunication is therefore expreſſed, to be *a delivering him up unto Satan in the name of the Lord Jeſus*; 1 Cor.5.9. (that is) he was to be caſt out by a commiſſion from Chriſt, which going forth in his name, when they publiſhed it on earth he ſigned it in heaven. Upon which rightly adminiſtred doth enſue, firſt, that as the Church doth cut them off from communion with them; ſo God cuts them off from communion with himſelf, and hides, and withdrawes the light of his countenance, the witneſſe of his Spirit, and his comfortable preſence. And not only ſo, but *delivereth them up to Satan*; that being the conſequent of it: (which therefore, becauſe it implyes the former, is put to expreſſe the whole proceeding) which delivery of him unto Satan, was not a giving him a commiſſion to carry him on to more ſin: (though that often be indeed the effect of it in hypocrites, as in *Alexander*, 1 *Tim.* 1.19.) for the end propounded

1. When permiſſion is granted him either; 1. At Satans owne motion and requeſt.

2. Upon the ordinance of Excommunication. ἔκπυμα.

by the Apoſtle was to *deſtroy the fleſh*, that is, corruption and the body of ſin, and that *the ſpirit might be ſaved*, v.5. that is, *that* contrary principle of grace which yet *remained*, but *was ready to dye*, (as it is, *Rev.*3.2.) might be ſaved and kept from death and deſtruction; but it was to terrifie and afflict his conſcience, and to ſtirre up in him the guilt of his ſin with terrors for it, which God ſanctifieth to humble and to mortifie the fleſh. And thus, when that Corinthian was excõmunicated, did Satan accordingly deale with him; for in the next Epiſtle, 2 *Cor.*2.7. we finde him *well-nigh ſwallowed up of ſorrow*; which was Satans doing, for *ver.*11. *We are not ignorant* (ſaith the Apoſtle in reference partly to this) *of his devices*. And thus Satan continued ſtill to handle him, even now when he began to be truly humbled, and was a fit ſubject to receive forgiveneſſe and comfort, *ver.*7. when though he feared God and obeyed him, yet he walked in darkneſſe, till the Church received him. Or elſe 3. when this ordinance is not in the caſe of ſuch ſins adminiſtred, then God himſelfe (who works without an ordinance ſometimes the ſame effects that with it) doth excõmunicate mens ſpirits from his preſence; and gives them up to Satan, by terrors to whip them home to himſelfe. So that God gives him leave to exerciſe power over both godly men and wicked men, onely with this difference: Wicked men God gives up unto him, as unto their *Ruler*, and their *head*; they are therefore called the *rulers of the darkneſſe of this world*, Eph.6.12. Who therefore *worke effectually in the children of diſobedience*, Eph.2.2. Or elſe as captives to a *Prince*, he taking them *captive at his will*, 2 Tim.2.26. ſo as they are captived and *led away*, 1 Cor.12.2. But his own, God gives up to him, but as priſoners to a *Jaylor*, as a Magiſtrate may do his child, to commit him; who hath not a power over his priſoner to do any thing with him, but only by appointment for a time, with a limited commiſſion, and therefore cannot put him on the rack, or into the dungeon, but when & how far God pleaſeth: even as when Satan is ſaid to have *caſt them into priſon*, Rev.2.10. his commiſſion was but *for ten dayes*, and then God rebukes him.

3. When that ordinance is neglected in caſe of ſome groſſe ſinne.

§.3. How able Satan is to tempt us.

Satan having thus obtained leave; now 3. to ſhew how able and powerfull he is to worke darkneſſe in us, I need not much inſiſt

inſiſt on. His phyſicall and naturall power to work upon our ſpirits, by his creation as he is an angell, is exceeding great. We are a middle ſort of creatures betweene them and beaſts; beaſts being meerly corporeall, they meerly ſpirituall, man betweene both; *He made us a little inferiour to the angels*, Heb.2. though but a little, yet inferiour: and in reſpect of that inferiority we are expoſed to their working and crafty wyles: The great advantage they have hereby over us, the Apoſtle inſinuates when he ſayes, *We have not to doe with fleſh and blood, but ſpirituall wickedneſſes*; that is, with ſpirits, in abilities tranſcending the power of the fleſh and blood: for *fleſh* is uſed to expreſſe weakneſſe when it is thus compared (as here) with ſpirit, ſo *Eſa.* 31.3. Therefore they are there alſo called, as *Principalities* for their authority; ſo *Powers* for their naturall abilities; and that to worke upon us: For it is ſpoken in that relation. All which power, how great ſoever in him at his firſt creation, is now become the *power of darkneſſe*; and ſo called, becauſe moſt powerfull that way, namely, to cauſe and worke darkneſſe in us: and though he can for a need *transforme himſelfe into an Angell of light*, by deluding his deceived enthuſiaſts with falſe joyes; yet therein he doth but act a part, it is but forced; but to ſhew himſelfe an *angell of darkneſſe*, by terrifying and affrighting weak conſciences, this is naturall now to him; His power lies moſt in this. Therefore his title further, is the *ruler of darkneſſe*: and alſo he is called *that ſtrong man*; *ſtrong* as *to keepe peace*, Luk 11.21. in thoſe he deceives with a falſe peace; ſo to make war and commotions in us when he is caſt out. We are bidden therefore to ſtand upon our guard, and to look that *we have on the whole armour of God; that we may be able to ſtand againſt his wyles*, Eph.6.11. Ephe.6.12.

§. 4. That the exerciſe of this his power is much from the darkneſſe in us.

Onely in the fourth place, though Satan hath never ſo much power, yet the advantage and exerciſe of this his power to work thoſe diſquietments in us, is by reaſon of that ſinfull darkneſſe which is in us. We may ſay, that as, unleſſe he had power *from above*, that is, from God; ſo nor unleſſe he had furtherance from beneath, even from thoſe principles of guilt and darkneſſe in us afore-mentioned, he could not diſquiet us. *Satan commeth* (ſaith Chriſt) *but hath nothing in me*; a commiſſion he had, and

therefore came; but he had nothing of his Image, or of the guilt of any of his works, to work upon in Christ; and therefore could effect nothing at all upon his spirit. *That* therefore which gives him priviledge, scope, and matter to work thus upon us, is something within us; there being even in the best something which doth belong to his jurisdiction, which maketh their spirits fit subjects for his temptations to take upon. In the 6. *ch.* to the *Eph. ver.* 12. they are called the *rulers of the darkenesse of this world*: and *Colos.* 1.12,13. their power is called the *power of darkenesse*; so as darkenesse is his territories, dominion, and jurisdiction: for it is his work, and his image, without which he could have no power at all with us. But by reason of *this* remaining darkenesse he hath a double advantage over us.

§. 5. A double advantage that Satan hath over us in the exercise of his power in tempting us;

1. Of neare and intimate accesse to suggest inwardly to our spirits.

1. An advantage of more neere intimate and immediate accesse to our spirits to close with them, to suggest unto them, and to work upon them; and to tempt not only, as one man tempts another, by the outward senses, but by the inward also, which is an exceeding great advantage. And though it is true, that as he is an *Angell* he hath naturally by creation ability thus to doe; yet as he is now a *devill*, and an *uncleane spirit*, were we but perfectly holy, as in innocency, he should be debarred all such neere communication to us. To this purpose it may be observed; that in that his temptation of *Adam* in innocency, he was not permitted in his first assault, till he had sinned, to come within him to work upon his fancy and affections indiscernibly: but only mediately and externally; by an audible voice in the body of a Serpent. And likewise as touching *the second Adam*, we reade not, that he had accesse to his inward senses and spirit; but only by an externall suggestion by voice, and by visible representations; as when he shewed him the glory of the world in visible Land-skips of his owne making, which were represented to the eye; what else was the reason why he tooke the advantage of a mountaine? if it had been by working on his inward senses, any place would have served for that: But the devill then appeared in a visible shape and so tempted him, for he would have had him fallen downe to worship him. Another time we find him crept into one of his Apostles, to assault our Saviour by him, *Master spare thy self*, says he, when there-

Ceterum malus ille extrinsecus, ac non per cogitationes, Christū adortus est, quemadmodum & Adamum. Nam ne illum quidem per immissas cogitationes. sed per Serpentē impetivit Damasc. Ortho. fidei, lib. 3. cap. 20.

Mat. 16. 23.

therefore *Chriſt ſayes to him, Get thee behinde me Satan: Thou art an offence to me.* So as ſtil Satan was kept at a diſtance and could come no nearer. And that he ſhould yet come thus neare to him, made Chriſt alſo in that great temptation in the wilderneſſe with ſo much vehemency and indignation, at laſt ſay to him, *Avoid Satan*, Mat. 4. 10. as loathing the neareneſſe of ſo foule a ſpirit: For *what fellowſhip* (that is, ſuch, thus neare) ſhould Light have with this angell of darkneſſe? Nor ſhould he have ſuch more neare and inward acceſſe to our ſpirits; but for that darkneſſe in us; by reaſon of which he thus comes within us; and as darkneſſe mingleth with darkneſſe, ſo he with our ſpirits: So that as the light of grace in us begun, doth fit us for Gods drawing nigh to us; ſo this darkneſſe remaining in part unexpelled, expoſeth us to Satan his drawing nigh, ſo neare, as to mingle with our ſpirits, and as it were to become one ſpirit with us.

2. As hereby he hath this advantage of acceſſe to get within us; ſo this darkneſſe in us is alſo as fit fuel, and as tinder to his fiery temptations, that preſently enkindleth and enflameth. So as all thoſe effects of the principles of darkneſſe mentioned, he can both increaſe and augment; and ſo adde *blackneſſe* to that *darkneſſe* in us. And darkneſſe being his dominion, therefore ſo much darkneſſe as is in us, ſo great a party he hath in us to work upon. Hence therefore all the effects that he worketh in unregenerate men, who are nothing but darkneſſe; he may work in regenerate men, according to the proportion of the remainder of darkneſſe in them, to a certain degree, and for a limited ſeaſon; as to delude their reaſon, falſely accuſe, and terrifie their conſciences, &c. Only finall deſpair and revenge againſt God, which is that *ſin unto death*, this the Apoſtle excepteth; for having occaſionally mentioned that ſin, 1 *Joh.* 5. 16. he addes *v.* 17. *That he that is born of God ſinneth not*, that is, not that ſin; and hee ſubjoyneth; But *keeps himſelfe that that evill one touch him not*: that is, not with the leaſt infuſion of the venome of that ſin, which is properly *his ſin*, *Joh.* 8. 44. & which he toucheth their ſpirits with, who become the *Serpents ſeed*. And therefore all ſuch inſtances as we find, that ſhew how hee hath wrought on the ſpirits of carnall men by reaſon of their totall darkneſſe, may be alledged, to ſhew in a proportion, what he may alſo work

2. Of fit matter to work upon.

on

on regenerate men for a ſeaſon, by reaſon of their darkneſſe in part remaining. *All things hapning alike to all.* Thus in generall.

Chap. VII.

More particularly, how Satan workes upon thoſe three principles in us: First, on Carnall reaſon.

Seeing therefore the exerciſe of his power lies in that darkneſſe which is in us, let us more particularly ſee how able and powerfull he is, to worke upon thoſe ſeverall principles of *Carnall reaſon, guilt of conſcience, jealouſies,* and *feares.*

First on *carnall reaſon,* on which he chiefly worketh in this ſort of temptations, the ſtrength whereof lies in falſe reaſonings; wherein, if in any thing, he hath the advantage.

§. 1. Satans abilities to invent falſe reaſonings,

First, His abilities to forge and invent falſe reaſonings and arguments to overthrow our faith, are (as they muſt needs be conceived to be) exceeding great: who for this knowledge is called δαίμων, as well as *Satan;* for his malice; and for his ſubtilty in out-reaching us, a *Serpent;* who when *young,* out-witted our firſt parents, *he beguiled Eve through his ſubtlety,* ſaies the Apoſtle, 2 *Cor.* 11.3. then, when their reaſon was not depraved; but now he is grown that *Old Serpent, Rev.* 17.9. and *we are become children, apt to be toſſed to and fro,* Eph. 4.14. He hath had time enough to improve his knowledge in; a ſtudent he is of 5000. yeares ſtanding; that hath loſt no time, but as he is ſaid to *accuſe day and night,* Rev. 12.10. ſo is able to ſtudy both *day and night;* and he hath made it his chiefe, if not whole ſtudy, to enable himſelfe to tempt, and plead againſt us. It is his trade. Therefore as men are called *Lawyers,* or *Divines* from their callings, ſo he the *tempter* and the *accuſer* from his imployment; and by this his long experience and obſervation he hath his νοήματα, 2 *Cor.* 2.11. his ſet and compoſed machinations, his μεθοδείας, *Epheſ.* 6.11. his methods of temptations, which are ſtudied and artificially moulded, and ordered; even ſuch ſyſtemes and methods of them, as Tutors and Profeſſors of arts and ſciences have, and doe read over againe and againe to their

Increaſed by ſo long a time of experience.

Au-

Auditors: The Apoſtle cals them *darts*, v. 16. and he hath a whole ſhop, and armory of them ready made and forged; which for the acuteneſſe, and ſubtill ſophiſtry that is in them, are called *depths of Satan*, Rev. 24. which *depths*, if in any point, are moſt to be found in this; for he is more eſpecially verſed in this great queſtion and diſpute, whether a man be the childe of God or no, more then in any other: all other controverſies he hath had to deale in but in particular ages, as occaſionally they were ſtarted; but this hath beene the ſtanding controverſie of all ages, ſince God hath had any children on earth; With every one of whom more or leſſe, he hath at one time or another had ſolemne diſputes about it: ſo as he knowes all the advantages, windings, and turnings in this debate; all the objections and anſwers, and diſcuſſions in it. And as other controverſies, the longer they are on foot, and the further they have beene carried along, the more they are enlarged, improved and grow more ſubtle: So muſt this needs alſo, eſpecially in this latter knowing age of the world; and by reaſon alſo of that ſeeming neare ſimilitude which hypocriſie holds unto the truth and power of grace, (which hath fazled and entangled this controverſie.) The objections and difficulties which a beleever meets with in beating out a right judgement of his eſtate, are greater then in any controverſie the world ever knew; and afford ſtranger knots, and require as acute diſtinctions to diſſolve them as the Schooll knowes any. And indeed, ſuch, as, did not the holy Ghoſt ſometimes cut, ſometimes untie them for beleevers, by witneſſing with our ſpirits that we are the ſonnes of God, bare reaſon alone could never determine in it. Now *Satan* through long experience, and obſervation, hath all theſe at his fingers ends; and hath reduced them all to common places long ſince; He hath ſtill obſerved, and laid up what anſwers have relieved the ſpirits of beleevers in ſuch and ſuch a doubt caſt in by him; and then ſtudies a further reply againſt the next time; or for the next beleever he ſhall have to doe with.

and his continuall exerciſe in this great controverſie in all ages:

which of all controverſies in the moſt ſubtill & intricate.

§. 2.

Secondly, as he hath thus throughly ſtudied this controverſie, and knowes all the windings and falſe reaſonings in it: So withall, by his daily *ſtudying* and conſidering *Men*, he knowes how beſt to ſuit, and make uſe of thoſe reaſonings, both to perſons

Satan knowes how beſt to ſuit his falſe reaſonings to all ſorts of beleevers.

persons and seasons. It is the sole businesse of those evill spirits to study men; for this end they *goe up and downe the earth*; and he hath common places of men, and their severall frames and temper of spirit, as well as of temptations; he knowes all the severall *ranks* and *classes* of men in the state of grace; and according to their ranks, with what sort of temptations to encounter them. For mens *temptations are various and manifold*, 1 Pet. 2. 6. even as the *gifts* and *operations of the spirit are*, 1 Cor. 12. 4, 5. Now he having beaten out this controversie with all sorts knowes how to lay the dispute, how to order, and marshall, and apply objections, and weild his blows with most successe and advantage. That as Physitians having observed the severall workings of medicines of all sorts, upon severall ages, and constitutions; and what severall issues and effects they have had, doe therefore accordingly prescribe and apply severall medicines, according to the severall and differing conditions of their patients, though sick of the same disease: Thus *Satan*, he by observation finding the *hearts* of some men *answering* to some *others*, *as face to face in water*, as *Solomon* saies: and withall remembring what reasonings have alwayes taken most with such a sort or straine of Christians, whose corruptions and whose graces were much alike unto those in this or that man he hath now to deale with; accordingly he makes use and application of these reasonings againe. [1] The tempers of mens spirits we know are divers, and so are capable of diversity of suggestions. And againe [2] the operations of graces, as of sinne, are various in those severall tempers. And [3] Gods dealings with, and workings upon his children are as various as either: some he humbleth much, some are led on with comfort; some he works on with a sudden and marvellous light, as if the Sunne should rise on the suddaine, at midnight; and on others, insensibly and by degrees, as when the dawning steales upon the day; some have had a false and a counterfeit work before; some were never enlightned untill savingly; and this variety affords rise, and occasion for severall temptations. So as what kind of work any other Christian hath had, is apt to be made an exceptiō to another that wants it. I was never thus humbled, saies one, nor I thus comforted, saies another; I had a sudden vi-

The conditions of men are exceeding various, & so are capable of severall sorts of temptations.

violent work indeed, which came in like a ſpring tide, but now the tide is fallen, and my firſt love abated, ſaies a third; I had ſome workings and enlightnings heretofore, ſayes another, and I was deceived then, and I may be ſo now alſo: and ſo he hath that vaſt taske ſet him, to cõpare a counterfeit work with a true. Thus every ſeveral way of working lies open to ſeverall exceptions; and as we ſay, that every calling earthly hath its ſeverall and proper temptations: ſo the ſeverall wayes and maner of effecting this calling heavenly, have their ſeveral veines and currents of temptations. All which *Satan* knows, and hath often traced; and accordingly knowes how to fit them to men, and to proſecute them the moſt advantagious way.

So in like manner he takes the compaſſe of every mans knowledge, notions, and apprehenſions; according unto which, as our knowledge is more or leſſe, we are alſo capable of ſeverall temptations. Many reaſonings and objections, which like ſmall haile-ſhot could not reach, or make any dint at all upon men of parts and knowledge, both becauſe they by reaſon of their knowledge doe ſoare high out of the gun-ſhot of them; and have alſo on the *whole armour* of God, as the Apoſtle ſpeaks *Ephe.6.* that is, are in compleat armour, abounding in all faith and knowledge; yet ſuch reaſonings may be fitteſt to level with, at ſuch as are more ignorant, and fly low, and have but ſome few broken pieces of that armour to defend ſome parts with: but on the contrary, thoſe other of his great ſhot, which he diſchargeth on men of knowledge, they would cleane fly over the others heads, and not come neer ſuch ſmaller veſſels. All in *Thyatira knew not Satans depths*, nor were capable of them, *Rev.* 2.24. Thus the ignorance, and the want of knowledge of the meaning of the Scriptures, and of the wayes of grace chalked forth therein, how doth Satan abuſe, to the diſquietment of many poore & good ſoules that want much knowledge, by putting falſe gloſſes upon them? how many weake ſoules doe ſtick in ſhallows, and are ſometimes a long while terrified with groſſe miſtakes? and like ſmall birds are held long under with limed ſtrawes of frivolous objections, which great ones fly away with? That great Apoſtle being a man of knowledge was not eaſily taken with ſuch chaffe; *We*

Satan fitly knows how to apply his temptations,

are not ignorant of his devices, (ſayes he 2 *Cor.*2.11.) and therefore *Satan* takes another courſe with him, and comes with downright blowes, and fals a *buffeting* him, 2 *Cor.*12. Thus doth *Satan* take meaſure of the bore (as I may ſo ſpeak) of every mans underſtanding, and fits them with objections proportionable, of ſeverall ſiſes. And as the Apoſtle in his Sermons prepared milke for babes, but ſtrong meat for ſtrong men: ſo doth *Satan* in his temptations apply and ſuit them to mens notions and apprehenſions; ſtill framing objections according to their reading.

§.3. Satan is able indiſceanibly to communicate all his falſe reaſonings, (though never ſo ſpirituall) which he doth forge and invent, and that in ſuch a manner as to deceive us by them, and to make them take with us.

1. To ſuggeſt even the moſt ſubtill and abſtracted reaſonnings about things ſpiritual.

Firſt, he is able not onely to put into the heart ſuggeſtions and ſolicitations unto ſenſuall and worldly objects; ſuch as *that* into *Iudas heart*, to betray his Maſter for money, *Iohn* 13.2. and to tempt maried couples ſevered, to *incontinency*, 1 Cor.7.5. But alſo the moſt ſubtill and abſtracted reaſonings concerning things ſpirituallll, which are utterly remote from ſenſe, he can inſinuate and impart according to the meaſure and capacity of mens apprehenſions. Therefore we are ſaid to *wreſtle* with them *about things heavenly*, and our intereſt therein is often made the matter of contention, and the ſubject of the queſtion: ſo that phraſe *Eph.*6.12. ἐν τοῖς ἐπουρανίοις; when it is ſaid, *We wreſtle with ſpirituall wickedneſſes in heavenly*, is rather to be underſtood of [*heavenly things*] then of [*heavenly places*;] the word ſignifying rather *ſuperceleſtiall* in the higheſt heavens, whither (if rendred of *places*) the devils never came ſince their fall; and it being uſed elſewhere for [*heavenly things*] as *Heb.*8.5. and the prepoſition [ἐν] or [*In*] being likewiſe ſometimes put to expreſſe the object matter about which a thing is converſant, as *Mat.*11.6. *Bleſſed is he that is not offended in me*, that is, with or about me, and for my ſake; it may congruouſly be ſo here meant, as noting to us, that the price, the ſtake, about which we wreſtle with Satan, are not things worldly, as honours, riches, and the like, but *things heavenly*, which concerne our ſoules and eſtates hereafter. Now the contention being

ing about heavenly things', and ſpirituall bleſſings, it cannot be tranſacted but by reaſonings ſuitable; that is, ſpirituall falſe reaſonings abſtracted from ſenſe and fancy: and in this reſpect they are termed *ſpirituall wickedneſſes*; becauſe in ſuch wickedneſſes they deale and trade in eſpecially, or as much as in thoſe that are ſenſuall; as tempting to *unbeliefe, deſpaire, blaſphemy* againſt God, of which ſort are all thoſe temptations we have now in hand. And that he is able to convey and ſuggeſt ſuch ſpirituall thoughts and reaſonings of what ſort ſoever, appeareth many wayes: as by injecting blaſphemous thoughts againſt God, ſuch as doe ſometimes tranſcend the wit and capacity of the receiver of them; and is manifeſt likewiſe by *Sauls* prophecying even from the immediate dictating and ſuggeſtion of *an evill ſpirit*, as is expreſly ſaid, 1 *Sam.* 18.10. in the like manner to which, haply the Sibyls alſo prophecyed: but more evident it is in all thoſe damnable hereſies which have beene broached in all ages; as in the primitive times among the *Romanes*, the boachers whereof are made the Emiſſaries of *Satan*, therefore *Rom.* 16.16. he having branded them, unto the *Romans*, *that* taught falſe doctrines among them, and having inſtructed them againſt them, he gives this incouragement about them, *v.*20. *That God ſhould tread down ſatan under their feet ſhortly*, having reſpect to Satans worke in thoſe errors mentioned, *v.*16. Satan being the main author of them. Thus in the Church of *Thyatira*, thoſe curſed heretiques who applauded themſelves, and were admired by their followers for the *depths* and profoundnes of their learning ſhewne inthoſe hereſies they broached: *Depths as they ſpeake*, Rev. 2.24. But if they call them *depths* ſayes the Apoſtle, I will call them *Depths of Satan* [*Depths of ſatan as they ſpeake,*] for the devill was the maſter and the author and ſuggeſter of them: ſo in after-times, Apoſtaſie is aſcribed to *ſpirits of error*, that is, *devills*; which he foretelleth *men ſhould give heed unto*, 1 Tim. 4.1. and *to the working of ſatan*, 2 Theſ. 2.9. it was *He*, that ſharpned their wits and pens. Now then by the ſame reaſon there is no reaſoning about our eſtates though never ſo ſpirituall, but he can ſuggeſt it as well as he did thoſe depths of hereſies to the broachers of them. So as *Satan* cannot onely make thoſe falſe reaſonings

which our owne hearts forge, more ſpecious, and probable, and ſuggeſt further confirmations of them, which are enough to adde unto this darkneſſe, but he is alſo able to put in new, which himſelfe invents, of what kind ſoever they be.

2. To ſuggeſt them in ſuch a manner, as to take and deceive us.

Secondly, he is not ſimply able to ſuggeſt them, but to inſinuate them in ſuch a manner, as to take with us, and deceive us: yea and often to ſet them on with a deepe impreſſion. Therefore in thoſe places forementioned, it is not ſimply ſaid, that there ſhould be ſpirits which ſhall ſuggeſt errors; but ſo ſuggeſt them, as that *men ſhould give heed unto them*: Thus 1 Tim.4.1.and 2Theſ.2.(where the working of thoſe very ſame ſpirits is ſet forth, *v.9.*) it is not onely ſaid, that they were ſent as from *God* to *delude*, but with *ſtrong deluſions*; ſuch, as ſhould have a ſtrength put into them, to prevaile; ſo as that men ſhould *beleeve* them. So alſo, that *lying ſpirit* which God ſent, and who perſwaded *Ahab* by a lye in the mouthes of his falſe Prophets: commiſſion was not ſimply given to him to ſuggeſt a lye, but ſo as it ſhould prevaile with *Ahab*; ſo 2 *Chr.* 18.21. *And the Lord ſaid, Thou ſhalt entiſe him, and thou ſhalt alſo prevaile.* And as he is thus able (when God gives leave) to delude wicked mens underſtandings with falſe reaſonings in matters of hereſie and falſe doctrine, by reaſon of that *totall darkneſſe* that is in them: So *he* is able (if God give leave, as ſometimes he doth) to bring ſtrong deluſions upon the mindes of Gods children alſo, through falſe reaſonings about their owne eſtates, by reaſon of that *darkneſſe* which *in part* remaines in them: by meanes of which *he* may worke the ſame effects for a time, and in a certaine degree in a godly man, which in another, as was before obſerved. Thus the beleeving *Galatians*, eſpecially ſome of them, were ſo farre *bewitched* (as his word is) as for a time to aſſent to that great errour in point of juſtification: And this by reaſon of that *folly* and *darkneſſe* which remained in them, as he intimates, when he ſayes; *Oh ye* [*fooliſh*] *Galatians, who hath* [*bewitched*] *you, that ye ſhould not obey the truth?* Gal.3.1. And if in the very doctrine of Juſtification it ſelfe, beleevers where thus for a time deluded,(which is rare)then much more may they, and ordinarily are they miſled in the application of faith, in the beleeving their own perſonall

ſonall juſtification, which is the point in hand.

Onely this is to be added here for caution ſake: That it is true, that Satan cannot enforce an act of aſſent to any falſhood upon the underſtanding of any man. For how then ſhould they *all have beene damned for beleeving that lye? 2 Theſ.* 2,11,12. which ſhould not have beene, unleſſe it were their owne ſin; which is as true of all other temptations as that. Though *Satan put* the thought *into Judas heart*, John 13.2. yet his owne conſcience ownes it wholly as his own act, *Mat.*27.4. *I have ſinned, &c.* *A Caution.*

Neither yet doth he ſo immediately concure to produce ſuch an act of aſſent in us, as *God* doth when he worketh faith in us: for then Gods power and aſſiſtance in working good, ſhould be no more than Satans in working evill. *Tentationis poteſt eſſe cauſa effieax, at non peccati; poteſt neceſſitare homines ad ſentiendũ tentationem, non ad conſentiendum.*

And yet the Scripture phraſes goe far in aſcribing unto Satan herein, when it ſayes of thoſe that beleeved not the Goſpel; that *the god of this world hath blinded their mindes that beleeve not:* 2 *Cor.*4. which notes out a ſuperadded working of blindneſſe, unto their owne naturall blindneſſe. As alſo when he ſayes, that the *Prince of the ayre is* ἐνεργῶν that *workes effectually, &c.* Eph.2.2. And alſo that of the *Corinthians* whilſt unregenerate, who as then are ſaid to be *caried and led away after dumb Idols*, 1 Cor.12.2. all which phraſes would ſeeme to argue, not onely a further power of working upon mens judgements, than when one man doth endeavour to corrupt and perſwade another man in a *moral* way: (becauſe he ſuggeſteth indiſcernibly, and with more frequency and importunity, and holdeth the minde more to the object, and preſenteth an army of confirmations at once, and is able ſo to marſhall them, as the minde can ſcarce reſiſt; and puts all theſe upon the ſpirit with a violent and imperious affirmation:) But further alſo they would ſeeme to imply ſome kind of *phyſicall* working; though not immediately on the ſpring of the clock, yet upon the wheeles and weights of it, I meane the *paſſions* in the body, and the *images* in the fancy; though not upon the underſtanding immediately: all which, what influence they have to ſway the judgement and pervert it, experience ſhewes.

§. 4.

Fourthly, he is further able to follow and continue his reaſon- Satan is able to

ings

continue the disputes, and often, to make replies to the answers of his false reasonings

ings as occasion is, and to keep up the dispute; & hold out arguments with us, and out-reason us, by putting in new replyes to our answers, and so to maintaine & manage and cary along the dispute, and to come up with fresh supplies: which in this respect is called *wrestling*, Eph. 6. 12. *We wrestle not with flesh and bloud, but principalities and powers*, it being (as the bodily wrestling) transacted by reiterated assaults, and attempts to overcome and get the victory; he as it were going about to strike up our heels, as wrestlers do, that is, to take away from under us those reasonings which supported us, by cavilling objections, which kind of spirituall wrestlings how often have we experience of in spirituall agonies? In the houre of temptation beleevers find conflicts and bandyings of disputes, rationally caried along, and pertinent objections brought in against those answers, which they secretly meditate of: In which cause therefore Divines bid men not to *dispute* with that cunning sophister. Thus many when death hath approached, have found that they have had their reasonings for their estates, and those evidences they have had recourse unto, taken away and confuted as fast as they have thought of them. And that Satan hath this dexterity and skill thus to manage such kinde of disputes with us, is further evident, in the framing of heresies, wherein he assists the contrivers of them with pertinent considerations to back and confirme their notions, in their private meditations, studies and contrivements. And indeed if Satan were not able and skilfull thus to oppose and reply, these kind of temptations which consist in disputes could not be managed: for otherwise in them Satan disputed with us, but as if one of us should reason with a dumb man that can heare, but his answers cannot be knowne, and so he knows no way what reply to make. Therefore surely Satan hath often some way, more or lesse, a guesse and inkling, what may be the answers of the heart againe; which were it otherwise, the glory also which God hath by the victory gotten over Satan in these temptations, were much obscured, and Satans confusion lesse; for the victory of our faith in these disputes, & the resistance it makes, lies chiefly in those replies which are made, whereby it quencheth all his darts: where of the devill, when he is once sensible, and perceives it, he is confounded; for then,

then, when he is once ſenſible and apprehenſive that he is reſiſted, doth he *fly from us*, as the Apoſtle ſpeaks *Iam.*4.7. and that of his owne accord, as the expreſſion there imports; even as a foiled and diſgraced ſouldier. And this we may ſee in his cariage in thoſe his temptations of Chriſt; which were managed by mutuall diſputes; and wherein the foiling of Satan, was by the anſwers out of Scripture which Chriſt gave, by which being confounded *he left him*, (as the text ſayes) as out of pride, aſhamed that he was foiled: So that Satan ſome way or other is able to gueſſe at, and diſcernes the replyes in our hearts to his objections; as well as to make and caſt in objections. Mat.4.11.

Chap. VIII.

That Satan is able to work upon that other corrupt principle in us, [Guilt of Conſcience.] *Both, how* many wayes *Satan is able to know matter by us to object againſt us; as alſo, to ſet it on, and work upon the guilt and erroneouſneſſe of the couſcience.*

THus we ſee how able Satan is to joyne with and aſſiſt *carnall reaſon* in us againſt our ſelves; we will now further conſider what power and working he may exerciſe upon that other principle in us, our *conſciences*; in joyning with the filth and defilement thereof, in accuſing us and laying particulars to our charge; in which conſiſteth the greateſt of his ſtrength, even in an army of accuſations of us to our ſelves; which in this warfare he muſters up againſt us. This ſort of temptations (we have in hand) conſiſts either of falſe *majors*, or falſe *minors*; which are like the two wings of any arm. His falſe *majors*, they are ſuch, as miſapprehenſions of the wayes and of the work of grace, or miſunderſtanding of ſayings of Scripture, &c. which by reaſon of that darkneſſe of ignorance, that is in us, he puts upon us wreſted and perverted. As [That to relapſe into the ſame ſinne againe and againe is not compatible with grace,] and many the like. For the opinions whereby ſome doe meaſure what ſtrictneſſe is eſſentiall to the being in the ſtate of grace, are often too ſevere and rigid; as in others too looſe: The meaſure of ſome i. too ſcant, not giving allow-

ance to failings; as of others too large, taking in such grosse corruptions and the constant practice of them, as cannot stand with grace. And Satan deceives with both: As the one sort of prophane men to flatter themselves to be in a good condition when they are not, so the other of weake and tender consciences, that they are not in a good estate when they are. And in like manner places of Scripture misunderstood, doe oft prove matter of great temptation to many, as that *Heb.6.* unto one, who having fallen from his first love, concluded he could never be saved, because it is there said, *that they which are once enlightned, if they fall away, it is impossible they should be renewed to repentance*: whereas it is onely to be understood of a *revengefull totall Apostasie*. Thus as *Elymas perverted the right wayes of the Lord*; So doth Satan also: *Elymas* being therefore there called *child of the devill*, because he did the worke of his father therein. Now all such false reasonings as are founded upon such mistakes of the things, and of the rule it selfe, whereby we should judge of our estates, *false majors*, doe properly belong to the former head of *Carnall reason*. But he hath another wing of forces to joyne to these, and they are false accusations of a man to himselfe, from the guilt of his owne heart and wayes, misconceits of a mans selfe, and misapplications to a mans selfe, another sort of arguments wherein the *minors* are false. So although a man be full of knowledge, and through the light thereof hath a right judgement both of the Scriptures, and of the wayes of the work of grace by which mens estates are to be judged; and so therein Satan cannot be too hard for him with all his sophistry: yet by misrepresenting a man to himselfe, and by perverting his owne wayes to him, making *that which is straight seeme crooked*, and all in him to be hypocrisie, a man is brought to passe a false sentence upon himselfe. So as if this subtill pleader cannot deceive the Judge (as I may so speake) with false rules and mistakes in the Law it selfe; then he endevours it by misrepresenting the case of the party, and puts in a false bill of accusation, so ordered and coloured, as to procure a judgement against him; lying afore the eyes of mens consciences their by-ends, deadnesse and hardnesse of heart and falsenesse in such and such turnings of their lives; excepting against what

Acts. 13.10.

what is good in them; aggravating what is evill, and all to enforce from thence a falſe concluſion. To inſtance in ſome one falſe reaſoning of this latter ſort: Satan oft argueth, and changeth the conſcience of one diſtreſſed; in this or the like manner.

Thoſe in whom any ſin raigneth, or in whoſe hearts hypocriſie and ſelfe-love is the predominant principle, are not in the ſtate of grace.

But ſuch an one art thou, &c. For the proofe of which *minor*, he muſters up and ſets in order in the view of conſcience, a multitude of inſtances, of ſinnes committed. thus hainouſly, thus oft; of duties omitted, and if performed, yet with ſuch and ſuch pride of heart, ſelfe-aimes, &c: In which ſort of reaſoning, the *majors*, and firſt propoſition is true: but the *minor*, the aſſumption [*ſuch an one art thou,*] that is moſt falſe. And although there be a truth in the inſtances alledged to prove it: That ſuch ſinnes have beene committed, and that in performance of duties ſuch particular by-ends, &c. doe ariſe and are found in the heart, yet not in that manner, as he would lay the charge, not as *raigning*, not as the ſwaying and prevailing principle in a mans whole courſe. That hypocriſie is there, cannot be denied: but that hypocriſie rules there, and is predominant; and that nothing but hypocriſie, this is it, is falſe, which yet Satan amazeth the conſcience with, to bring forth this concluſion out of all, *Therefore thou art an hypocrite.* Which *concluſion* likewiſe, how able he is to ſet on with terrors and affrightments, we ſhall ſhew anon. That which we have now in hand, is to ſhew how able he is; for thoſe kinde of falſe reaſonings, the deceit of which lyes chiefly in the *aſſumption*, and *minor* propoſition, that is, in miſapplications to a mans ſelfe. In which he hath principally to deale with *conſcience*; for the *guilt* of a mans particular wayes, actions, and corruptions, (the ſeat whereof is the *conſcience*) is made the matter of the evidence, and the proofes of thoſe *minors*: and the defilement and erroneouſneſſe of the *conſcience* is that principle in us, which he works upon, when he enforceth ſuch a miſapprehenſion from thoſe evidences.

A difference between ſatans ſifting us, & the holy Ghoſts ſearching.

Wherein by the way we may take notice of a difference between the Holy Ghoſts dealing with a beleever, when at any time he comes with the word, and ſearcheth and tries his heart, and diſcovers corruptiõs to us, to wit, ſuch a ſearching as *David*

prayed for, *Examine me oh Lord, and try my heart, &c. Pſal.* 26.2. *Pſal.*139.23. convincing and reproving us, and that ſometimes with ſome ſharpneſſe, for our by-ends, hypocriſies, &c. when alſo he *bores the eare, and ſhewes wherein we have exceeded*, as *Elihu* ſpeakes. And betweene theſe other ſiftings and *winnowings* of Satan, (as *Chriſts* phraſe is, *Luke* 22.31.) the difference is, That the holy Ghoſt dealeth ſweetly herein, but as a father that rebukes and convinceth his childe of his miſdemeanures; but without putting in any ſuch ſting in the concluſion; that therefore we are hypocrites; nor to any ſuch meaning, or purpoſe thence inferred, that therefore ſin raignes in us, &c. but in theſe of Satan, that is the iſſue he mainly drives all to, and it is made the foote, the burthen of all thoſe his accuſations, and is as the ſcope and argument that runs through the whole of that his charge, againſt us.

Iob.36.9,10.

§. 1. How Satan is an accuſer, by charging the guilt of ſin on the conſcience. κατηγορος.

And in reſpect to this his miſrepreſenting our eſtates and falſe aggravations of our ſins unto us, he is called as the *Tempter*, which is in a generall relation to all ſorts of tentations; ſo *the accuſer*, *Rev.* 12.20. or *empleader* againſt us: and as the accuſer of us to God, in Gods *Court*, and before his tribunall, (for to *accuſe in a Court* the word may ſeem to import) ſo in the Court of our owne conſciences. And as he tempts us *unto ſinne*, ſo alſo *for ſinne* and *by ſinne*; that is, the guilt of it, to draw us to deſpaire. He that accuſed *Iob* unto *God*, would ſure accuſe *Iob* unto himſelfe much more.

A Caution.

And though it may be truly affirmed that neither Satan nor our owne conſciences, can ever aggravate unto us too much, the intrinſecall ſinfulneſſe, the hainouſneſſe and vileneſſe of our ſins in their due and proper colours, and true aggravations of them, which we can never come to ſee enough, as not to hate nor loath, and mourne for as we ought; yet Satan and our owne conſciences may in the repreſentation of our ſins, put ſuch falſe apprehenſions and ſuch aggravations upon them, as may make us apprehend too much about them; as when it is ſuggeſted that they are ſuch as are not compatible with the ſtate of grace; or that they are utterly unpardonable: he may likewiſe uſe them as inductions to prove a falſe concluſion. And

alſo

alſo although our ſins if truly can never be enough repreſented, if it be in order to drive a man more to Gods free grace, and unto Chriſt; yet to preſent them ſingly, and alone, and to hold the minde and intention of it ſo to them, as to cauſe us to *forget our owne mercies*, and in ſuch a manner, as thereby Gods mercies and all comforts are hidden and concealed from us; this is that is ſatans practice, and is the cauſe of this deep bondage we thus here ſpeake of. And in this reſpect that name κατήγορ☞, the accuſer, is given this evill ſpirit in a direct and full oppoſition to that ſpeciall name and office of the holy Ghoſt παράκλητος, the *comforter* or pleader for us: becauſe as the *holy Ghoſt maketh interceſſion* in our owne hearts *unto God for us*, and upon true repentance helpeth us to make *apologies* for our ſelves, (as the word is 2 *Cor.*7.11.) and comforteth us by diſcovering *our graces given us of God*, (as 1 *Cor.*2.12.) and by pleading our evidences, and witneſſing with our ſpirits that we are the ſons of God: ſo on the contrary, ſatan is κατήγορος, an accuſer, by laying to our charge the guilt of our ſins, by empleading our evidences, miſrepreſenting our eſtates, thereby to deject us, and *ſwallow us up with ſorrow*; as 2 *Cor.*2.7. And further, becauſe in theſe accuſations his ſcope is to miſrepreſent our eſtates to us, and falſely to diſquiet us, therefore he is yet more eſpecially called διάβολ☞, a *ſlanderer*, as one that falſly and lyingly calumniateth and ſlandereth all our graces, all Gods dealings towards us, all our dealings towards him: ſlandering our perſons, our eſtates to us, charging us to be hypocrites, unſound, and carnall, and counterfeit Chriſtians, ſtill miſconſtruing all unto the worſt. Which falſe calumnies and charges of his, I take moſt properly to be thoſe *darts* mentioned *Eph.*6. *v.*11. which are there ſaid more eſpecially to oppoſe our faith: & therfore *faith* is there ſaid to *quench* them. From which trade of his forging darts of calumnies, he hath his name διάβολ☞ a ſlanderer, from διαβάλλω, a metaphor it is, from caſting darts, (for the ſlanderous calumnies of the tongue, *are as a maule, and a ſword, and a ſharp arrow*, as *Solomon* ſpeakes: *their teeth ſpeares and arrows*:) and ſuch are theſe kind of ſatans tentations and accuſations againſt us, Even as darts and arrowes that wound and pierce, and run through the paſſions and affections, that ſtrike Prov.25.18. Pſal.57.4.

the ſoule through and through with feares: his name πειράζων, the *tempter*, is from πειρῶ, to *pierce*: becauſe ſuch are his *darts*, ſo ſharpened, and flung with that force; as they are fitted to pierce, and enabled to run through. And beſides the ſharpneſſe of the *darts* themſelves, they are ſaid to be *fiery*, as making double way for themſelves: for a piece of iron, though blunt, yet if fired red-hot, it runs through without reſiſtance.

Satan, he is that great Generall of the whole powers of darkneſſe in us; and therefore even the forces of the guilt of ſin (the proper ſeat of which is the conſcience) he hath ſome command over, as well as of the power of ſin in other members; and therefore as he can muſter up and ſet on fleſhly luſts, which fight againſt the ſoule, and provoke and back them in their aſſaults upon us: ſo he can clap on the chaines of guilt and bondage upon our conſciences.

And alſo by working upon the injudiciouſneſſe of the conſcience.

And as he can ſtir up that guilt that is in us, ſo alſo work upon that injudiciouſneſſe and erroneous defilement that is in the conſcience, to judge of a mans owne eſtate: this ſatan works upon and abuſeth. For as he hath a power to work upon the corruption in the reſt of the faculties, ſo alſo over the defilement & pollution of the conſcience, miſleading it in its verdict of our eſtates, as cunning pleaders doe a ſilly Jury. The *wards* of conſcience are of themſelves looſe, and naturally miſplaced, but he with his falſe keyes wrings and perverts them much more; it naturally gives an uncertain ſound, but he by his falſe alarums and *panick* feares, caſt in, doth much more confound the teſtimony of it. And how eaſie is it to trouble a ſoule diſquieted already, and to work upon jealouſies which are raiſed? wee ſee how farre a cunning man can inſinuate with jealous natures, to encreaſe ſuſpitions and ſurmiſes. When an humour is ſtirred, how eaſily is it wrought on? and thus often when the Spirit hath already read us a ſharp Lecture, and examined our conſciences, then Satan he ſtrikes in, and deſcants upon it all to deeper terrours and diſtreſſe.

§. 2

A quære diſcuſſed how, and how far Satan may know matter againſt us, ſo accuſe us of.

But the more full and diſtinct explication of Satans work of *accuſation* of us herein, requires a farther ſearch and enquiry, and a larger demonſtration [*how Satan ſhould come, and how far, to know matter by us thus to accuſe us of*] For if he doth accuſe, he muſt

muſt, as he ſaid *Acts* 28. *Have ought againſt us whereof to accuſe*: elſe it were in vaine. And there is this difference between theſe kinds of tentations wherein we are exerciſed about the guilt of ſin, and thoſe other unto ſin. That the object matter of other tentations is what is without our ſelves: but in theſe, that which is in us and from us, and hath been committed by us, is made matter of objection againſt, and diſquietment unto us *That which is from within the man*, diſquiets *the man*.

But ere I enter upon this enquiry I muſt premiſe a generall Caution, to ſet limits to our diſcourſe therein.

A Caution premiſed. That it is in Gods ſole prerogative to know the heart.

And the Caution is this, that we are to reſerve and maintain this, both as an undoubted truth, and as *Gods* ſole and royall *prerogative, that he can alone both ſearch and know the heart and conſcience*. As in like manner, *that he can onely by his wrath immediately make thoſe deep and killing wounds and gaſhes with which mens ſoules are often here, and hereafter eternaly wounded*: (of which by way of Caution alſo in the next chpater.) Which two glorious and incommunicable attributes of his, that *Elogium of the Word of God*, Heb. 4. 12, 13. ſeemes fully to hold forth unto us: where, as at the Gate of *Paradiſe* was ſet a *Cherubim* with a *flaming ſword* to keep our faln parents for ever entring in againe, ſo there Chriſt is repreſented, as that ſupreme judge, with whom, as the 13. at ver. *we are eternally to have to doe*, (or as the originall πρὸς ὃν ἡμῖν ὁ λόγος, *to whom we are to give an account*: for ſo λόγος is *Rom.* 14. 12. and elſewhere taken) and he there ſtands with that dreadfull ſword of his word ready drawn and brandiſhed, (that word by which he will judge men at the latter day, *Iohn* 12. 48. and which therefore is called κριτικὸς, ver. 12. *a judger of the thoughts, &c.*) and this to the end that by the awfull terrour thereof he might compell and drive thoſe that heare the Goſpell, to *enter into that reſt*, (to which he had exhorted, ver. 11.) which is ſet open by him for men now faln to come into. Which *ſword*, as it hath a double edge, (as there) ſo in his hand (who alone can wield it) it ſerves to a double uſe. That where as in a judge two things are requiſite to the compleat performance of his office: 1. Skill and knowledge to find out and examine the fact: 2. Power to execute and torture the Malefactor when found guilty. He ſhewes how both

theſe

theſe doe tranſcendently and ſolely meet in him, by relating what power is found to be in his *word*, which is the enſigne of his juſtice, and inſtrument of his power in judging, which is ſaid to be a *diſcerner of the thoughts*, and a *ſword* that *pierceth* and woundeth the *ſoul* and *ſpirit* with unutterable anguiſh. Which *wounding power* of the word is diſtinctly ſet forth (as ſome) from the beginning of the 12. ver. to thoſe laſt words, [*and is a diſcerner of the thoughts*] from whence, to the end of the 13. ver. that other, the *ſearching* and *al-judging* property of *God*, and his *word* is laid forth to us. But rather as I conceive, the Apoſtle, in one continued metaphor, carries along the expreſſion of both, throughout the whole, though more eminently, the one in that former part of the words, and the other in the latter: yet ſo as both are alike made *The Royalty of God*, which is the thing we have in hand. Neither needs it ſtumble any, that this is there attributed onely to the word of God, of which he only ſeems to ſpeak: For that is all one, and to aſcribe it unto God: for as *where the word of a King is, there is power*, ſayes *Solomon Ec.* 8. 4, ſo, where the word of a God is, there is the power of God, and ſo is it here to be underſtood: & therefore as in other Scriptures his word is ſayd to *create*, and *by it the heavens to be eſtabliſht*, *&c.* and alſo *Gal.* 3. 8. in the like phraſe of ſpeech, the *Scripture* is ſaid to *foreſee*, that is, God foreſaw, who writ the Scripture: ſo alſo here, to *know*, and *wound* the heart. Which to be the Apoſtles expreſſe intention here, appeares by the connexion of the 12. & 13. ver. For whereas ver. 12. he begins with attributing this power unto the word, yet in the end he cloſeth his ſpeech with transferring all that was ſaid thereof upon God himſelfe, ver. 13: *With whom we have to doe.*

To open the words a little more largely, ſo as to clear this aſſertion out of them, which it is neceſſary to premiſe. The words are, *For the word of God is quick & powerfull, and ſharper then any two-edged ſword, piercing to the dividing aſunder of ſoul & ſpirit, & of the joynts and marrow, & is a diſcerner of the thoughts, and intents of the heart, neither is there any creature that is not manifeſt in his ſight, but all things are naked & opened to the eyes of him with whom we have to doe.*

And firſt, of that ſole ſearching power of the ſoul in this Chapter

ter,& of that other,the ſole wounding power of the conſcience, in the next chap. we ſhall have the like occaſion to premiſe.

For the preſent,that ſearching, examining, and judging power of the word now in hand, he expreſſeth by an alluſion to the anatomy of bodies: (which then, though not ſo frequently as now, was yet in uſe)or elſe to the cutting up of the ſacrifices, whether thoſe of the Jewes,or as it was uſed among the heathen; eſpecially by the Soothſayers, who curiouſly ſearched into every inward part, as we find in the Prophet *Ezekiel* 21.21. and his ſimilitude ſtands then, that look what the entrails are to a ſharp ſword, or Sacrificers knife, or the like inſtruments of Anatomy in a ſtrong and skilfull hand, ſuch are all the moſt inward,& ſecret parts of the heart,even thoſe which are moſt difficult to be divided, unto this ſword in Gods hand, when he is pleaſed to uſe it to ſearch heart and reins, and to diſcover and bring forth to judgement the ſecrets thereof. He can uſe this ſword, not only to unrip,& ſtrip off the outward clothes of outward & formall actions,and ſo preſent the ſoule *naked*,(as his expreſſion is, ver. 13.) nor onely to flea off all the skin, to excociate,& ſo to ſee what lies under it, (as the next word there τετραχηλισμένα Wᶜ is tranſlated *opened*, doth ſometimes ſignifie) but further to cleave and cut up to the backe bone.(for even ſo deep doth the ſignification of that word reach)that ſo all the inwards may appear, and this ſo curiouſly divided and laid aſunder, as to ſee and view apart what is in each. *It pierceth to the dividing aſunder of ſoul and ſpirit.* By which, *grace* and *corruption*, are not ſo properly here to be underſtood: for then he would have rather ſaid,*fleſh*, and *ſpirit:* and beſides, the perſons he ſpeakes this of, are principally thoſe who ſhall be found ſecret unbeleevers, who have not *ſpirit* in that ſenſe at all in them: but they are here uſed to expreſſe thoſe two main powers of the heart. The *ſoule*, that is the inferiour part, that more ſenſuall part, wherein the affections are, (as 1 *Theſſ.*5.0.2.it is alſo uſed)which it divides by diſcovering how cloſe and inordinately all thoſe affections cleave to ſin: and then 2. of the *ſpirit*, that is the ſuperiour part of the *underſtanding conſcience*, &c. which it rippes up by diſcovering how theſe plot and contrive the accompliſhment of

ſin. *Dividing*, that is, diſcovering apart, with difference, how things are caried ſeverally in each: and withall, what correſpondency and entercourſe there is between theſe; how ſin and all our actions paſſe through them from the one to the other, even as blood and ſpirits do through the veines and arteries, in all the parts from each to other. And as in the body, there are ſeverall *regions* (as Anatomiſts call them) divided by partitions: the *vitall parts* in the upper loft next the neck, in which are lodged the heart, and lungs: The *naturall parts* in that lower, and theſe divided by the midriffe, as by a floor between them:
Prov. 19. 27. ſo in the ſoule, (to which happily *Solomon* alludes, when he calls the ſeverall powers of it, *the Chambers of the belly*, as ſome read it) there is the ſenſuall part of the affections, *The ſoule, &c.* which is as it were in a diſtinct room from that more ſublime and ſpirituall part, *the ſpirit*. And as the *ſpirit of man*, that is, the conſcience and underſtanding of a man, *ſearcheth all thoſe chambers*, (as it is there) that is, *Knows what is in man*; as the Apoſtle ſpeakes, 1 *Cor.* 2. 11. (which yet when it doth ſo, it is not by an innate light, but with *Gods Candle*, as *Solomons* expreſſion there is; that is, by the word and the light thereof ſet up by him in it.) So here, the word, under another ſimilitude, namely, of a ſword, is ſaid to cut up, and to diſcover all within thoſe ſeverall regions. And in the *Spirit*, it is ſaid to diſcover what can be imagined, moſt retired and withdrawn, and ſo lockt up, as no eye could finde it out, which he expreſſeth by mentioning ſuch parts, as are moſt inwardly ſeated of all other: *the marrow*, which we know is incloſed within the bones: and *the joynts*, or ligaments, by which the joynts are knit, and move; theſe it unbares, and diſcovers alſo. Both which he interprets in the next words, [and is a *diſcoverour of the thoughts and intentions of the heart*,] which are a more plaine interpretation of what he had expreſſed by thoſe two metaphors. The utmoſt *intention* and end, in all our actions, that is as the *marrow*, becauſe as the marrow gives moiſture to the bones, ſo by theſe our ends all our purpoſes and reſolutions (by which we are ſupported in all our actions) are ſtrengthened and confirmed: and then our deviſing *thoughts* or plottings, our contrivements and machinations, thoſe by which we artificially doe connect, and hang together

gether many joynts of means to accompliſh and bring to paſſe our intentions: (which thoughts of all other we ſtrive to hide and conceal) theſe are as the *joynts*, or (as the word ἅρμοι rather implies) as the ligaments, and the ſinewes, and the tendons by which the joynts doe move, ſo theſe are they, upon which our deſignes doe move and turne. Even all thoſe *cogitationes compaginatæ*, plotting thoughts, the word, it diſcovers and cuts up, and alſo judgeth, and examineth, and paſſeth ſentence upon them: yea, and that ſo exactly, as not the ſmalleſt fault can paſſe uncenſured by it: it is as a curious Critique in this review: κριτικὸς, it judgeth exactly, as Critiques uſe to doe. So as by this Anotomy, which the word makes, *all things* in man, *every creature*, even the leaſt *Fibra*, the ſmalleſt ſting in the heart which would eſcape the ſight of the moſt exact Anatomiſt, are all *naked* and *opened*, and cut up *afore the eyes of him with whom We have to doe.*

The reaſons why God hath reſerved this to himſelfe, are, 1. It was for the glory of God, that he ſhould have one private Cabinet among the creatures, which he alone ſhould know, and keep the key of, which might argue his omniſcience: as alſo one place to be ſanctified in, whither no creatures eye could pierce: That ſo the greatneſſe of his glory; might appearnamely, in this, that he is not worſhipped outwardly onely, as great ones are, but inwardly in *ſpirit and truth:* and that his glory is ſuch as commands the inward parts, which no eye ſeeth but his own: ſo as a man wil reſpect God ſo much as to ſanctifie him in ſecret when no creature looks upon him. The Reaſons.

2. That God alone might be the judge and rewarder of mens waies: & ſo looked at by them, to whom alone men muſt give an account: which would draw the creatures eye alone upon him, when the ſtrength and firſt borne of all our actions, are his ſubjects alone, and doe come under his eye and view. Therefore it is ſaid, that he *rewards men according to their works, Whoſe heart he knowes.* It was fit, that he onely ſhould take upon him to reward, who onely could know the principles of all actions; in which the chiefe of the good or evill in the action lies. This is the great glory of *God* and *Chriſt* at the day of judgement, that *they will diſcover the ſecrets of all hearts*, 1 *Cor.*

4. 5. It is not ſaid ſo much of mens actions, that they ſhall be then diſcovered, as that the ſecrets of their hearts: For therein lies Gods glory, which he will not give to any other.

§. 2. How Satan hath matter to accuſe & object againſt us.

This premiſed as a moſt neceſſary Caution, I come to the diſquiſition of that *Quære* mentioned; How, and how farre Satan may come to know ſo much matter againſt us whereof to accuſe us.

1. In generall it may be conſidered:

Two generall conſiderations: 1. That he knows what corruptions are in al mens natures, and may object them to every one.

1. That he knowes what ends, and intentions, and thoughts, and luſts, ſuch corrupt hearts as ours uſually produce, and bring forth in all men; and therefore can imagine what by-ends, &c. may be ſtirring in ſuch and ſuch actions, and ſo lay them to our charge: & ſo often hit right therein, & ſpeak a mans heart thus at rand ome. For our natures are apt to bring forth *all concupiſcence*, as the Apoſtle ſayes *Ro.*7. Ther efore if there were no more then he knows al temptations *common* to *mans* nature, he might goe far in accuſing every man; he having keyes of all ſorts, ſorted to all mens ſpirits, tries with every one which will enter. And as *Davids* elder brother charged *David*, when he came into the Warres, *This is the pride and the naughtineſſe of thy heart*, gueſſing at his by-ends in it: ſo doth Satan he often in the like manner charges us by gueſſe. Thus he did *Iob*, *Doth Iob ſerve God for nought?* he knew ſuch by-ends were in ſome mens hearts, & ſo ventures to lay them to *Iobs* charge alſo.

2. By caſting in a jealous thought from ſome one particular he knows by us, he might ſet the heart awork to examine all the reſt.

2. Though he ſhould know very little of us, yet he may from ſome one particular which he doth know or ſuſpect, caſt in a ſuſpitious thought about a mans eſtate: and ſo ſet the jealous heart aworke it ſelfe to ſearch out more matter againſt it ſelfe. As in caſe of treaſon, the leaſt hint given by ſome one, ſets the State awork to examine the bottome of the buſineſſe; and ſo to get all out. So as Satan often gives and caſts in but a ſcruple which proves as a theame for the heart it ſelfe to dilate upon, and the conſcience upon enquiry finds matter againſt it ſelfe to prove and encreaſe that ſurmiſe. Thus in generall.

1. More particularly we may know,

But 2. he may more particularly know much againſt us to accuſe us of, and ſo frame bils againſt us out of what he knows, and this firſt ſuppoſing he had no acceſſe to our inward parts, and that he had no further way of knowing of us, then men have one

one of another, it being made the limits of mans knowledge by *God* to *Samuel*, to *judge by outward appearance*: yet all thoſe advantages which men have to know one another by, he hath over us, more then any man can have, and all more eminently.

For 1. Thoſe ſpirits can diſcerne all corporeall actions, though not of all men, at once, (for then why ſhould *ſatan* travaile up and down the earth to review all in it?) yet in that diſtance is proportioned unto them: they underſtand not onely by *innate* inbred *ſpecies*, but ſome things *per ſpecies acceptas à rebus*. They learne dayly. Thus *by the Church* the good Angels are ſaid to *learn* what they never knew before of the *myſteries of the Goſpell, Eph.* 3. 10: and though thoſe *ſpecies* in them, and their manner of knowing corporeal things differs from ours, yet they are analogicall with ours, and we no more know the manner how they ſhould receive, *ſpecies à rebus corporeis*, the images of all things done by bodily ſubſtances, then a blind man can imagine, how men that ſee ſhould receive in colours: yet this we may be ſure of, that all that the ſenſes or mind of man can know, that they can alſo: for naturall things are all *debita objecta*, due objects made for them: for they were therefore made to be diſcerned by intelligent creatures; & and if by any, then by the moſt ſupreme and intellectuall natures. 1. All corporeal acts committed.

2. They make it their buſineſſe to ſtudy men, it is their trade to goe up and down and conſider men, *Haſt thou not conſidered* (ſaies God to Satan) *my ſervant Job?* Satan uſeth to conſider and ſtudy men; and as the Apoſtle exhorts to *conſider one another, to provoke to love*, ſo *ſatan* conſiders men to provoke to ſinne, aed to tempt for ſinne unto deſpaire. 2. Which knowledge he improves but ſtudy.

3. He may be privy to our vocall confeſſions of ſins to God, or men; unto our laying open our own hearts to God in private prayers, or to others in trouble of conſcience: therefore ſo much of the heart as is this way diſcovered, he can and doth know: And why may not God permit him, and give him the liberty and advantage to accuſe us, even of that which he comes to know by this meanes? it being for the triall of his ſervants: eſpecially in caſe they have returned againe to thoſe ſins which they confeſſed, and yet have not forſaken: it is juſt, that then, as the guilt of former ſinnes returne upon us 3. He may bee privy to our vocall confeſſion unto God.

in ſuch a caſe, ſo that ſatan ſhould be permitetd afreſh to charge us with them. And that in this caſe, a man ſhould loſe the priviledge of *ſigillum confeſſionis*, of the ſecrecy and ſeale of confeſſion (as I may ſo ſpeak.) And if God may permit a man to whom we have confeſſed, according to Gods own ordinance, yet to tell things confeſſed, and to caſt them in our teeth, as ſometimes it hath falne out; why may not ſatan the accuſer of the brethren ſometimes be permitted to lay that to our charge, which he onely knew this way?

4. He is and can be preſent at all our more retired actions, and is privy to them, being with us at bed, board, in all companies. By meanes of this he can accuſe us: Firſt,

4. He is and can be preſent at all times and places: and ſo can accuſe us,

1. Of all groſſe actions done, that are obvious to ſenſe: which indeed are uſually the greateſt matter of accuſation, and doe lie upon us moſt heavily in ſuch temptations, as *Davids* murder and adultery did on him: *My ſinne*, ſayes he, *is ever before me*. And theſe having pulled a man downe, and put him into priſon, and clapt him up, our owne conſciences then may come in, with all our more privy corruptions, as leſſer creditors uſe to doe: and when once the ſoule hath by meanes of the accuſing of one foul act, given way to doubting, then all other privy corruptions joyne and offer themſelves to accuſe us alſo: For *they lie at the doore* (as *God* told *Caine*) ready for ſuch an occaſion.

1. Of all groſſe ſins outwardly committed.

2. Alſo he may by this be able to accuſe us of all deadneſſe and drowſineſſe, and neglect in the performance of holy duties, as want of attention, and quickneſſe in them, (for theſe are eaſily diſcerned by any one that is obſervant) and of the want of ſtirring affections, and alſo of neglect of holy conference in all companies, and the like. If a godly man were to follow a man up and downe in all companies, how much might he know of a man, and be able to accuſe him of?

2. Of deadneſs and drowſineſs of ſpirit, and neglect in duties.

3. By ſuch obſervations he may know a mans boſome ſinnes. So he knew and obſerved *Iudas* boſome ſinne, to be covetouſneſſe, and accordingly ſorted his temptation to it.

And 3. a mans boſome ſin.

5. By what he ſees outwardly of our actions, he can many wayes gueſſe at inward corruptions, which are the principles of them. He hath all the wayes which a wiſe diſcerning man hath, (who ſhould alwayes watch a man, and ſet himſefe to ſtudy

5. From what he ſees outwardly, he may gueſſe at inward corruptions.

ſtudy a man, and that hath opportunity to ſuggeſt when he pleaſeth, on purpoſe for triall and diſcovery) all the wayes ſuch a man hath to know the heart, ſatan hath. And that which *Solomon* ſayes of a wiſe man, that though *the heart of man be deep, yet a man of underſtanding will fetch it out*, holds true of ſatan much more. As 1. by comparing one action with another, one ſpeech with another: ſo wiſe men gueſſe at mens ends in things, and their reſpects that move them. 2. By geſtures. By a caſt of a mans countenance & behaviour, men are often diſcerned; by the like may ſatan ſee into us. Thus *Ioab* diſcerned *Davids* pride in his command for numbring the people, ſo as it was loathſome in his eyes. And if *Ioab* diſcerned this by the outward cariage of the matter, how much more might ſatan that put in the motives to perſwade him to it? The Jeſuites bid thoſe of their followers who are to deale with men, when they talke with any, whoſe minds they would diſcerne, ſtill to obſerve their eyes, to ſee what alterations are in their countenances, as through which the mind is tranſparent; now ſatan, he is a good Phyſiognomiſt, and he eyes a man. 3. Further he himſelfe ſuggeſting many motives, and reaſons in buſineſſes, this way and that way, caſting in many by-ends, and motives to be conſidered by us, he obſerves how the heart comes off at ſuch and ſuch ſuggeſtions, or where it ſtuck, and what ſuggeſtion it was that turned a man this way or that way, and fetcht him off. The Jewes might ſee what moved *Pilate* to Crucifie Chriſt, becauſe at that ſaying, as the text notes, *that elſe he was an enemy to Cæſar*, he gave ſentence: ſo ſatan, when he ſtirred up *David* by proud argumen:s to number the people, he muſt needs know what pride was in his heart.

Prov. 20. 5.

3. Wayes.

1.

2.

3.

Now 6. beſides all this, how farre he may have an inſight into the *Fancy*, and the images therein, which follow and imitate the inward thoughts of the mind, as the ſhadow doth the body; and alſo into the *paſſions*, which are but the *flowing*, and *reflowing of corporall ſpirits*, and in which the affections of the will diſcover themſelves this I leave to others to determine. For the preſent, this is certaine, that although all the powers of the reaſonable ſoule be faſt lockt up from him (as we ſhall ſhew) and the immediate acts which are imminent in the ſoule it

6. That he may further view the images in the fancy, and alſo the paſſions in the body.

it ſelfe, utterly hidden from him ; and that, take the ſoule as it is the immediate ſubject, and root of them, ſo *intuitive*, no devill can diſcerne them, no more then one Angell can diſcerne the thoughts of another; yet *arguitive*, and as they doe *tranſire*, and appeare, and are put forth in the body and corporeall organs, outwardly in actions, or inwardly in the images of the fancy or the paſſions, and ſo, *quaſi in alios*, and mediately they may be very farre diſcerned ,and lookt into by Angels. Which yet will nothing at all prejudge that prerogative which is given to God, when he is ſaid alone to know and ſearch the heart, but give its full allowance; nor that priviledge which is given to the ſoule it ſelfe to enjoy, namely, that *none ſhould know the things of a man, but the ſpirit that is in man :* as we ſhall have occaſion to ſhew in the Appendix to this diſcourſe.

1 Cor. 2 11.

Beſides, therefore, theſe advantages and wayes of knowledge, ſomewhat common to us men, each of other, they have a further, and more neere way of knowing the acts of the reaſonable powers, the underſtanding, and will, then we men can have, even as they have alſo a way of communicating their thoughts to us in a more intimate, cloſe, ſecret manner: yet ſtill ſuch, as fals ſhort of an *intuitive* knowledge of them; they can goe into a roome further then we: and into a roome which is next the privy chamber, which yet remaines faſt lockt up unto them. As their power in all other things reacheth a degree higher then ours, ſo in this alſo. To open this a little.

Thoſe reaſonable powers and faculties in us, *the underſtanding* and *the will*, the immediate immanent acts of which are thus in themſelves faſt lockt up, being yet in this life drencht in the body, and bodily organs, upon which their working doth depend: As 1. The underſtanding is joyned to the fancy, which makes *parelii*, and reſemblances and ſhadowes of thoſe thoughts the minde ſecretly conceives and formes; ſo as ſcarce any thoughts doe ſtirre, but the fancy imitates them, and acts them as farre as it is able. And 2. The will alſo is conjoyned with the affections which are drencht, and ſhew themſelves in bodily organs and ſpirits, ſo as not any motion of the will puts it ſelfe forth, but more or leſſe ſome affections of the body doe

doe ſtir with it; and therefore affections are as well defined by their motion in the body, as by their ſeat in the will it ſelfe. As when anger is defined, *ira eſt ebullitio ſanguinis circa cor*, a boiling of blood about the heart; and affections are but the flowings and reflowings of ſpirits to and from the heart.

Now both thoſe, both *phantaſmes* and *paſſions*, all Divines do grant that the devils may know; and that to know them they have a neerer acceſſe to us, then men can have each to other: yea, and that they may diſcerne them, *intuitivè*, as we do things which are preſent before us, how elſe ſhould they worke upon fancy? and otherwiſe, there were no diabolicall dreams, nor angelicall neither, cauſed by good angels. But we find that a good angell dictated to *Ioſeph* a great article of faith, [*Chriſts divinity, and nativity*] it was done in a dreame, and therefore to his fancy. So they inſpired the *Sibyls*, and dictated prophecies as was ſaid. And ſo the *evill angels* prompted *Sauls fancy*. And this they doe, not by creating new ſpecies and images, but *evocando*, calling forth the images there already. For the images of things in the fancy being corporeall ſpecies, they can no more beget a new corporeall image, than they can make a body anew. And therefore all the power of the angels cannot cauſe a blind man to dreame of colours.

And therefore their way in communicating their ſuggeſtions to us herein, muſt be by diſcerning the *ſpecies*, to wit, of all words heard or read, that lie in the fancy already; and ſo by ordering & compoſing them, even as a Compoſitor in printing doth his letters that lie confuſed afore him, into words and ſentences, to repreſent to the readers eye what he would have read by him: So he to the underſtanding, which doth naturally print off and take the impreſſion off from the fancy of what ever is in it, as faſt as he doth ſet them. And by the like reaſon, that he can call theſe *phantaſmes* forth, and ſo view the ſpecies and images laid up there already, to ſet them thus as he pleaſeth; by the ſame reaſon it muſt be ſuppoſed that he is as able to diſcerne any of them in the fancy at any time, then when reaſon it ſelfe calls upon any of them, and maketh uſe of them, as it doth when ever it ſets it ſelfe to thinke or muſe. And theſe, and all other operations of the ſenſitive powers

they may view and ſee as truly (for ought I know) and as intuitively, even as we ſee colours and ſpecies of things in the eye of a man. So as theſe evill angels may, when God permits, get into the head, and ſee all the images and ſpecies in the fancy, and thoſe that are in direct conjunction with the underſtanding, which it is then thinking and muſing of: even as a man doth what images are in the apple of the eye of another man: and ſo by diſcerning thoſe *phantaſms*, which the underſtanding actually then vieweth and maketh uſe of, he may then judge what the mind is muſing of.

And againe, 2. as we diſcerne mens paſſions when they dye and affect the outward parts, as if ſhame dyes the face red, or feare paints it white; ſo may the angels more ſecretly diſcerne the motion of them within us, which is the cauſe of this alteration without; they can goe further then we men can, they can ſee the inward commotion of the ſpirits in our inward parts, even in their channels and ſprings, as in that bodily heart we cary within us, and in the veins and arteries, and ſo know what affections are ſtirring. And this is evident by this, in that they are able to work upon the paſſions alſo. Now their power of working upon theſe affections, ariſeth from their knowing them, and skill to move and ſtir thoſe ſpirits and humors *effectively*, wherein theſe *paſſions* are ſeated. And herein their power of diſcerning us, exceeds *that* in us men, in dicerning other men; as that of communicating their minds to us alſo doth. For as they can communicate ſecretly by fancy it ſelfe; we but by outward words, and ſigns to the outward ſenſes of others; ſo they can diſcerne more ſecretly what is in the fancy, and not onely what appears in the outward parts; which is yet but a room further, that they get into, which we men cannot come to; ſo in like manner their power over our paſſions doth exceed alſo, they can ſee into the paſſions and diſcerne the leaſt riſing of the tide, the leaſt turne of the ſtreame of affections in our veins, and in the corporeall heart; Satan can diſcerne thoſe leſſer aguiſh fits of paſſion that accompanies any act of the will, which men diſcerne not. As alſo they can ſtirre thoſe paſſions by working upon the humors and ſpirits they ſloat in, which men cannot come to doe. But of this great and

neceſſary

neceſſary *quære*; as alſo how by meanes of this he communicates all his temptations to us, more largely in an *Appendix* to be annexed to this Treatiſe.

Chap. IX.

How able Satan *is to worke upon that third principle*; *The* paſſions, *and corrupt* affections: *and bring home his falſe concluſions with* terrours.

THus we have ſeene how able Satan is to worke upon thoſe two forementioned principles of *carnall reaſon*, and abuſe it with falſe *Majors*; and alſo upon *conſcience*, in laying our ſinnes to our charge, with miſrepreſentations of our eſtates. It remaines now onely, that we ſhew, how he can ſtirre, and worke upon the paſſions, and *corrupt affections* in us, and make uſe of them: and ſo ſet on all thoſe falſe concluſions [*That we are hypocrites:*] thence deduced, with hideous, and horrid feares, and terrours.

§. 1. That Satan can raiſe up terrors. Iſay 38.13.

And in reſpect to theſe terrors, as he is called a *Serpent*, as was ſaid, for ſlights, and cunning reaſonings, and wiles: So likewiſe a *Lion*, of all beaſts the ſtrongeſt. *A roaring Lion*, of all the *terribleſt*, and moſt terrible in his roaring: whoſe *roaring* is therefore often in Scripture put to expreſſe the working of dreadfulneſſe, and horror; *The Lion roares, who will not tremble?* Amos 3.8. And (as ſome have obſerved, and the *Pſalmiſt* ſeems to intimate it) by his roaring, he ſtrikes ſuch horror and amazement into all other beaſts, as they ſtand ſtill as exanimated, and ſo he ſeizeth and preys upon them as he pleaſeth. And in this reſpect alſo of his working on the paſſions is it, that thoſe *darts* aforementioned, are principally called *fiery*; namely for that dolour, and anguiſh, and inflamation, and combuſtion they cauſe through diſtempering the affections. Thoſe feares which our own hearts engendred within us, were but as ſmoke; theſe darts of his put a fire into them, and doe cauſe them to flame and blaze. The alluſion is to the poyſoned darts, which the Scythians of old, and other nations now uſe in war, dipt in the bloud and gall of Aſpes, and Vipers; Pſal. 104.

the venemous heat of which, like a fire in their flesh, killed the wounded by them, with torments the likest hell of any other. Which *Iob* also alludes to, Job 6.4. *The arrowes of the Almighty are within me. The poyson,* or (as others read it) *the heat and fervour* (we may use both, and read) *the hot poyson thereof* [*drinks up*] *my spirit,* even as fire preying upon moisture. And what were those arrowes he speaks of there but terrors? So it follows, *the terrors of God, &c.* In the same phrase of which *that Corinthian* is said to have beene in danger to have beene καταποθῆ. *drunk up* (as the word signifies) with *overmuch sorrow,* when Satan had to doe with him, 2 *Cor.*2.7. and the same word is again used of the devil, 1 Pet.5.8. *Seeking whom to drink up.* So that as Satan inflames other members, and the inordinate lusts in them, with a superadded naturall vehemency and violence; as the tongue which (though of it selfe full of poyson) is said Iames 3.6. to be *set on fire from hell*: that is, from Satan (who is called *hell,* as in that speech; *the gates of hell*: as the good angels the noblest creatures, are called *heavens*: *Heb.*7.26.) He inflaming mens tongues with an overplus of venome and malice, to wound mens names with; even as on the contrary, the holy Ghost did set on the fire the Apostles tongues with zeale: As (I say) he doth thus inflame other members, so in like manner he can, and doth put fire into those darts he wounds the conscience with; and thereby augments our feares and griefes, and causeth such disquietments and pangs as that hell fire as it were begins to flame in a mans conscience. As *Christ* is that *Brazen Serpent,* so *Satan* is that *fiery Serpent,* that can sting us by the guilt of sin.

A Caution, And here I must bring in the like caution as I used in the former Chapter; namely, that he workes not these terrours by immediate impressions upon the conscience, which in that respect is subject to Gods stroke alone, as to his knowledge alone. Which as I intimated, I take to be that other principall part of the drift of those words, *Heb.*4.11,12. *The word of God is quick and powerfull, &c.* For there he sets forth Christ to us (as was shewed) as a Judge compleatly enabled for vengeance against us, not onely in respect of an omniscience to finde us out in all our shiftings, but also (because a Judge would not be much feared, if he had onely skill and knowledge though never so much,

much, to ſearch, and finde out the guile and guilt of Malefactors, if he were not armed with power to avenge, and torture them) therefore withall, the Apoſtles ſcope is to ſtrike terrour into their hearts in reſpect of that vengeance he can execute: And therefore his aim is to exhort them, not to dally with God, or with his word, in which he had *ſworn* of thoſe that beleeved not, *they ſhould not enter into his reſt*, in the former ver. So as the purport of the words muſt neceſſarily alſo be ſuppoſed to be, to ſhew the dreadfull power of God, and of his word, in avenging it ſelfe upon the contemners of him and it, and not meerly to deſcribe his conſcience, and knowing of the heart, but as joyned alſo with power to pierce as deep in wounding of the ſoule, as in knowing of it. Yea, and *that*, ſo large an illuſtration of his knowledge is brought in but as a clearer demonſtration of *His* power to puniſh, *Who* can dive ſo deep into our hearts. As from whence we might argue, and feare the ſtroke of that ſword in his hand, whoſe eyes are ſo piercing. And accordingly to ſet forth the dreadfulneſſe of this his power, all thoſe his expreſſions there uſed doe as fully tend, as to ſet forth the other; and he likewiſe uſeth ſuch a compariſon, as both in the nature of the things, and according to the more uſuall phraſe of Scripture, doth more properly and abundantly intimate this ſlaying and wounding of mens ſoules that ſhould be diſobedient, by this his ſword, then that other of ſearching the ſoule and ſpirit. As 1. This *word*, ſayes he, *is quick and lively*, ſo called not in reſpect of duration onely, as *abiding ever*; but in reſpect to working and execution. Things that are exceeding operative, though inanimate, we cal *quick*: So quick-ſilver, which runs through a mans bowels like haile ſhot; and ſo oppoſitly, drugs & drinkes that have loſt their virtue, and are ineffectuall, we call *dead*. And in reſpect to this energy, and power to work upon mens hearts, is that in Iohn 6,63. to be underſtood; *The words I ſpeake* (ſayes Chriſt) *are ſpirit and life*, that is, are full of an operative principle. For an active working principle, we uſe to call the *Spirit*, as the ſpirit of wine, &c. In that therefore he ſayes the word is *quick*, he notes out that *that* word is inſpired with a principle, moſt quick, ſpiritfull, & active, and fit to work as occaſion is, that is, even with the *holy Spirit*

who is as the internall forme of it. And therefore 2. having thus intimated this internall forme of working; he addes ἐνεργὴς, powerfull and mighty in operation, as noting out that power which flowes from thence; that abilitie to produce ſtrange effects upon the ſoule; (theſe expreſſions cary report of more then of a skill, and dexterity to ſearch and know the heart onely.) And then 3. he further inſtanceth in ſuch operations of it, as the effects of that power, which are moſt dreadfull, as the compariſons he uſeth doe import. *More piercing then any two-edged ſword.* Now as elſewhere the word is compared to an armory of all ſorts of weapons, and engines for war and vengeance; *The weapons of our warfare are mighty, &c.* 1 Cor. 10.4. In like manner here, he more particularly reſembles it to a *ſword*, the moſt uſuall, and moſt terrible of all the inſtruments of death, which were then in uſe. The brandiſhing of which, ſtrikes paleneſſe and horror into a man, ere the ſtroke comes at him. Which is uſually put in Scripture to expreſſe vengeance, and more eſpecially in the prophecy of *Ezekiel*. And alſo Pſal. 7.13. *If he turne not, God hath whet his ſword, and prepared his inſtruments of death*, that is, to inflict torments, and eternall torments alſo, as *Deut.* 32.42. And indeed, whatſoever doth torment, or cauſe dolour, and anguiſh, is in Scripture called a *ſword*; and the *piercing with a ſword*, is uſed to expreſſe the moſt exquiſite dolors, as Luke 2.36. *Yea a ſword ſhall pierce through thy ſoule alſo:* Speaking to the bleſſed mother of Chriſt, and of that her anguiſh and griefe, wherewith ſhe ſhould be *cut* even *to the heart*, when ſhe ſhould behold her Son upon the Croſſe. Of whoſe dolors upon the Croſſe likewiſe, the ſame expreſſion is uſed, *Pſ.* 22.21. when he prayes; *Deliver my ſoule from the ſword.* And in this reſpect the *word* in Chriſts hand, is ſtill, when he is ſpoken of as a *Iudge*, compared to a *ſword*: and ſo here. And we may further obſerve, how thus to ſtrike the more terrour into their hearts in reſpect of the wounds, and torments it inflicts, he goes further on to exaggerate the dread thereof. He ſayes not onely that it is as ſharpe, but *more ſharp*, not then a ſword of one edge, but then a two-edged ſword, not thē ſome, but then *any* two-edged ſword. And furrher, to ſhew that he ſpeakes it in relation unto wounding, and anguiſh, and torment

Pſal. 45.3. Rev. 19.16. Iſay 49.2.

it

it cauſeth in the ſoule, he mentioneth the diviſion of ſuch parts as are not onely moſt hid, and inward, in relation to diſcovery (for ſuch the marrow is being covered with the bones, and the ligaments covered with fleſh) but which are alſo of moſt exquiſite ſenſe, and the wounding of which cauſeth the greateſt dolour, He ſaith, it *pierceth* to the *dividing* the *marrow*, and therefore cuts through *the bones*. For ſo it muſt needs be ſuppoſed to doe, when it is ſaid to reach unto the *marrow*. Now *the breaking of the bones* is ſtill put to expreſſe thoſe exquiſite and unſupportable terrors and dolours of conſcience, and woundings of the *Spirit which a man cannot beare*, or ſuſtaine. For when the bones are broken, a man cannot ſtand nor ſupport himſelfe. And the like is alſo the cutting of the ligaments, the nerves, ſinews, and arteries thoſe, ἁρμοὶ that knit the joynts, which are the organs of ſenſe and motion. Againe he ſayes, it divideth not onely the *Soul*, that is, the ſenſuall part, the paſſions of the minde, as wounding them; which creatures, as men and angels τε καὶ πνεύματος, that is, the *Spirit alſo*, which is with an emphaſis expreſſed: and his meaning is not ſo much that it divideth the *Soule* from the ſpirit, (as ſome have underſtood it) but the ſoule *and* ſpirit alſo. It is a two-edged ſword, and can at one blow ſtrike through both; this *axe ſtrikes at the root*; at the ſpirit, *which, When wounded, who can beare?* ſaies *Solomon*. And then he concludes *ver.* 13 That, *as before him all things are naked*; So alſo τετραχηλισμένα, that is, they lie with their throats cut, if he but ſtrike them dead, and ſpeechleſſe at his feet, as *Theodoret* expounds that word, which is tranſlated *opened*. Now thus farre, that is, to this *ſpirit* in man; no created ſword can reach; they turne edge at it: but even this, the word reacheth, and that alone. So as the ſummary drift of all herein, is the ſame which Chriſt expreſſed elſewhere in other words, to exhort them to *feare that God*, whoſe ſword, and powerfull word is able thus alone to wound; and *not to feare thoſe who can only* wound & *kill the body*, and but reach to the ſenſuall ſoul that is drencht in it, but cannot wound or kill the *Spirit*, which God alone can do, & no meere creature whatſoever. And therefore in all our thoughts and feares of Satans power of knowing our ſins, or troubling or diſquieting our ſpirits (as alſo throughout this diſcourſe) we

we are to ſet ſuch bounds, as that this incommunicable royalty of God, and of his word, may be reſerved unentrencht upon; namely, *that he alone knows, and can immediately wound the ſpirit and conſcience*; Both which, at once this place held out unto us, which made me the largelier to inſiſt upon the opening of it.

§. 2. Though hee cannot immediately wound the conſcience; yet,

But yet although Satan cannot immediately wound the conſcience, and make impreſſions of Gods wrath upon it: (for as no creature can ſhed abroad Gods love, and cauſe the creature to taſt the ſweetneſſe of it, ſo nor the bitterneſſe of his wrath, but God is his owne reporter of both.)

1. He can rake in thoſe woũds the Spirit hath made.

Yet, 1. When the holy Ghoſt hath laſht and whipt the conſcience, and made it tender once and fetcht off the skin; Satan then, may fret it more and more, and be ſtill rubbing upon the ſoare, by his horrid ſuggeſtions, and falſe feares caſt in.

2. From the renewing the remembrance of thoſe terrours impreſſed by the Spirit, he can amaze the ſoule afreſh with feare of worſe.

And 2. He can by renewing the experimentall remembrance of thoſe laſhes, which the ſoule hath had from the *Spirit*, amaze the ſoul with feares of an infinitly ſorer vengeance yet to come; and flaſh repreſentations of hell fire in their conſciences, from thoſe reall glimpſes they have already felt in ſuch a manner as to wilder the ſoule into vaſt and unthought of horrors.

3. He can bring home all the threatnings againſt hypocrites, &c. Pſal. 7. 13.

And then 3. He can bring home all the threatnings that are thundred forth in the Word againſt hypocrites, and men unregenerate, and diſcharge them all with much violence, and noiſe upon a poore doubting ſoul. He can and doth preſent, and ſhew his priſoners thoſe terrible chaines, and racks, and other *inſtruments of death*, as the Pſalmiſt calls them, which God hath *prepared* againſt ſinners, and hath ſtored up in that great armory of his *Word, which he hath in a readineſſe to revenge all diſobedience*, 2 Cor. 10. 6. With the ratling of which chaines, &c. Satan can make a noiſe in the conſcience of a poore ſinner, to affright him. Which he is the more enabled to doe, out of experience of ſuch terrors in himſelfe: *Being bound up in chaines everlaſting, under darkneſs, to the judgment of the great day.* Jude 6. And as a ſon of conſolation, and childe of light is enabled *to comfort others the more, by the comfort wherewith he hath been comforted of God*: So this *Prince of darkneſſe* is the more powerfull to terrifie weake conſciences that are enſnared with the cords of their owne ſins, by reaſon of the terrors which he hath received from the Lord.

And

And therefore in Scripture, as a power *in ſin* is attributed to him, ſo the *power of death*, as Heb. 2. 14. Where by *death* is meant not ſo much that bodily as that eternall death, to which, as the proper puniſhment of ſin, the guilt of it doth bind us over. Which power of his, is not that of the Judge in ſentencing to death, or caſting men to hell, which is a ſpeciall flower of Chriſts Crowne; who Rev. 1. 18. *hath the keyes of hell and death* at his girdle; and of Gods, who is therefore onely to be *feared*, becauſe *he only can caſt body and ſoule into hell*. Nor is it as if he were the maine tormenter, and executioner of mens ſoules, after that great day, ſeing that they are to be tormented by that fire which in common, *was prepared for the devils themſelves*. And who is it that doth torment them? It is therefore principally meant, 1. of that power and advantage he obtained over ſinners, when he had ſeduced them; ſo, as to come boldly as a pleader againſt them, enabled with authority to urge Gods righteous law and word, and to call upon, and to provoke his juſtice to condemn poor ſinners, and adjudge them unto death: until Chriſt that righteous advocate diſpoiled him of thoſe his pleas & power, by that ſatisfaction of his, wch before, the law had put into his hands; & ſo *He deſtroyed him that had the power of death*; enervating all his pleas & terrors. And 2. the meaning is, that as he hath this power in Gods court over the ſentence of *death* upon poor ſinners, ſo alſo in our conſciences to urge the law upon us, & to plead all that the *Law ſayes againſt them that are under the Law*, and to put us into the feares of that death threatned therein: and to encreaſe in us the feares of that death, by preſenting to us the terrours of the Law, unto which in reſpect of naturall conſcience, men of themſelves are *ſubject all their life long*. And unto this latter power, hath that *power of death* there, eſpeciall reference, for thoſe words, *and deliver them who through fear of death were ſubject to bondage all their life long*, follow in the next *verſe* 15. And becauſe the children of God, whileſt in this life, as they *know but in part, ſo they love but in part*, & ſo far as *love* remaines imperfect, ſo far *feare which hath torment*, keeps poſſeſſion, 1 Iohn. 4. 18. *For it is perfect love* (onely) *that caſts out* (all) *feare*. Hence therefore, ſo farre as ſlaviſh feare remaines, ſo far they may be

subject to be terrified by him, that hath power of death & that over all those that are in any degree subject to the feare of it whilest in this life.

4. He can excite the passions of feare, and trembling of spirit.

And 4. he can immediately, by his own power, stirre the passions of feare and griefe, &c. exeite them beyond nature, as the winds can raise the billowes in the sea. and make the floods to make a noise; so can he a tumult in the affections, and put all the soule into an hurry, and violent perturbation. He is the *Prince of the aiery* part of the little world in man, as well as of that elementary region in the great world; and so can raise unnaturall storms, and vapours that shall darken reason; and cause such thunders and lightnings, as shall hurle all into a black confusion; such, as if hell and the soule would presently come together. And though it is true, that he cannot turne the stream and current of our affections back, (God onely can turne this Jordan back) yet he can drive them faster, and cause them to swell above their naturall channels; that as a man possest hath the strength of ten men in him; as that man *Luke* 8. 19. So shall the affections have, that are blown up by him. As we may see in *David*, what a strong mind doe we find in him, so needlessly to number the people? 2. *Samu.* 24. against all reason, as well as religion, and the perswasion, yea opposition, not of *Ioab* onely, but others also of his Counsellors, *The Captaines of the host*; a man would wonder, that a man so holy and wise should be so transported to doe an act so *foolish* as himself saw afterwards, *I have done very foolishly*, saies he, ver. 10. yea, and so grossely sinfull, as that it was *abominable*, in the eyes of *Ioab*, 1 *Chron.* 21. 6. (one that seemeth by his other carriages to have had but nature in him.) But the Devill was in it. So ver. 1. *Satan provoked David to number the people*, by raising up such an affection and inclination in him. The like appeares in the affection of love, which how stongly hath Satan drawne forth in some, even to madnesse, towards such, as before, and also after his fascination was overpast, they have loathed and hated above all others, is evident in stories by many instances. And as he can raise up other *passions* in us, so also *feares*, and *terrours*, *jealousies*, and *distrusts*. *To feare where no feare is*. And thus he handled *Saul* (when God left him to him:) *An evill spi-*

rit

rit from the Lord troubled him; or (as moſt reade it, and our margent varies it) *terrified him*. 1 *Sam.* 16. 15. And in the raiſing up of theſe affections of fear, and the like; he works more then ſimply *morally*, that is, then by bare propounding ſuch objects as ſhall move them; (which men onely can do) but further alſo, *Phyſically*, by ſtirring ſuch humors in the body, which ſuch paſſions do act and ſtirre in. And ſo thoſe humours in the body, which ſhall put a man into a timorous, and trembling diſpoſition, he can *electively* work upon, as he pleaſeth: And then alſo he can diſturbe the *phantaſmes* in the head, the organs of the underſtanding; as in him, *Luke* 8. 35. who through Satans working is intimated, *not to have beene in his right minde*. And when he hath thus diſtempered, and diſordered al in a man, and put a man to ſuch diſpolitions to feares, &c. then he comes with his ſuggeſtions, and ſpeaks nothing but of wrath, and terrours, and of the threatnings, and of the hainouſneſſe of a mans ſins, the fearefulneſſe of Gods wrath, unto that conſcience that is troubled: and then (looke as when a mans choler is up, every ſmall thing provokes him; ſo now when feare and melancholy are excited,) every ſuggeſtion, every ſurmiſe doth ſtrike the ſoule through and through, with horrid feares and jealouſies. And thus, though not *immediately*, yet through the meanes of theſe miſts and vapours, and fogs raiſed, which environ and darken this ſun, he works upon the conſcience, and therefore we ſee by experience, that he prevailes moſt in this ſort of temptations, with melancholy tempers; who dwelling in darke ſhops, he much deceives with falſe colours and gloſſes. And when once affections are up, and doe cloud the mind, then multitudes of troubleſome thoughts ariſe, and every ſuggeſtion ſutable to that paſſion takes, and prevailes with a mans ſpirit; as appeares by that ſpeech of Chriſt, *Luke* 24. 38. *Why are ye troubled* (or *afraid*) *and why doe thoughts ariſe in your hearts?* Paſſions, like to heavy weights hung upon a clock, doe not onely make the wheeles, the thoughts, move faſter; but alſo pervert them, and wreſt them the wrong way: ſo as to a heart thus diſtempered, al things come to be preſented amiſſe; even as to a blood-ſhot eye all things ſeem red. In a word, as he deludes his Enthuſiaſts by ſetting on, & backing their falſe opinions, &

illusions with joyes & raviſhments of ſpirit (which differ as much from the joyes of the holy Ghoſt which are *unſpeakable* and *glorious*, as heaven from earth:) So he can, and doth back his falſe reaſonings, and accuſations to holy men about their eſtates, with abundance of terrour and diſturbance, which alſo differs as much from the impreſſions of Gods wrath made immediately by the ſpirit upon the conſcience, as thoſe joys are found to doe.

CHAP. X.

The concluſion of this diſcourſe about Satans [illegible] advantages in common, Satan hath over us, in all thoſe forementioned dealings.

AND for a generall concluſion to this, and all the reſt of this diſcourſe about Satans working on us, I will but only mention ſome of thoſe great and many advantages, he hath in all theſe his falſe reaſonings and accuſations over us, for to ſet them on, and to faſten his ſlanders and falſe concluſions thence deduced, and to perſwade the mind of them. Which I therefore bring in here, as being common to all thoſe particulars which have been related.

§. 1. 1 Advantage that he can and doth ſuggeſt frequently and familiarly.

First, it is no ſmall advantage, that he can familiarly, and frequently ſuggeſt them again and again unto us. The frequency of any thought that comes in again and again, that lies by us, and haunts us, hath ſecretly the force of an argument to perſwade us to think it is ſo. We uſe to ſay [I have thought ſo again and again.] A cunning flatterer, that is continually ſuggeſting, and taking all hints and occaſions ſo to doe, may at laſt put hard to work out a near & a dear friend, & to make one jealous of him. As the Judge yeelded to her *importunity*, *Luke* 18.5. ſo is the mind apt to yeeld to a ſuggeſtion that haunts it, and importunately preſents it ſelfe, yea though it be to paſſe a falſe ſentence againſt a mans ſelfe.

§. 2. 2. That he preſents a multitude of falſe reaſonings, &c. At once.

And 2. he can alſo, and doth repreſent a multitude of reaſonings, and conſiderations together at once, all tending to confirm the ſame perſwaſion. He will ſometimes bring in a cloud of witneſſes, and inſtances to prove us hypocrites, and environ the mind round about with them, that look which way it will, it ſees nothing

thing elſe. As he repreſented to Chriſt, *All the glory of the world in the twinkling of an eye*: So he can do a mans ſins, &c. That a man ſhall have a generall proſpect of them, and ſee nothing elſe, look which way he will. And what force this muſt needs have to prevaile with the mind and judgement to aſſent, experience ſhews. As when a man doubting of a truth in a thing controverted, reads an oppoſite party, preſenting all that can be ſaid for the other ſide alone, it often ſtaggers him, and for the preſent wins & gains his opiniō to that ſide, til he reads & conſiders what is ſaid to the contrary: yea though a man is confirmed, and ſetled in the truth, yet ſometimes a man ſhall have an army of arguments on the other ſide, come in upon him, ſo ranked & ordered as for the preſent ſhall ſhake & ſtagger him: & ſo it muſt needs be in the agitation of this great controverſie about a mans eſtate, when Satan ſhall muſter and marſhall up an army of objections at once together, and not ſcatteredly; as he is able to doe.

§. 3.

3. That he can hold the minde and the intention of it to them alone.

And 3. He is able to hold the intention of the mind ſo to them, as to keep off all that which ſhould any way comfort; he can turn down that columne in the leaves of our heart, wherein grace or any thing that may comfort is written, and turne over onely, and hold our eyes fixt to read nothing but that other wherein our *Erratae* and ſins are written; ſo as to cauſe a mans ſoul to *forget all good*, as Lam. 3. 17. the Church in deſertion is ſaid to doe, and to *forget his own mercies*, as *Ionah* ſpeaks; he can *multiply* ſuggeſtion ſo faſt, and come in *with ſuch a tempeſt*, that as *Iob* complaines, *Iob* 9. 17. he will not *ſuffer* them *to take breath*: and therefore the Apoſtle calls them the *buffetting of Satan*, 2 Cor. 12. becauſe like unto buffettings, they come in, thick and threefoold upon a mans ſpirit; ſo as a mans ſpirit cannot take breath: he raines down temptations ſometimes, not by drops (as in ordinary raines) but by *ſpouts* (as mariners call them, when a cloud melts (as in hot countries) ſuddainely, and falls by whole ſale, and often ſinks a ſhip) *He breakes me with a tempeſt*, ſayes *Iob*, in the place forementioned. He ſpeaks it of God, but ſuch like tempeſts Satan alſo raiſeth.

4. He addes weight to his lying accuſations, and falſe reaſonings by an imperious & obſtreperous affirmation [that ſo it is,] he

ſuggeſts not reaſons only, that are fitted to perſwade, but ſets them on with words of affirmation therewithall ſuggeſted: and ſo, like as in reaſoning, a weak ſpirit is oftentimes born down by a ſtronger, not by force of argument ſo much, as by ſtrength and violence of ſpirit; (for many when the *iron is blunt*, and their arguments *want edge, put to the more ſtrength*, as *Solomon* ſpeakes, *Eccleſ.* 10. 10. and ſo prevaile) and ſo doth Satan; he being a ſpirit of greater ſtrength then ours by creation; and guilt alſo, further weakning us in arguing with him. Cunning pleaders may ſo argue the caſe, with ſuch violence and confidence, that as *Socrates* ſaid when his accuſers had done, that if he had not been very innocent, he ſhould have ſuſpected himſelf guilty: how much more, when the accuſation ſhall fall upon perſons that are ſo guilty, as we all are, & the thing alſo impleaded be that which we are already ſuſpitious of? What a man already feares, he eaſily beleeves, as what a man hopes, *quod metuunt, facile credunt*. We ſee, that there fals out often in opinions a preconceit which exceedingly ſwaies the mind; a giving of mind that ſuch a thing is ſo or ſo, and in ſuch a caſe *Satan* can ſtrike in, exceedingly to ſtrengthen ſuch a conceit. This I take to be implyed in that phraſe, 2 *Theſſ.* 2. 1. where the Apoſtle gives warning they ſhould not be troubled *neither* [by *ſpirit*] *nor by word, to think the day of judgement was at hand*: by *ſpirit* he meanes a pretence and opinion of ſome revelation, concerning ſomething which a mans owne private conceit and imagination inclined him ſo to think; thus 1 *Iohn* 4. 1. *Spirit* is alſo taken. And thus often times when Satan perceives the mind inclined to think ſo or ſo, he addes weight unto the ballance: and ſo a man is given up to the efficacy of deluſion. As we ſee in thoſe falſe Prophets which the Apoſtle there ſpeaks of, when he ſayes, *Beleeve not every ſpirit, becauſe many falſe Prophets are gone out into the world*. Thus likewiſe thoſe falſe Prophets in *Micah* became confident of the truth of their prophecies, *that walk in the ſpirit, and in falſhood*, ſayes the Prophet, *Mic.* 2. 11. They took up ſuch conceits, and the devill he joyned therewith, and confirmed them in them. Now as Satan by falſe revelations confirmes Enthuſiaſts in their opinions & conceits: ſo he joynes with the jealouſies of beleevers & puts weight into the ballance,

ballance, ſtrongly ſwaying them to judge amiſſe of their eſtates.

And 5. in that he, (as was ſaid) backeth his falſe concluſions thence deduced, with *terrours*, &c. this becomes an argument to ſenſe; and ſuch arguments doe exceedingly cary on the judgement in our opinion of things. A conceit that comes in with joy, we are apt to conclude is true: and ſo in like manner what comes in with terror: ſuch impreſſions are as it were a ſeale to what is ſuggeſted, to confirme it. And as the holy Ghoſt *ſealeth his inſtructions*, Iob 33.16. with impreſſions of joy, &c. ſo doth Satan his temptations with impreſſions of feare and diſquietment. If a man hath a dreame with any ſtrong impreſſion, a man is apt to give heed to it, to thinke there is ſomething in it: that which made *Nebuchadnezzar* think there muſt needs be ſomething in that of his, *Dan.* Chap.2. and Chap.4. when yet he had forgot what it was, was, that it made *him afraid, and his thoughts troubled him*, ver. 5.

§.5. 5. That his reaſonings are backt with ſenſe of terrors.

A 6. Advantage is, that he ſuggeſts and works all theſe impreſſions undiſcerned at all by us to be from him, ſo, as we know not but that they are our owne thoughts, yea ſometimes think that they be from the holy Ghoſt, working as the ſpirit of bondage in us. This is alſo an exceeding great advãtage. As it would be to an enemy to have gotten the oppoſits owne watchword, their own colors: this cauſeth us readily to yeeld and open the gates to him. And though when the temptation is over we perceive his deluſion in it, yet ſtill, becauſe we cannot diſcern his ſuggeſtions from our owne thoughts when upon us, when we are in the miſt and eclipſe, therefore he can come againe and againe with the ſame temptation, to day, and to morrow, and the next day, and we perceive it not: which if we did, we ſhould not liſten to it, no more then we would to one who had formerly deceived us. Thus *Ahabs* Prophets knew not that Satan was a lying ſpirit in them, for ſayes one of them to *Micaiah, When went the ſpirit of God from me to you?* Thoſe *ſtrong deluſions*, 2 *Theſ.*2.10. could not have prevailed upon their minds to have *beleeved a lye*, had it beene diſcerned by them that Satan had ſuggeſted them. *Peter* knew not that Satan did by him tempt *his maſter to ſpare himſelfe*: which yet Chriſt perceived, and therefore called him *Satan*.

§.6. 6. That he ſuggeſts all undiſcerned by us.

Laſt

§. 7. 7. That his suggestions cannot be avoided.

Last of all, a man can no way avoid his suggestions, nor subduce himselfe from them; neither can any take Satan off from a man but God, He must *rebuke* him, none else can. A poore soule fights with Satan in this darkneſſe, like unto a man that is assaulted by one that caries a dark lantern, who can see the assaulted, and how to buffet him, and followes him where ever he goes, whereas the poore man cannot see him, nor who it is that strikes him, nor be aware how to award the blow. Therefore the Apostle when *buffeted* by Satan, knew not what to doe, but onely to have recourse to God by prayer: for he could no more avoid or run away from those suggestions, then from himselfe. Nor could all the Saints on earth any other way have freed him: none, till God should cause him to depart.

1 Cor. 12.

Chap. XI.

The second generall head: The cases wherein God leaves his unto this darkneſſe. First, three cases extraordinary.

HAving dispatcht the efficient causes of this darkneſſe; The causes *Physicall*: I now proceed to the *cases* wherein, and *ends* for which God leaves his children to such a condition; The causes *Morall*. The *cases*, they were the second generall head I propounded to be handled: and they are either *Extraordinary*, or *ordinary*.

The cases of two sorts. 1. Extraordinary.

First, *Extraordinary*; as,

First, out of his prerogative.

Secondly, in case he meanes to make a man eminently wise, and able to comfort others.

Thirdly, in case of extraordinary comforts, and revelations.

§. 1. 1. Out of Gods sole prerogative.

First, What if God will use his absoluteneſſe, and prerogative, in this his dealing with his children? and proceed therein according to no ruled case or president? This he may doe, and (as it is thought) in *Iobs* case he did; who is thought by some, to be set up as a type among the Gentiles, of Christ at his crucifying, who was to be left by his Apostles, forsaken of God, &c. and though *Iobs* desertion began but with his estate, children, and body, yet it pierced further in the end, and seized upon his spirit,

this we read no whereof him, yet) was ſeene in Gods withdrawing himſelf in the comfort of his preſence, and in Satans making him a Butt to ſpend his arrowes on. And yet although the Lord had cauſe enough againſt him, yet no cauſe (as I remember) is pleaded: But it is reſolved into an extraordinary dealing, wherein God took a liberty to glorifie himſelfe, by ſingling out one of his ſtouteſt valianteſt champions, and ſetting him hand to hand to wreſtle with the powers of darkneſſe; and becauſe Satan was (as it were) not hard enough for him, *he turned enemy himſelfe*, Job 13. 24. None more juſt then he before, the Lord you know glories in him; none ever led a ſtricter life, read Chap. 31. no man kept more in awe, and that by fearing ſuch a deſertion afore-hand. Which was the onely way to prevent it, (for what a man feares he prayes much againſt) which he expreſſes, when complaining, he ſaies, Chap. 4. 25. *That though he feared it, yet it came*, implying that it was not ordinary, nor indeed is it ſo: and although *Iob* juſtifies himſelf too farre, yet this was it which made him ſo ſtoutly to plead his own cauſe, that he could find no preſident, no ruled caſe of the like proceeding. And therefore *Elihu*, who took both Gods part and *Iobs*, and ſtept up as a moderator, and as one *in Gods ſtead* to decide the matter, reſolves it moſt of all into Gods prerogative, though not without *Iobs* deſert; (yet not ſuch, as according to which, God ordinarily proceedeth, not ſo ſeverely with others;) as appeares by the 34. Chap. and to that end he ſet forth Gods greatneſſe, in the 36. and 37. Chap. And thus alſo God himſelfe when he came to plead with *Iob* about it, and to ſhew him a reaſon of it, he onely tells him how great a God he was, and therefore might doe as he pleaſed; and uſeth no other arguments in the 38. 39. 40. 41. Chap. God indeed never wants a cauſe, nor doth deale thus where ſin is not; yet, as is ſaid of the young man, that he was blind, not *for his ſin, God, nor his parents*, (yet not without it) *but for the glory of* it was an act of Gods prerogative: ſo here. God hath higher ends of glorifying himſelfe in the patience, the victory, and the conqueſt of ſuch a Champion as *Iob* was; and of confuting the Devill, who accuſed him of *ſerving God for nought*, the falſeneſſe of which

to demonstrate, God tryes conclusions with him; as also to confute the opinions wch in those daies were generally received, (as may seem by his friends arguings, and also by the 73. Psal.) That godly men did prosper, and flourish outwardly, according to their godlinesse: for these and the like reasons God did it. How ever *Elihu* gives *Iob* this good and seasonable counsell, to make this use of it, to *search into his sins*, Chap. 34. ver. 31, 32. And God might well take liberty to deale thus with *Iob*, because he could make him amends, as afterward he did, in restoring double to him; and indeed it was but the concealing a while of his love, as many parents love to doe by their children, and yet to shew it the more in reall effects, as God even then did, in making him more then a conquerour.

When God intends to make a man wise and able to comfort others.

A second case extraordinary is, when he intends to make a man a wise, able, skilfull, and a strong Christian; *wise*, namely in this, which is the greatest learning, & wisdome in the world, experimentally to comfort others.

This may seem to be the reason of this his dealing with *Heman*; *Heman* was brought up in this schoole of temptation, and kept in this forme *from a youth*, Psal. 88. 15. He was put soon to it, and so deep lessons had he set him, as he had like to have lost his wits as he saies there; yet in the end, when God raised him up againe, *this Heman* (who lived about *Davids* and *Solomons* time) is reckoned among the wisest of his time, and one of the four that were next to *Solomon* for wisdome; 1 *Kings* 4. 31. So that great Apostle was a man exposed to the same combats that others were; he *was buffeted by Satan*, 2 Cor. 12. filled with *inward terrours*, as well as *those without*: what was this for? Not so much for any personall cause of his owne, as to make him able to comfort others: 2 *Cor.* 1. 4, 5. For that comfort which answereth a temptation in one mans heart, will answer the same in anothers: when temptations have the same wards, that key which unlockt one mans bolts, will serve & answere to anothers.

It is not every word that will comfort a weary soule, but only a *word in season*, ver. 4. of this 50. of *Esay*; that is, which is fitted to the parties case: now, who are they who are furnisht with such apt, and fit, and seasonable considerations to comfort such, but those who have had the same temptations, and have

have been in the like diſtreſſes? This art of ſpeaking peace, and words of comfort *in ſeaſon* is the greateſt wiſdome in the world; and is not learnt but in *Hemans* ſchoole. Temptation was one of *Luthers* maſters. And therefore of all abilities of the miniſtery, Chriſt in this Chapter inſtanceth in this, *v.* 4. and calleth the tongue of him that is able to ſpeake *ſeaſonably* to *weary* ſoules, *the tongue of the learned*: and therefore *Iob* 33. 23. to raiſe up one *whoſe ſoule draws nigh to the grave*, is ſaid to be the work of *one of a thouſand*. Which is eaſily granted, if you conſider the danger of ſuch a diſtreſſe: In Scripture it is called the *breaking the bones*, Pſal. 51. becauſe the ſtrength of a mans ſpirit that ſhould uphold it, as the bones the body, ſinks within him; now to be a bone-ſetter, is not every mans skill; he muſt have ſpeciall art and cunning; and withall a Ladies hand, (as we uſe to ſay) that is, meekneſſe and pity; which alſo are never kindly, but when we have taſted the like, or may feare the like, *Gal.* 6. 1. The Apoſtle commands them *to ſet* ſuch an one *in joynt again*, (as the word ſignifies) *leſt thou alſo be tempted*; & it is the work, of one that is ſpirituall, *You that are ſpirituall reſtore ſuch an one.* It requires skill to get out every ſhiver, to meet with every ſcruple, and ſet all ſtraight againe. It is alſo called the *wounding of the ſpirit*; ſo *Solomon*, *a wounded ſpirit who can beare?* Prov. 18. 14. As the power of ſin wounds, ſo the guilt alſo; and the one as incurably as the other: and it being the *ſpirit* of a man which is wounded, that which muſt heale it, muſt be ſomething dropt into the heart, that may come at the ſpirit; and there are to be peculiar elective plaiſters to heale theſe wounds, becauſe theſe wounds are often differing; ſome objections there are, that often the learneſt men never met with in books; and *ſatan* hath *deviſed methods*, Eph. 6. of tempting ſoules deſerted, which he uſeth againe and againe: and a man ſhall not know thoſe depths; and fathom them, unleſſe he hath been *in the depths* himſelf, as *Heman* ſpeakes; and then he ſhall ſee ſuch *wonders of God in thoſe deeps*, which none elſe ever ſaw; and thereby gaine ſuch wiſdome, as to be able to encourage others by his example, to truſt in God and call upon him, ſo *David*, *Pſalme* 32. *ver.* 5, 6.

Καταρτίζετε.

3. In caſe of abundance of revelations & comforts.

The third caſe extraordinary, God doth deſert in caſe a man hath

hath had, or is to have from God an abundance of revelations and comforts.

1. Firſt, in caſe he hath already had abundance of revelations from God. As after that glorious teſtimony given to Chriſt at his baptiſme, *This is my beloved Sonne, &c.* Mat. 3, ult. *Then was Ieſus led aſide to bee tempted,* Mat. 4. 1. He points out the time to this very purpoſe. In like manner doth God often deale with the members of Chriſt for the ſeaſon and time of their deſertions and temptations. This was alſo that great Apoſtles caſe, 2 Cor. 12. 7. *Leſt I ſhould bee exalted above meaſure, through abundance of revelations, a meſſenger of Satan was ſent to buffet me.* That which he cals there *the thorne in the fleſh,* that prickt him, is meant rather I think of a *deſertion,* and leaving him to diſtreſſe of ſpirit, then of a *luſt:* For his ſcope is, *to glory in his afflictions.* v. 9, 10. Now if it had beene a luſt, it had not beene a thing to have beene gloried in: Againe, it was a *meſſenger of Satan,* which imports ſomething externall; & it *buffeted* him, he was as a meer patient in it, as a man buffeted is; in the exerciſe of luſts, our ſpirits are active; and beſides, he prayed, it *might depart,* which phraſe would ſeem to note out ſomething externall. God had tooke him aſide into heaven, and ſpoke wonderfull things to him, and when he comes down again, Satan muſt take him to taske, and batter him; the fleſh would have grown proud, if it had not bin thus beaten black and blew; He had been in heaven, and heard the language of Angels and Saints, *things not to be uttered:* and now he muſt heare by Devils the language of hell. This buffeting I take it, was by Satanicall injections.

Secondly, before God doth diſpence great revelations and comforts, he doth ſometimes deſert. And as before great diſtreſſes, which he meanes to leade his children into, he fils their hearts with joy unſpeakeable, and glorious, to ſtrengthen them againſt the approaching conflict: (thus God to hearten his Son againſt that great agony in the garden, and combate on the Croſſe, transfigureth him on the Mount firſt:) ſo on the contrary, ſometimes before great revelations, and comforts, to make them ſweet, & the more welcome, God uſeth to withdraw himſelfe then moſt; thereby preparing the heart for them:

them: as Phyſitians doe the body for cordialls. The greateſt ſpring-tide of comfort, comes in upon the loweſt ebbe of diſtreſſe. Diſtreſſe enlargeth the heart, and makes it thirſt after comfort the more, whereby it is made more capable of conſolation: For that rule holds uſually true, 2 Cor. 5. *That as ſufferings abound, ſo comforts ſhall abound alſo.*

CHAP. XII.

The caſes ordinary, *wherein God doth leave* His *in* darkneſſe.

NOw ſecondly, we come to the more *ordinary caſes*, wherein God diſpenſeth this darkneſſe. Ere I name particulars, I will premiſe concerning them this generall rule. We ſhall finde, that God goes not conſtantly by the ſame rule in the diſpenſation of them: ſo as no man can ſay, that in ſuch and ſuch caſes, God will and doth certainly deſert men, or that he alwayes doth ſo: but is various in his dealings herein. For ſome men he leaves for a while in darkneſſe, in, and upon, and immediately after their converſion; their ſunne riſeth in an eclipſe, and continueth ſo till noon; yea till their night: on the contrary, towards others ſometimes he never ſhines in more comforts on them then at their firſt converſion: againe, ſome he deſerts upon a groſſe ſin committed; to others he never reveales himſelfe more at any time, then after a groſſe ſinne humbled for, and repented of; thereby to ſhew the freeneſſe of his grace. So likewiſe, ſome that have leſſe grace, and have lived more looſely, he fills their ſailes at death, and they have *abundant entrance*, with full ſaile into the *Kingdome of Chriſt*; others that have walkt more ſtrictly with God, and whoſe ends you would expect ſhould be moſt glorious, he leaves to feares, and doubts; and their Sun doth ſet in a cloud.

A generall rule premiſed: That *God is various in theſe diſpenſations.*

And the reaſons why God is thus various in theſe his dealings, is both becauſe ſpirituall comforts tend not ſimply *ad eſſe*, but *bene eſſe*; not to the abſolute being of a Chriſtian, but his comfortable well-being: and alſo becauſe in reſpect of their diſpenſation, they are to be reckoned in the ranke of temporall rewards; and though light and aſſurance is not an

earthly, but an *heavenly* bleſſing, yet it is but a *temporary* bleſſing; and therefore as the promiſes of other temporall good things are not abſolute, no more are the promiſes to give aſſurance to a beleever abſolute, as thoſe to give him heaven and ſalvation are. Therefore likewiſe on the contrary, darkneſſe and diſtreſſe of conſcience, is but a *temporall* chaſtiſement, as outward croſſes are; differing from them onely in the matter of them; the one being converſant about things of the outward man; this of the inward, namely, a mans ſpirituall eſtate. Hence therefore in the diſpenſation of both, though God alwayes goes by ſome rule, as in all other dealings of his; yet ſo as he varies and deals differently with his children therein: as he doth in diſpenſing outward proſperity and adverſity, *Setting the one againſt the other, to the end that man ſhould find nothing after him*, as *Solomon* ſayes, Eccleſ.7.14. that is, gives ſuch croſſe and contrary oppoſite inſtances in both kinds, that men might not *finde him out* in theſe *wayes*, or *trace* him, as the phraſe is, *Rom.9.ult.* not ſo, as to ſay certainly, and infallibly, what he meanes to doe in ſuch and ſuch caſes. Indeed in the world to come he makes eaven with all the world, how differing ſoever his diſpenſations of rewards or puniſhments have beene here; and what is behind-hand to any one, he then payes with reſpect to what they have received. Thus in matter of ſpirituall joy and aſſurance, God may vouchſafe it to one that hath not feared and obeyed him ſo much, as one that walkes in darkneſſe: but then if any one hath received more *earneſt penies* aforehand, and hath not walkt anſwerably, God conſiders it as an aggravation of his ſin, as he did in *Solomon*, whoſe ſinne is aggravated by this, 1 *Kings* 11.9,10. that he ſinned againſt God, who *had appeared to him twice*: Otherwiſe, if theſe comforts make a man in any proportion to ſuch coſt, more fruitfull then others are, I ſee not but that God, who crowns his owne graces, will reward them the more; this being one meanes ſanctified to ſome, to work more grace, as afflictions are to others. Thus it is in like manner in deſertings, and diſtreſſe of minde, they being a temporall puniſhment, God is as various in them: So as one of more grace, or whom God intends more grace unto, ſhall be afflicted and forſaken, when one of leſſe

ſhall

ſhall *raigne as King*, as it is ſaid of the Corinthians, in caſe of worldly proſperity: So he ſhall have peace and liberty of minde, triumph over Satan, and hell, and diſcomfort; when Apoſtles in compariſon, that is, men eminent in grace, are in reſpect of ſpirituall conflicts made *ſpectacles to angels and men.* 1 Cor. 4. 9, 10.

This rule premiſed, the ordinary caſes follow.

1. *Caſe.* In caſe of carnall confidence.

Firſt, in caſe of carnall confidence; thus *Pſal.* 30. *David* had beene in great diſtreſſe of minde, for a while, as appeares by what is ſaid v. 3. and 5. that *though heavineſſe be over-night, yet joy cometh in the morning*, and in this ſun-ſhine *David* looks about him, and ſees never a cloud appeare in view that might againe eclipſe his comfort, then he grew confident upon no other ground but preſent ſenſe, thinking it would alwayes be ſo with him; and ſo truſted in that comfort he had at preſent, as if now he could never have beene troubled ſo againe, (as in ſuch caſes good ſoules are apt to think) *Now I ſhall never be removed*, ſayes *David*; this was carnall confidence, and God to confound it hides himſelfe againe, *ver.* 7.

Now carnall confidence is either;

Carnall confidence in three things. 2. In truſting to falſe ſignes together with true.

Firſt, when we truſt to falſe ſignes ſhuffled in among true; which is incident even to beleevers that are in the ſtate of grace, and have good evidences to ſhew for it; who yet together with thoſe ſound evidences, doe often rake together many other ſignes that are but probable, yea, and which are deceitfull, and but common to hypocrites; this we are apt to doe, to take many things as infallible ſignes which are not: As *many* are ſaid in *Daniel*, to *cleave* to the better ſide by *flattery*: ſo in a mans heart, many falſe ſignes will come in, and flatter a man, and give their teſtimony, and ſpeak the ſame thing true evidences doe. Now God, to diſcover which are falſe, and which are not, leaves a man: and then he will finde all his falſe ſignes to leave him as flatterers uſe to doe; and to be but as broken teeth among thoſe which are ſound and whole, to faile and diſquiet him; like reeds that breake, when any ſtreſſe is put to them, and ſo to run into his hand.

2. Putting too much confidence on ſignes

Or, ſecondly, when we put too much of our confidence upon ſignes though true, and truſt too much to comforts and former revelations, and witneſſes of Gods Spirit, and to our graces which

which are all but creatures, acts of God upon us, and in us; when therefore we let all the weight of our ſupport to hang on theſe, God in this caſe often leaves us, *That no fleſh ſhould rejoyce in his preſence.*

3. When wee neglect going to Chriſt for upholding our graces.

Or thirdly, when we think graces and comforts are ſo rooted in our ſelves, that we neglect God & Chriſt, for the upholding, increaſe, and exerciſe of them; then God withdraws the light of theſe, that we may have recourſe to the ſpring, and welhead. As too much confidence in the power of inherent grace, cauſed Chriſt to leave *Peter* to the power of ſin, ſo the like confidence alſo in the power of grace, cauſeth God to leave us to the guilt of, and terrours that come by ſin.

2. *Caſe.* For neglecting opportunities of ſpirituall comforts.

The ſecond caſe. For *neglecting* ſuch precious *opportunities* of *comforts* and refreſhings as God hath vouchſafed; as for the neglect of holy duties, wherein God did offer to draw nigh to us, the Sscraments, Prayer, &c. So *Cant.*5.4,5,6,7. Chriſt ſtood at the doore and knockt, that is, moved the heart of the Church there to pay, or perform the like duty in which he uſeth to come into the heart and viſit it; he offered to aſſiſt her, and began to enlarge and prepare her heart, but ſhe made excuſes: upon this, Chriſt went preſently away; onely he left behinde him an impreſſion, a *ſent* of himſelfe in her heart; *v.*4,5,6. enough to ſtirre her up to ſeeke him, in the ſenſe of the want of him; as in deſertion God uſeth to doe.

3. *Caſe.* For not exerciſing graces.

Thirdly, in caſe of *not exerciſing the graces* which a man hath; not ſtirring them up, &c. when Chriſtians are as it were betweene ſleeping and waking, which was the Churches condition in that *Can.*5.2. then alſo Chriſt deſerts. To performe duties with the inward man halfe awake, as it were, and halfe aſleepe; *to pray, as if we prayed not*; (as on the contrary, we are *to uſe the world as if we uſed it not*:) Thus, to *doe the Worke of the Lord negligently*, this provoketh God to abſent himſelfe; as he did there, *Cant.*5.2. And ſo 2 Pet.1.9. *He that lacketh theſe things*, that is, *uſeth* them not, neglecting to *adde grace to grace*, (as the former words expound that phraſe; and it agrees with the like elſewhere uſed: as *Mat.*25.29. He that uſeth not his talent, is ſaid not *to have it. To him that hath ſhall be given, and from him that hath not, &c.*) *A blindneſſe* ſoone falls on ſuch a man, and he

for-

forgetteth all that ever he had (as was opened afore.) And indeed there is no reaſon that a man ſhould have preſent *comfort* of *future* grace when he neglects the *uſe* of *preſent* grace. *Eſa.* 64.7. God complaines that there was *none that ſtirred up himſelfe*; and for this, *God was wroth.* Whereas otherwiſe, *v.*5. *God meets with him that worketh righteouſneſſe*, and *rejoyceth* in him that *rejoyceth* to work righteouſneſſe, God meets ſuch, and rejoyceth with, and drawes nigh unto them: but others, that *ſtirre* not up themſelves, God rouſeth and ſtirres them up by terrors, *He that walketh according to this rule, peace be on him*, Gal.6.16. not elſe. Though comfort is not alwayes the preſent neceſſary fruit of righteouſneſſe, yet it is never without it.

4. In caſe of ſome groſſe ſin.

Fourthly, in caſe of ſome *groſſe ſinne* committed *againſt light*, *unhumbled for*, or *proving ſcandalous*, or of *old ſinnes* long *forgotten*: I will give inſtances of each particular.

1. Againſt light.

Firſt, for ſome groſſe ſin committed *againſt light.* An inſtance for this is *David.* Who though he was a man after Gods heart, yet we meet with him often complaining, as one that was frequently in theſe deſertions; amongſt other times, once in the 119 *Pſal.*25.28 *ver.* where *his ſoule cleaveth unto the duſt*, and is even at deaths doore, for he ſayes, *quicken me*, he meanes it in regard of the ſenſe of Gods *favour*, *which is better then life*; which alſo is the meaning of that phraſe, that his ſoule did *cleave unto the duſt*; that is, was brought to the apprehenſion of death, therefore *Pſal.*22.15. Chriſt upon the Croſſe (of whom the Pſalme is made) cryes out, that *God had forſaken him*, *and brought his ſoule to the duſt of death*: and *David* ſayes here alſo, that *his ſoule melted, and was diſſolved*, even all the powers of it were looſned, and failed within him at the ſenſe of Gods wrath, even as waxe melts before the fire: ordinarily we find in Scripture no ſuch eminent deſertion, but we find the cauſe of it not far off, if we read on: ſo here, in the 29.ver. *Remove from me* (ſayes *David*) *the way of lying.* He points to the ſoare of his heart, and wherein his griefe lay. *David* among other corruptions, had a lying ſpirit, in the 1 *Sam.*21.2. *David* very roundly telleth two or three lyes together, when he fled from *Saul*, and came to *Ahimelech*, who fearing to harbour him becauſe of *Saul*, askt him why he was alone: it being a ſuſpitious

thing, that he ſo great a man ſhould have no greater traine to attend him; and did argue that he fled as a proſcribed perſon, and then it would be dangerous to foſter him. To this he anſwers roundly; *That the King had commanded him a buſineſſe*; there is one lye; and that *the King had commanded him ſecreſie in it*, there is an other: and becauſe *my ſervants* ſhould not know it, *I have ſent them away* to ſeverall places, there is a third: and againe, at the 8.ver. *I have not brought my ſword becauſe the Kings buſineſſe required haſte*, there is a fourth lye. *David* went on here in a way of lying; they were all *made*, and deliberate lyes. Other ſuch like ſpeeches of his, as that 1 *Sam.*2.7,8.10.where he told *Achiſh*, *That he went againſt the South of Iudah, and againſt the South of the Kenites*, ver.10. when as he went againſt *the Geſhurites and the Amalekites*, ver.8. Some excuſe, becauſe thoſe nations bordered over *againſt the South of Iudah, and the South of the Kenites*: and ſo make out a truth in that his ſpeech: but yet the laſt verſe, that ſayes that *Achiſh beleeved David*, implyes that as he underſtood it, ſo *David* indeed meant it, as if he had gone up againſt his owne countrymen, and then it can no way be excuſed. Theſe therefore being groſſe ſinnes, ſinnes againſt light, (as of all ſinnes lying muſt needs be ſuppoſed to be, becauſe it is againſt that truth which riſeth up in the minde) and is a ſinne wherein a mans minde ſhews art, cunning, and wit; and a ſinne, which when the truth is diſcovered proves exceeding ſhamefull, and ſcandalous; therefore this ſinne, eſpecially when it had beene ſome while gone on in by him, which therefore he calls a *way of lying*, lay heavy on him long after. Therefore he entreats God to take the load of it off, *Remove from me the way of lying*; it was the load hereof which did lye ſo heavy on him, as it preſſed his ſoule *to the duſt of death*, as he had before complained.

2. In caſe of ſome ſin not throughly humbled for.

So for the ſecond particular, in caſe *a ſinne* be *not throughly humbled for*, and confeſſed; or if when we committed it, we had ſhifts to keep us from thinking it to be ſin, or not ſo hainous; or were doubtfull whether it were a ſinne or no, and ſo were loath to acknowledg it to be a ſin, and to burthen our ſelves with it in our confeſſions, but our hearts ſtood out rather to cleare our ſelves in it: as it is likely *David* did in the caſe of his mur-

murther of *Vriah*; he had done it ſo cunningly, as he thought he could cleare himſelfe, and waſh his hands of it, or it *was but the chance of war*, (ſaies he) that did cut him off; *The ſword devoureth one as well as another*; And ſo he excuſeth it, 2 *Sam.* 11. 25. God in this caſe brings him to the rack, *Pſal.* 32. (It is thought that Pſalme was made, as well as the 51. Pſal. upon that occaſion of his murther; and indeed it may ſeeme ſo, they are tuned ſo neer together, as might be ſhewn in many particulars:) Theſe ſins being knowne and become ſcandalous, *David* was to confeſſe publiquely; as in the end he did, when in making the 51 *Pſal.* he ſtood to do penance in a white ſheet, that I may ſo ſpeake. Now *David* was loath to come to this, that murther being done ſo cunningly, he could hardly be brought to confeſſe it, ſo much as in ſecret, much leſſe publiquely; God in this caſe layes his hand ſo ſorely on him, that his *naturall moiſture was dried up*, as that Pſalme tells us, (for in men troubled in conſcience, their trouble of mind caſts their bodies often into as great heats, as men that are in burning feavers, ſo *Pſal.* 102. 3. in the like fit, he ſayes *his bones were burnt like an hearth*;) and this was without intermiſſion *day and night*; and thus he lay *roaring*, ſo he expreſſeth his cariage in his torture, like a malefactor on the rack, though haply he cryed out for mercy to God, yet becauſe not with a broken heart, God therefore accounted it but as *roaring*, that is, the voice of a beaſt as it were, rather then the voice of a man humbled for his ſin. Aud why was *David* put to the rack thus? he would not confeſſe, and humble himſelfe for his ſin; *I was ſilent, and yet roared*, ver. 3. a ſtill broken hearted confeſſion might have ſaved all this torment. But when in the end *I ſaid I would confeſſe my ſin*, ver. 5. and in his heart he reſolved once to lay open all that ſin of murther, and adultery in the circumſtances of them, then God pardoned him, (as you know he did) for *Nathan* comming to him, told him, as ſoon as but a word of confeſſion began to fall from him, *that his ſins were pardoned*. And yet after that, as appeares in the 51. Pſal. God did not yet *reſtore comfort*, and the *joy of his ſalvation* to him, (for there he prayes for it in the ſenſe of the want of it) not untill he had publiquely confeſt it alſo, and throughly humbled himſelfe; it having cauſed *the enemies of God to blaſpheme*, God would have a publique ſatisfaction given.

So when the inceſtuous perſon had committed that ſinne, 1 *Cor.*5.1,9. for which, as then he was not humbled (for afterwards in the 2 Cor.2.7. when he was *humbled* indeed, he bids them *comfort him*) yet till that his humiliation was apparent, he bids them *to deliver ſuch a one to Satan*, to the jaylour, to the tormentor with him, to the prince of darkneſſe to terrifie him, and afflict his ſpirit. Now the meaning of that delivering him up to Satan, was that he ſhould be ſolemnly excommunicated, which when it is performed as it ought to be, *In the name of the Lord Jeſus*, and with the power of the Lord Jeſus; then as the Church cuts them off from communion with them, ſo God from communion with himſelfe, and He withdrawes all fellowſhip with their ſpirits, (as was before declared) and ſo leaves them alone in darkneſſe, and to deſertions; and not onely ſo, *but delivereth them up to Satan*, not with a commiſſion to cary them on to more ſinne, (for the end propounded by the Apoſtle, was thereby to *deſtroy the fleſh*, v.5. not to nouriſh it by provoking him to more ſin) but to terrifie and afflict his conſcience, and to ſtirre up therein the guilt of ſin, and terrours for it. Which God ſanctifies to humble a man, and to mortifie the fleſh: and thus when that Corinthian was excommunicated, and given up to him, did Satan deale with him; for 2 Cor.2.7. he was nigh being *ſwallowed up of too much ſorow*, and this occaſioned by *Satan, whoſe devices we are not ignorant of*, ſayes the Apoſtle, ver.11. Now as every ordinance hath a proper peculiar work it is appointed for; an inward effect to accompany it in a mans ſpirit: So this, and that proper effect, and inward working and event of this great ordinance of excommunication, is terror, and ſorow, and deſertion of ſpirit, thereby to humble a man; even as it is the proper effect of Sacraments to convey comfort and aſſurance, and to convey the *ſeale of the Spirit*. And when this ordinance is neglected or omitted, when yet groſſe and ſcandalous ſins require it; then a man belonging to God, God himſelfe often works thus, and inflicts this on him without that ordinance. Thus he dealt with *David* and others after groſſe ſins. God inwardly excommunicates and caſts them out of his preſence, and from all comforts in his ordinances, although they are not refuſed by men to come

come to them: dealing herein, as a father that is a publique magiſtrate, with an unruly child, after ſome great miſdemeanour, though he caſt him not off, yet he may ſend him to the Gaole, to be for example ſake, impriſoned: for the Gaoler to take him, and to clap irons on him, to have him down into the dungeon, where he ſees no light, and into the little eaſe, where he is in ſo ſtrait a condition, as he can neither ſit, nor ſtand, nor lie, as *Elihu* expreſſeth it, *Iob* 36.16. he calleth it *bringing into a ſtraitplace*, and *binding them in fetters and cords of affliction, and then he ſhews them their tranſgreſſion, and wherein they have exceeded*, v. 8, 9.

Yea, and thirdly, this God doth not onely preſently after the ſinnes were committed, but ſometimes a long while after, and that when they have beene often confeſt. Yea, and after that God hath pardoned them alſo in our conſciences, as well as in heaven; yet the guilt may returne againe and leave us in darkneſſe. Thus *Iob* 13.26. For *the ſins of his youth* (which queſtionleſſe he had humbled himſelfe for, and had aſſurance of the pardon of, yet) God did *write bitter things againſt him* for them many yeares after, and *made him poſſeſſe them*, as himſelfe ſpeaks. God gave him over to the Gaoler, and put him into the little eaſe in priſon, *Thou putteſt my feet into the ſtocks*, ſaies he ver. 27. For as the power of ſin, and the *law of ſin* is but in part done away, *in our members*, ſo in *our conſciences the guilt of ſin* is likewiſe but in part done away, in regard of our apprehenſions of the pardon of them; and therefore as thoſe luſts we had thought dead, and that they would never have riſen againe, doe ſometimes revive and trouble us afreſh, comming with new aſſaults; ſo in like manner may the guilt of thoſe ſinnes revive which we thought long afore had beene pardoned, and after the commiſſion of ſome new act, or forgetfulneſſe of the old, and ſecurity about them, God may let them looſe upon us afreſh, that we ſhall looke upon them, as if they never had been pardoned. And this 3. for ſins long ſince committed.

Now the reaſon of all theſe particulars, both why groſſe ſins, eſpecially if againſt light, when not confeſſed throughly, ſhould yet after many yeares caſt us into ſuch fits of deſertion, is The Reaſon of all.

Becauſe therein we rebell againſt Gods ſpirit; and *that* ſpirit, *Ita nos tractat, ut à nobis tractatur*, doth deale with us, as we with him. If you *grieve him, he grieves you*; if you rebell

againſt him, he fights againſt you as an enemy: ſo Eſay 63. 10. *They rebelled and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought againſt them:* now to *ſin againſt light* is called *rebellion*, ſo *Iob* 24. 11. When men goe about to extinguiſh and darken the *light of direction*, which God had ſet up in their hearts to guide their paths by, God puts out the *light of comfort*, and ſo leaves them to darkneſſe. But eſpecially then, when our hearts are ſo full of guile, as we plead that they are no ſinnes; or extenuate them, as *David* in all likelyhood did, *Pſalme* 32. in reference to which he ſaies, in 2. *v.* of that Pſalme, That *that man is a bleſſed man in whom is no guile*, and in the 51. Pſal. 6. *Thou deſireſt truth in the inward parts*; *David* had dealt guilefully and deceitfully in that ſin; if man keepes a ſin under his tongue, and will not be convinced of it, nor bring it forth by confeſſion, God in that caſe brings him to the rack, as they doe Traytors to confeſſe: and if it be that any of our old ſins revive, and cauſe theſe terrours, it is becauſe we began to look on them as paſt and gone, and thought we needed not go on to humble our ſelves any more for them; making account they are ſo buried, as that they will never riſe again; when as the remembrance of them ſhould keep us low, and humble us all our daies. It is laid to the charge of them in the 26. of Ezek. 22. *That they remembred not that they lay in their blood.* We are apt to think that time weares out the guilt of ſins: but to God they are as freſh as if they had been committed yeſterday; and therefore nothing weares them out but repentance. Great ſins forgiven muſt not be forgotten.

§. 5. 5. *Caſe.* Of a ſtubborn ſpirit under outward afflictions.

Fiftly, in caſe of a ſtubborn ſtiffe ſpirit, under outward afflictions; when we will not mend nor ſtoop to God. This may be part of the caſe mentioned *Eſay* 57. 16. where God alleaging the reaſon why he contended with a poore ſoule of his, he gives an account of it, *ver.* 17. you ſhall ſee where the quarrell began, *For the iniquity of his covetouſneſſe I was wroth*; that is, for ſome inordinate affection, which we call *concupiſcence*, he mentioneth not a groſſe act of ſin committed, ſo much as ſome luſt harbored; for which God began to be angry, & to ſhew the effects of that his anger in *ſmiting him*, haply with ſome outward croſſe firſt; *I was wroth and ſmote him*: & when that did no good, God

God began to be more angry, and to *hide himſelfe: I hid my face:* and this he ſpeakes of inward affliction, which he alſo calleth, v. 16. *Contending with the ſoule*, and ſo far leaving it, as that the *ſpirit was ready to faile*; it came to inward affliction, in the end: and he further intimates the cauſe of all this, *Hee went on frowardly in the way of his heart.* When lighter and outward ſtrokes will not take us off, God leaves and deſerts our ſpirits, and wounds them. And the reaſon is, for in this caſe what courſe elſe ſhould God take, for either he muſt give him up to hardneſſe of heart, and leave him to his ſtubborneſſe, and ſo he ſhould have loſt his child; but *that* God is reſolved he will not doe; *I will heale him*, ſaith he, v. 18. When therefore the heart remaines ſtubborne under other ſtrokes, he hath no way left in his ordinary courſe and progreſſe, in the way of meanes, but to lay ſtrokes upon his ſpirit, and wound *that*. And this yoke is like to break and tame him, if any; For this he cannot beare: other outward afflictions mans naturall ſpirit, ſtoutneſſe, and ſtubborneſſe may beare; and hath born even in heathen men; they have endured any thing rather then be put out of their way; *The ſpirit of man will ſuſtaine its infirmities*: but in this, *the Spirit failes in them*, ver. 16. Other afflictions are but particular; but as taking ſome ſtarres of comfort out of the firmament, when others are ſtill left to ſhine to them: but when Gods countenance is hid, the Sun it ſelfe, the fountain of light is darkned, and ſo a generall darkneſſe befalls them: and therefore then the heart is driven to God, and broke off from all things elſe; and then God delights to reſtore and to comfort a man again. *I wil reſtore comfort to him*, ver. 18.

§. 6. 6. *Caſe.* For deſerting his truth when called to profeſſe it.

Sixthly, in caſe of deſerting his truth, and not profeſſing it, and appearing for it when he cals us to doe it. In this caſe he left many of the Martyrs; many of whom, eſpecially untill thoſe in Queen *Maries* dayes (when with the Goſpels increaſe, and the light of it, God gave more ſtrength alſo) and ſome then alſo did deſert the truth for a while, and then God in reſpect of comfort deſerted them; and then they recovering Gods favour again upon repentance and a new reſolution taken, to ſtick to the profeſſion of the truth, what ever came of it, *that their* deſertion made them the more bold and reſolute. And this was in

in part *Ionahs* case, who having a commission sealed him to goe to *Nineveh*, with a message from God; he withdrew himselfe, and went another way; and God in the midst of his security casts him into a whales belly; and when he was there, God withdraws himselfe from him, as if he meant never to own him more; insomuch that *Ionah* sayes, Chap. 2. 4. *Then I said, I am cast out of thy presence.* And there is this equitie in this dealing of God thus with us: That as when we are *ashamed of Christ*, the punishment fitted to it is, *That Christ will be ashamed of us*: so when we will *not witnesse for God*, there is no reason *His spirit should witnesse to us.* And so, when we seeme to evade persecution for the Crosse of Christ, then it is meet, God should meet with us, and take us in hand himselfe; which is far worse.

§. 7. *7. Case.* Of unthankfulnesse for former comforts.

Seventhly, in case of unthankfulnesse, and too common an esteeme had of assurance, and light of Gods countenance, and of freedome from those terrours and doubtings which others are in; which is a sin Christians are apt to run into: For as the light of the Sun, because it is ordinary, is not regarded, none minde it or look at the Sun, but (as he said) when it is in the eclipse; So, a continuall sun-shine of Gods favour enjoyed, occasioneth but a common esteem of it. And in this case God withdraws those comforts, and assurance; because they are the greatest and sweetest comforts of all other; and which to abuse or not to value, of all other provokes most, therefore in this case God takes them away. For as *Hos.* 2. 9. in case of being unthankefull in outward mercies, God *tooke them away*, and restored them not againe, till they esteemed them better, and acknowledged whence they had them: So also in spirituall assurance, light and comfort, doth God in like manner deale.

Chap. XIII.

The third generall head; The Ends *for which God leaveth his children unto this darknesse, First, such as are drawn from God, and his faithfulnesse, &c.*

NOw let us come to those *ends* which God may have in this his dealing with one that feares and obeyes him, which are many and holy ones. First

Firſt, to ſhew his power and faithfulneſſe, in upholding, raiſing up, and healing ſuch a ſpirit againe as hath been long and deadly wounded with inward terrours; which is as great an evidence of his power as any other; and therefore ſaith *Heman*, Pſalme 88. 10. *Wilt thou ſhew wonders to the dead? ſhall thy faithfulneſſe be declared in deſtruction?* ver. 11. That is, in raiſing my ſoule up again to joy, and comfort, which is as much as to raiſe up a dead man; nay more, as much as to raiſe up a ſoule already in *hell*; for the ſame terrours, ſayes hee, that deſtroy them, doe in like manner ſeiſe on me; in the 1. Epheſ. 19. it is ſaid, *That the exceeding greatneſſe of Gods power was ſeene in raiſing Chriſt from death to life*: and wherein lay principally the demonſtration of that power? not ſimply in raiſing his body up againe; that was no more then he did to others, but in *Acts* 2. 24. the power is ſaid to be ſhewn in this, that he having *looſed the pains of death wherewith it was impoſſible he ſhould be held, he was raiſed up againe*, his ſoule was heavy unto death, with terrours: and thoſe paines in themſelves were *deadly*, though not to him, in that he being God as well as man, it was impoſſible for him to ſinke under them: now therefore to raiſe up and glorifie *that* his ſoule that was *ſo* bruiſed, wounded, and pierced through and through, herein lay the wonder: and ſuch a wonder God ſhewed in recovering *Heman*. And to ſhew the greatneſſe of this work, let us conſider a little the depth and deadlineſſe of this kind of diſtreſſe; it is compared to the *bruiſing of a reede*, which when it is bruiſed, who can make it ſtand upright againe? It is called *The wounding of the ſpirit*, Prov. 28. which no creature knows how to come at to heale, none but God who is the father of ſpirits; who made them, and knowes how to mend them. It is not onely called, the *ſickneſſe* of the ſpirit, as *Eſa.* 33. 24. (where the want of the aſſurance of the *forgiveneſſe of ſinnes*, makes poore ſoules to ſay, *I am ſick*; which to heale is made the prerogative *of the Sun of righteouſneſſe, ariſing with healing in his wings*. Mal. 4. 2.) but alſo it is called *death and deſtruction*: for ſo in that 88. *Pſal. Heman* cals that diſtreſſe that he was in. And the reaſon is, Gods *favour is our life*, by which we live, & are upheld; which therefore being withdrawn, the ſoul is ready to fail & *faint* & to come to nothing, & ſink into

struction. *Esay* 57. 16. And againe, the paines of those terrours are more violent, and more powerfull to hold us under, then are the pangs of death. The wounds of the guilt of sin being as deadly, and as strong, as the lusts of the power of it, and it requires as great a power to dissolve and scatter them. For al the strength that the Law and Gods justice hath, sin also hath to back it; *For the strength of sin is the Law.* 1 Cor. 15. 56.

§ 2. 2. End, to know the fellowship of Christs sufferings.

Secondly, as to know the power of Christ his resurrection, *so the fellowship of his sufferings:* that thereby the soule may bee made more *conformable to him*, as it is, *Phil.* 3. 10. As there are the sufferings *for Christ*, so the sufferings *of Christ*: and God makes *his* partakers of both; *persecutions without*, and *terrours within*. With which Christs soule was filled, then, when as the text saies, *He was heard in what he feared*: and *his soule was heavy to death*: and *My God, my God, why hast thou forsaken mee?* and so Esay 53. *it pleased God to bruise and wound him.* Now then to conforme us to his image, we that are his brethren, and are the persons guilty, must suffer somewhat in spirit as well as hee, and have a portion therein also. And therefore as Christ did suffer both inwardly and outwardly, so do many of his members, *If you have suffered with him, ye shall also be glorifyed with him.* The Sons of *Zebedeus* would have been *glorifyed* in Christs kingdome, more then the rest of the Apostles: But saies Christ, Matthew the 22, 23. *Are yee able to drink of the cup whereof I shall drink?* He meanes that *cup* delivered to him at his crucifying, *Let this cup passe*, the bitter cup of Gods anger: and are ye able *to be baptized with the baptisme I am baptized with?* namely, outward afflictions, and persecutions for the name of God; which are called *Baptisme*, because they set Gods mark on us, that we are Gods, as Baptisme doth seale to us that wee are his; and because then the *Church* ownes us, and takes notice of us as sincere, when we have beleeved and suffered, as at baptisme the Church receives us: and of this baptisme Christ speaks in the present tense, because that *he was already baptized* with outward persecutions: but the *cup* wch was *inward affliction* of his spirit; this he was to drink off at his agony, *which I shall drink*, in the future; which cup cast him into *that sweat*, ere he came to the bottome. This though no creature was able to drink

off

off to the bottome; yet taſte they might, and he tells them they ſhould, verſe 23. *Yee ſhall drink of it, &c.* that is, taſte of inward affliction and deſertion, as well as of outward perſecution; terrours within and without; and all to make us conformable to him, & ſo com to know in part what he endured for us.

§. 3. 3. To ſhew the different eſtate of Gods children here, and hereafter.

Thirdly, to put the greater difference between the eſtate of Gods children here, and that hereafter in heaven: To which very purpoſe is that ſpeech of the Apoſtle, 2 *Cor.* 5. 7. That here *we walk by faith, not by ſight*; he had ſaid before that the eſtate of beleevers in this life, is an eſtate of *abſence from the Lord*, wherein we want his preſence, and ſo enjoy not the ſight of him; and therfore are to exerciſe *faith* the more; wch is peculiar to this eſtate, & a grace given of purpoſe for us to *walk by*, whileſt we live here. And though ſomtimes we have ſome *light*, & glimpſes of him and his preſence, yet we *walk not by ſight* alwaies, for we *walk by faith, not by ſight*. We ſhall have enough of the ſight of God hereafter, when we *ſhall ſee him* as we *are ſeene face to face*; and be *evermore with the Lord*; *when in his light we ſhall ſee light*; and *be ſatisfied with his image*. We may therefore be content to want it here ſometimes; you may well endure over-cloudings here, and ſometimes that all ſight ſhould be taken away; for in the world to come there will not be one cloud to all eternity, *Your inheritance is light*, Col. 1. 12, 13. *Light* is your portion, but now is the ſeed time; and *light is ſowen*, Pſalme 97. 11. *for the righteous*: you muſt be content to let it lie under ground; the longer it doth ſo, the greater crop and harveſt will come up in the end. You muſt endure the viciſſitude of day and night here, *ſorrow overnight, and joy in the morning*; for hereafter you ſhall have continuall day and no night. This difference there is put between earth and heaven, to make heaven ſweeter, & to exerciſe faith: the eſtate in heaven is as a ſtate of perfect and continuall health; which that we may prize, wee are ever and anon *ſicke* here, and qualmes come over our conſciences, feares our ſins are not forgiven; but when we come thither, *The inhabitants there ſhall be no more ſick, but their ſinnes ſhall be forgiven them.* Eſay 33. 24.

§. 4. 4. End to ſhew the ſpring of all ſpirituall comforts, and our dependence for them.

The fourth end is, to let us ſee whence ſpirituall comforts and refreſhings come: That God alone keeps the keyes of that

cupboard, and alone diſpenſeth them how and when he pleaſeth. That we may know (as it is *Eſ.* 45. 6, 7.) that it is the *Lord that formed the light, and creates darkneſſe, evill and peace*; and that as *affliction riſeth not out of the duſt*, as *Iob* ſpeakes, ſo nor comfort out of our hearts. Whereas if continually we enjoyed comfort, we ſhould be apt ſo to think. God will let us ſee that our hearts are nothing but darkneſſe; and that to cauſe any ſpirituall comfort, is as much as to create light at firſt; therefore he ſaies, *I create the fruit of the lips peace*, Eſa. 57. and that *he* it is that doth *command light to ſhine into our hearts, who commanded light at firſt to ſhine out of darkneſſe*: 2 Cor. 4. 4. which can no way more fully be manifeſted, then by withdrawing that light ſometimes, and leaving us to darkneſſe. As why doth hee ſometimes aſſiſt us in prayer, and fill the ſailes; and againe at ſome times leavs our hearts empty? Is it not that we may learn that leſſon, Rom. 8, 26. *That it is the ſpirit that helpeth our infirmities*: and that we of our ſelves *know not what, nor how to ask*. Which leſſon, although he ſometimes ſtraightens us, yet we are difficult in learning, nor are eaſily brought to acknowledge our dependance on him for his aſſiſtance: in like manner, for the ſame end doth he ſometimes hide, & then again ſomtimes reveal himſelf; to ſhew that he is the immediate fountain of comfort, *The God of all comforts*, 2 Cor. 1. 4. that ſo we might know whom to thank, whom to depend on, whom to go to for comfort: it being as difficult a thing for us to goe out of our ſelves, & from the creatures, for comfort, to God alone, as to goe out of our ſelves to Chriſt alone for righteouſneſſe. Hereby alſo we ſee, that though we have never ſo many outward comforts, that yet the comforts of our ſpirits doe depend on God alone: For if *He* in the midſt of them withdraw *himſelf*, they all prove but miſerable comforters.

Chap. IV.

A ſecond ſort of Ends, *for the* triall *and diſcovery of* graces: *eſpecially of* Faith.

Other ends God hath to make trial of our graces, & a diſcovery of them. The ſame end that God had in leading his people

people through the *great wilderneſſe where no water was*, where *Scorpions ſtung them*, Deut. 8. 16. which was *to prove them*, &c. The ſame ends hath God in ſuffering his people to goe through this deſart, barrenneſſe, and darkneſſe, where no light is, & where terrours of the Law doe ſting them, (for all thoſe his dealings then, were types of Gods dealing with his people now) even to *prove them*, and to make tryall of their hearts. For the ſame ends as he left *Hezekiah* to the power of ſinne, in the point of ſanctification, namely, *To know what was in his heart*, doth he alſo leave others of *his* children to the guilt of ſin, in the point of juſtification, to diſcover alſo what is in their hearts. This is conceived to have beene his end in deſerting *Iob*; to ſhew what ſtrong patience, unconquered faith was in him. There be many gratious diſpoſitions, which actually have not opportunity to diſcover themſelves, but in caſe of this kinde of deſertion: ſome of thoſe which are the higheſt acts of *grace*, and pureſt fruits of it, and which are the ſureſt evidences of the truth of *grace*, would never appeare but in caſe of ſuch deſertion. For inſtance, then it is knowne, whether a man love *God* for himſelfe, and for thoſe excellences of wiſdome, holineſſe, and goodneſſe that are in him, when yet he knowes not, whether he himſelfe ſhall be ever the better for them yea or no. Then alſo it is manifeſted to be pure, ſincere, and unfained obedience. Then it is ſeene his repentance is true, when *he repents not of it*, then, when he is out of hopes of any reward for it. Then it is ſeene his ſorrow is *godly ſorrow*, when, though the ſentence of condemnation is read to him in his owne apprehenſion and conſcience, and he verily thinks he is taking his leave of God for ever, and going to execution, yet he can down upon his knees, and aske him forgiveneſſe, and mourneth that ever he wronged him; is angry and diſpleaſed with himſelfe, that a God ſo good, ſo juſt, ſhould have ſo juſt cauſe to be angry, and diſpleaſed with him; and he finds that he could have ſome reſt and contentment that *God* is glorified upon one, who hath ſo much diſhonoured him. Such diſpoſitions as theſe would never ſee the *light*, if it were not for this *darkneſſe*. But as *Natura vexata prodit ſeipſam*; Nature when concluſions are tryed upon it, and it is put out of its courſe, then it diſcovers it ſelfe, (even as anger diſcovers

it selfe when a man is vexed) as if you would know the properties that are in herbes, you must try conclusions with them: So also here doth God with a mans graces; and then they discover their most occult and hidden properties.

Especially for the tryall of *Faith.*

It were needlesse to goe over all particular graces: I will but more distinctly instance in that glorious grace of *Faith.* Which in this tryall deserves more then all graces else; and though in all the varieties of conditions we passe through, it stands us in stead, yet in desertions it alone doth wonders: Standing like *Samson*, encountring, and conquering alone, when there is none to helpe. Because likewise, it is *that* grace which is called for in the text, *Let him trust in the name of the Lord:* as being that grace which God principally tryes; to discover the truth, and magnifie the power thereof in such desertions.

1 Of all graces God tries faith the most.

First, this is certaine, there is no grace God tries more then this grace of faith. Therefore 1 Pet. 1. 7. *Yee are in heavinesse through manifold temptations, that the tryall of your faith being much more precious then of gold which perisheth, being tryed in the fire, might be found to glory, praise, and honour:* That is, both to the honour of God who is beleeved in, and also of faith it selfe, which is the most glorious grace a Christian hath; which God loves to try, to that end the glory of it may appeare. In the fifth verse he having said, that *we are kept by the power of God to salvation*, If any now should aske, wherein is that power of keeping us most shewn? He answers, in and through faith; *Ye are kept by the power of God through faith:* and if you aske, When and wherein is the power of God through faith seene most? He instanceth *in manifold temptations, that the tryall of your faith, &c.*

Now then, as of all graces God would have faith tryed:

2. Of all trialls this of darkness is the greatest, for 3. reasons.

So 2. of all temptations, none try it more then desertion of Gods countenance, this of darkenesse and of terrours: other temptations strike but obliquely at faith, but these lay direct battery to our faith; for they strike at that which is the immediate aime and object of it; namely, [that *God* is a mans *God.*]

1. These speake the direct contrary to what faith endeavours to apprehend, and that directly, and not by consequence onely.

2. Againe other temptations are easily borne, and answered, whilest

whileſt the aſſurance of Gods favour remaines unſhaken; it anſwers them all, and ſhakes them off, as He the viper off his hand: but when that ſhall begin to be queſtioned (as in this caſe it is) who is able to ſtand? and what is able to ſtrengthen a man then, but the power of faith? as *Solomon* ſayes of the ſpirit of a man, that it will beare *all kinds of infirmities*, if it ſelf he whole; but if it be *wounded, who can beare it?* So I ſay of aſſurance, if it be weakned, and battered, *the very foundations thereby are ſhaken*; a mans freehold toucht; the roote ſtruck; now in ſuch a caſe it is faiths peculiar office to ſtand a man in ſtead, when nothing elſe can: therefore he ſayes, *Let him truſt, &c.* becauſe it helps thus at this dead lift.

Againe, thirdly, in theſe conflicts of faith with deſertions, conſiſteth the height of our Chriſtian warfare. This is the higheſt pitcht battle, the greateſt, and (as it were) the laſt brunt, upon which all is either won or loſt; for in theſe a man encounters with *God* himſelfe, apprehended an as *enemy*. God called out *Iob* to try him by fighting a ſingle combate with Satan, and he became (as I may ſo ſay) too hard for Satan alone; and God joynes againſt him alſo: now then, to beare the brunt and ſhock of his wrath, and yet to ſtand upon a mans feete: this, to the utmoſt argueth the ſtrength of faith. Hoſ. 12.3. It is ſaid of *Iacob*, *That by ſtrength he had power with God*, it argued ſtrength indeed: and this is done by faith, by the power whereof (Gods power rather ſupporting it) a man relies on *God*, when all his dealings would argue he had forſaken a man; that though *God* put on never ſo angry a countenance, lookes never ſo ſternly, yet faith is not daſht out of countenance, but can reade love in his angry lookes, and truſt God beyond what he ſees, it being the *evidence of things not ſeene*. Then, faith goes wholly out of it ſelfe, as ſeeing nothing in it ſelfe but barely a capacity of mercy, and *plenteous redemption*, which it knows to *be in God*. This faith is a miracle of miracles, for it is founded as the earth, upon meere nothing in it ſelfe, and yet beares the weight and ſtreſſe of ſinnes, devill, yea of God himſelfe. And this is the faith ye are converted by, in *beleeving* then *on him that juſtifies the ungodly*. Rom. 4.5. and *that* which we muſt live by, when all comforts faile; and this is that faith which muſt 3.

ſtand

ſtand you in ſtead at death, when the King of feares comes and beſiegeth you: and this is the faith *that is to honour, and glory at the appearing of Ieſus Chriſt.*

CHAP. XV.

Six Ends *more: For the* encreaſing *of ſeverall* graces, *and deſtroying* corruptions.

SIxthly, as it makes for the tryall and diſcovery of graces, ſo it is a meanes ſanctified to encreaſe them and to eat out corruptions.

1. To deſtroy corruption.

First, it is a meanes to *deſtroy the fleſh.* The inceſtuous *Corinthian* was to be *delivered to Satan*, that is, to be terrified; *to deſtroy the fleſh.* As corroſives eat out dead fleſh, ſo theſe terrours the dead corruptions; and the reviving of the guilt of old ſins, doth kill the ſeeds of thoſe that remaine in the heart. For if an outward affliction, which croſſeth but the ſatisfaction of a luſt, is a meanes ſanctified by God, to kill a luſt; then much more the inward terrour, which the conſcience feeles, and which ariſeth immediately from the guilt of a ſinne, muſt needs be a meanes much more.

2. To humble.

Secondly, it is a meanes to *humble.* So Deut.8.16. the end of the biting of the Iſraelites by Scorpions (which were the types of theſe ſtings and terrours) were, as to *prove*, ſo to *humble them*; and for this end was that buffeting by ſatan (we have ſo often mentioned 2 *Cor.* 12.7.) to keep downe being exalted above meaſure: So alſo, *Humble your ſelves under the mighty hand of God:* and if any other affliction, his mighty hand layes hardeſt on, ſurely in theſe.

1 Pet.5.6.

3. To encreaſe aſſurance in the event.

Thirdly, it is a meanes to bring you in more aſſurance, and eſtabliſhment. 1 Pet.5.10. *The God of all grace after you have ſuffered a while, ſtabliſh and ſtrengthen you.* He knew they could not be ſetled, till they had ſuffered in this, or ſome other kinde. The tree roots it ſelfe the more it is ſhaken. *Comforts abound the more that ſufferings doe abound.* That light is cleareſt and ſtrongeſt, that ariſeth out of darkneſſe, becauſe God *creates* it. Thoſe things which men doubt of moſt, God gives the greateſt evidence of in the end.

Fourthly,

Fourthly, it traines you up to *feare God* more, and to *obey him*. Therefore in the text, theſe are added as the concominant diſpoſitions of the ſoule in ſuch a caſe. For of all other, theſe of fearing God, and obeying him, doe moſt eminently, and ſenſibly appeare in that eſtate. Heb.5.8. *Chriſt* himſelfe *learnt obedience by what he ſuffered*. The yoke tames the wanton wildneſſe in beaſts, and makes them ſerviceable, breakes them: and ſo doe theſe the ſtubbornneſſe of a mans ſpirit. 4. The feare and obedience of God.

Fifthly, to ſet beleevers hearts aworke to pray more and more earneſtly: So the Apoſtle's *buffetings*, 2 Cor.12. made him *pray thrice*; that is, often: So Chriſt, *Luk.* 22.44. being in *an agony*, he *prayed more earneſtly*; and being in *feares* he did lift up *ſtrong cryes*, Heb.5.7. So *Heman* by reaſon of his terrours, was a man much in prayers. Pſal.88.1. *I have cryed day and night before thee*. Chriſtians that enjoy not communion with God, yet if they thinke they have not loſt him, they are ſecure and lazy in prayers; but if they apprehend once, that their *beloved is gone*, or that they are in danger to loſe him, then they will ſeek him all the world over but they will finde him; *Cant.*3.6,7,8. and make hue and cry after him, as the Church did there. 5. To pray more and more earneſtly.

Sixthly, it cauſeth them to prize the light of Gods countenance the more, when they againe obtaine it: and ſo ſet a higher prize upon it, and to endeavour by cloſe walking with *God*, as *children of light*, to keepe it. To prize it *more then corne and oyle*. Cant.3. at the 2. ver. *Shee loſeth him*; but at the 4. ver. *Shee finds him againe*, and then *Shee holds him*, and would not let him goe. 6. To prize the light of Gods countenance.

Q A

A CHILDE OF LIGHT WALKING in DARKNESSE.

ISAI: 50. 10.

10. *Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkneſſe and hath no light?* ——

USE I.

IF thoſe that feare God and obey him are expoſed to ſuch a condition as hath been deſcribed: Then, *Who is among you that feareth [not] the Lord, nor obeyes the voice of his ſervants?* You *that* live in knowen ſins, & in omiſſiō of known duties, which *Gods ſervants* your Miniſters tell you, you ought to perform; *that* pray not with your families, who make not conſcience of your ſpeeches, nor dealings, &c. *Where ſhall you appear? if the righteous be thus ſcarcely ſaved*; if they, whom God hath loved with a love as great & unchangeable as himſelf, yet ſuffer his terrors here; what ſhall you doe whom he hath ſet himſelfe to hate, and to ſhew the power of his wrath upon, without repentance? If theſe things be done to the *greene tree*, what ſhall be done *to the dry*? which is fitted for wrath, and the fire, even as *ſtubble fully dry*, as the Prophet ſpeaketh: If ſuch an eſtate of *darkneſſe* and horror befall them that are

To thoſe that *feare* not *God, nor obey him.* What darkneſſe for ſuch!

Luke 23.31.

Nahum 1.10.

Col. 1. 12. *children of light*, whose *inheritance* is *light*; then what is reserved for you that are *darkneſſe*, and *love darkneſſe more then light?* And if this befalls them *for not ſtirring up the grace*, which they already have; what to you that are utterly devoid of it? And not onely ſo, but deſpiſe and ſcoffe it. If this befalls them for *not humbling themſelves for old ſinnes*, though long ſince committed; what will befall you for going on to adde new to the old with greedineſſe? If to them for *neglecting the opportunities of drawing nigher to God*; what to you for neglecting the offer of grace, and trampling under foot the blood of Chriſt? All you that think there is no hell; or if there be, that it is not ſo darke as it is uſually painted, looke upon *Heman* ready to run *diſtracted through terrours*, and to give up the ghoſt every moment, *Pſal.* 88. when yet his body was ſtrong, and outward eſtate whole: looke upon *David* lying upon the wheele, and Pſal. 51. the Spirit of God *breaking his bones*, when as otherwiſe, he being a King, had all outward things at will. Looke upon holy Job, *Chap 6. Oh that my griefe were weighed, it is heavier then the ſand; and my words are ſwallowed up*; (that is) I am not able to expreſſe and utter my griefe: *The arrowes of the Almighty are within me, the poyſon thereof drinketh up my ſpirit; the terrors of God doe ſet themſelves in battle array againſt me.* v. 4. Inſomuch, that at the 8. v. he wiſheth *God would cut him off*, and, *Is my ſtrength the ſtrength of ſtones* (ſayes he) or, *my fleſh braſſe*, as he complaines, that he ſhould be able to hold out againſt ſuch fierce encounters? (My brethren) Gods people finde paines beyond thoſe of the Stone, Gout, and Toothake; the falling of Gods wrath on the cõſcience is more then the dropping a little ſcalding rheume on a tooth; and yet theſe, which *Iob* and *David* felt, are but a taſte of that cup, which you that obey not muſt drinke off to the bottom; and it is eternity to the bottom, Pſ. 75. 8. *There is a cup in the hand of the Lord, and it is full of mixture*: that is, all the bitter ingredients in the world are in it, the quinteſſence of evills are ſtrained into it; and here indeed *God poures out of the ſame*, as it followes there; that is, in this life ſome few ſprinklings of it fall from the top of the cup; which his owne doe taſte and drinke of: *but*, the bottome, the *dregs thereof, all the wicked of the earth ſhall drink*, and *wring them out*; that

that is, leave none behind; but the Vialls of it, which will never be emptied, ſhall be powred forth, even to the utmoſt drop. And if Gods people doe begin to taſt of it, as *Chriſt* himſelfe did, it *could not paſſe him*, & *Zebedees* ſons were to pledg him, as was obſerved, then as God ſaies by *Ieremiah*, c. 25. 27, 28, 29. *If my people have drunk of it*, and begun to you, *and I have brought evil upon the City that is called by my name; then certainely you ſhal drink of it & be drunk, & ſpue, & fal, and never riſe againe.* If Gods people be thus ſhut up in darkneſſe, what darknes is reſerved for you? even as *Iude* ſaies, ver. 13. *Blackneſſe of darkneſſe: Darkneſſe where is weeping and wailing and gnaſhing of teeth*, *Mat.* 22. 13. *Blackneſſe of darkneſſe*, becauſe there is not a cranny of light, nor one beame of comfort that ſhines in to all eternity. And this is not for a moment, or a few yeares, but *for ever*. You *that live many daies in pleaſure* here, *and rejoyce in them all*; *Remember the daies of darkneſſe, for they are many* ſaies *Solomon*, *Ec.* 11. 8. *many* indeed; *daies?* an eternall night that ſhall *know no end which no day ſhall follow.*

USE 2.

VVHo is among you *that feares the Lord* & is *tranſlated out of* the ſtate of *darknes*, and yet never was in this darknes of deſertion, which I have deſcribed unto you? you *that* have been free from thoſe terrors of conſcience, which are beyõd all the miſeries the world hath, (for as the joy of the holy Ghoſt *is unſpeakeable & glorious*, ſo theſe terrours are unutterable, & unſupportably grievous) which yet ſouls that fear God & have obeyed him more then you, have been made the anvills of: You that have been dandl'd, cocker'd & fed with ſweet meats, had into the wine cellar, & have had all the Trinity to *ſup with you*; when others have eaten *gall & wormwood*, as it is, *Lam.* 3. 19. And likewiſe you, who though you enjoy not much raviſhing joy, and *peace* which *paſſeth underſtanding*, yet *being juſtified by faith you have* (a ſolid) *peace with God*; and ſo walk in freedome of ſpirit, in the uſe of Gods ordinances, and the performance of holy duties: Let me out of this doctrine give all ſuch this great inſtruction. To take notice that ſuch kinde of troubles there are that doe befall Gods people beyond what they have

To thoſe that are *tranſlated from darkneſſe* unto *light*, and yet never thus walkt in darkneſſe.

Iohn 14. 23. Rev. 3. 20.

Rom. 5. 1.

To take notice ſuch a condition there is.

which is usefull experience of; many there are that think not so; *Iobs* friends did not, & therefore censured him. And this is a necessary instructiō.

1. To prepare them against it if it should afterwards befall them.

1. For this very knowledg of it doth prepare men for such a condition, if it should befall them; and therefore aforehand to prepare them he wrote to, for afflictions, the Apostle bids them *not think it strange concerning the fiery triall*, 1 *Pet.* 4. 12. For if they be strange to any, then if they befall them at any time, they are the more grievous. As if some strange disease befall a man which he had never heard of afore, no Physitian hath skill in, it amazeth a man, and makes him desperate: but if he hath heard that such and such have had it, as well as himself, and have been recovered; this something helps to asswage the bitternesse of it to him. *Iobs* triall was a strange triall to his friends, and therefore you see how unskilfully they goe about to heal it, and so left the soare worse then they found it. So that to prepare you for it, it is good to take notice that such a condition there is. In like manner also in 1 *Cor.* 13. 10. for the same end the Apostle sayes of other kind of trialls, that *nothing had befaln them but what is common to man*, there is a great reliefe in that, that it is common, & others have been in the like.

2. To be kept more in dependence upon God.

Secondly also, take notice of it, that you may be kept more in dependence upon God, & that you may feare him more, whilest you live in this world: men that know not any afflictions in this life beyond what they see with their eyes, and feele in the outward man; nothing beyond losse of friends and credit, these do often feare God lesse, (though truly) & when they come to part with any of these for God, are lesse willing; as when they must endure a crosse rather then sin, are apter to *choose affliction rather then sin*, as *Iob* sayes: but when they shall heare and know that *Gods wrath* is beyond *Pharaohs wrath*, as *Moses* knew it, who yet in the vast apprehension of the greatnesse of it, cries out, Ps. 90. *Who hath known the power of thy wrath?* then they will obey God and feare him more then they would all the Kings of the earth, as *Moses* did, *not fearing the wrath of Pharaoh*, Heb. 11. 27. when men enjoy a confluence of all carnall worldly comforts, & think their mountaine strong, well built with wife, children about them, and riches, health, and honors, they think they are then more out of Gods danger then other men, and are apt to say

ſay, *Soule thou haſt goods for many yeares:* but know that God without taking either thy goods away, or thy *ſoule away*, can in this life put thy ſpirit into ſuch a condition of darkneſſe, as thou wouldeſt give all the world to have a moments eaſe; when all other comforts ſhall be to thee, but as the *white of an egge*, as *Iob* ſaies. As he hath *joyes the world gives not*, ſo he hath *afflictions the world inflicts not*. Therefore feare him more then the loſſe of all; obey him rather then to keep all: for God can meet with thee in the midſt of all: ſo he met with *David* though a King, and then all his wives and kingdome could not comfort him, till *God* would *heale the bones that he had broken*.

Thirdly, take notice there are ſuch troubles, and learne not to cenſure others when they are in this condition; thou walkeſt in the light, and thou ſeeſt another in the Dungeon, he may bee dearer to God then thou. It was *Iobs* friends fault, who having not had experience of ſuch a condition in themſelves, concluded he was an hypocrite; if you thus judg, then (as *Aſaph* ſaies) *You condemn the generation of the juſt*. And herein Satan alſo is gratifyed, the ſtrict waies of grace ſcandalized: if God uſe his children thus, *Curſe God and die*, ſaies *Iobs* wife, and ſo the *fooliſh* men and *women* of this world.

3. To learn not to cenſure others. Pſal. 73. 13, 14.

Fourthly, *paſſe your ſojourning here in feare*, and *ſerve him with feare*, 1 Pet. 1. 17. *For* even *our God is a conſuming fire*, Heb. 12. ult. Keep the heart in awe with the knowledge of ſuch an eſtate; this kept *Iob* in aw and made him ſo ſtrict a man all his daies: read the thirty firſt Chapter throughout, and you ſhall ſee what a righteous man he was, and then ſee the reaſon of all, *verſe.* 23. *Deſtruction from the Lord was a terror to me*; and to the ſame purpoſe alſo, Chap. 4. ver. ult. he ſaies that *he had alwaies feared that which now had befallen him*, whereof the diſtreſſe of his ſpirit was the greateſt evill, this he feared might befall him when he had moſt aſſurance.

4. To feare God the more.

Laſtly, be thankfull that God ſpares thee, haply thy body is weake; and he *knowes* thou art *but fleſh*, and ſo *ſtirres not up all his wrath*; if he ſhould fal on thee as on others, it would deſtroy thee. But conſider that thou hadſt a ſtone in thy heart as wel as any other: God hath cured it by gentle draughts, and ſo diſſolved it, and carried it away; when as he hath cut others, and bound

5. Be thankfull God hath ſpared thee.

bound them, & put them to much paine in taking of it out? Oh *be thankfull*. You that are healthfull and have ſtrong bodies, are you not thankfull when you ſee others ſick, and lie bed-rid roaring of the Stone, Toothach, Gout, whereof you are free? and ought you not to be much more for the healthfulnes of your ſpirits (cheerfulneſſe being the *marrow* of them) when as others are ſick, (as the expreſſion is, *Eſay* 33. *ult.*) for want of aſſurance that their *ſins are forgiven*, others roare all day as on a rack, and *are diſtracted* almoſt out of their wits, and even themſelves are a burden to themſelves. Oh be thankfull that it is not ſo with you.

USE 3.

To thoſe that have been in darkneſſe, and are now recovered out of it.

Iob 33.

WHo *is among you that feareth the Lord, & hath beene in darkneſſe*, but now is out of that eclipſe, & walks in the light againe, you who have been in the Dungeon, and have been ſet free again; who have had the wounds of your ſpirit healed, your ſoules raiſed from the nethermoſt hell; when they *drew nigh to the grave, and have found a ranſome*, learn you duty alſo.

1. To be thankfull to God and Chriſt.

First, to be *thankfull to God* and *Ieſus Chriſt*, and to love the more; for you know and have taſted what he did for you; you know how bitter a few ſips of the cup was, which he drank off and tooke downe, and therefore muſt needs love him more. You alſo have more experience of *Gods power* & *faithfulneſſe*, and what a miracle God hath wrought in raiſing you up againe, *He hath ſhewn you wonders among the dead*, as *Heman* ſpeakes: Bee thankfull. Thus *David* in Pſal. 116. ver. 3, 4. compared with the firſt ver. *I love the Lord*, and why? *The ſorrows of death compaſſed me, the paines of hell got hold upon me, I found trouble and ſorrow, I was brought low, and he helped me.*

2. To pitty others in that condition.

Heb. 2. 5. ult.

2 Cor. 1. 4.

Secondly, learne *to pitty others* in that condition. Who can do it better then you, that have experience of the like? if you hear of any ſoule in diſtreſſe, it is expected of you to pray for him more then of another. Chriſt learnt to pitty us in all our infirmities the more, by bearing our infirmities himſelfe: to that end God raiſed you up that you might be able to comfort others with *the comforts you have received*; and might pray for them. Therefore *Iſay* 57. 17. when any poore ſoule is ſmitten, God, as is there ſaid, is moved to *reſtore* him againe, for his *mourners* ſakes as well as his own.

Thirdly,

Thirdly, *declare what God hath done for you*: you have been in hel; give warning to others from comming there; *Wee knowing the terrour of the Lord, perſwade men.* If the rich man had come from hell, what ſtories would he have told to have ſcared all his brethren? tell you the like: You have ſeene the *wonders of God in the Deepes*, now you are aſhore, tell men of the rockes, and ſhelves, and ſtormes they are like to meet with in ſuch and ſuch courſes; of uncleanneſſe, worldlineſſe, &c. *David* ſayes, when he would have once his bones that were broken healed againe; that *then he would teach ſinners Gods waies.*

3. Declare what God hath done for you.

And give warning unto others.

Pſal 51.

Fourthly, take heed of what may prove the fuel of ſuch a condition. The Devill may come and caſt you into your old fits if he find the ſame materials to work upon, ſuch as groſſe ſins, acts of uncleanneſſe, lying, unjuſt dealing, &c. You know what brought *David* to his broken bones; and likewiſe take heed of performing duties formally, coldly and in hypocriſie, and of reſting in them, which are but as a hollow *tooth*, as *Solomon* ſpeakes, that is *broken*, better out of the head then in; theſe may cauſe the toothach againe. Take heed of ſinning againſt light; if the devill found no ſuch things in you, he ſhould not trouble you: So alſo, get ſmall ſtragling doubts anſwered, let them not lie neglected, they may come in together one day and make an army; though ſeverall, and apart, as they now riſe in your conſciences ſcattered, you can deſpiſe and neglect them.

4. Take heed of ſuch ſins as may bring you into ſuch a condition again.

Prov. 25. 19.

Use 4.

The fourth and maine uſe, to ſuch as feare God *and* walk in darkneſſe.

THen 4. *Who is among you walking in darkneſſe* that yet *feares* to offend *God* as much as *Hell*, and endeavoureth and deſires to *obey* him in all things, as much as to goe to heaven? Such when they find God withdraw, and their hearts left comfortleſſe, their ſpirits dead and hard, doe call Gods love and their owne eſtates into queſtion: eſpecially if they were in the Sun-

ſhine afore, but now *ſit in the valley of the ſhadow of death*: If dandled in Gods lap afore and kiſt, now to be laſht with terrors, and his ſharpeſt rods, and on the tendereſt place, the conſcience; to have their *ſongs in the night*, turned into *writing bitter things againſt them*; how bitter is it to them! Once they ſay they could never come to the throne of grace but their hearts were welcomed, their heads ſtrok't, and they went ſeldome away without a *white ſtone*, an *earneſt penny* put into their hands: but now *God is a terror to them*, and when they ariſe from prayer or the like duty, their hearts condemne them more then when they began. Once they never lookt to heaven but they had a ſmile; now they may cry day and night and not get a good look from him: once (ſay they) they never hoiſt up ſaile to any duty, but they had a faire and good wind; God went along with them: but now they have both wind and tide; God and the deadneſſe of their own hearts againſt them. In a word, God is gone, light is gone: God *anſwers* them neither *by viſion, nor by Prophets*; neither in praying nor in hearing; and therefore hath forſaken them, caſt them off, *Yea will never be mercifull*; Oh woe to us (ſay they) we are undone.

You erre (poore ſoules) not *knowing the Scriptures*, and the manner *of your God*, and of his dealings with his people, to think that his mind is changed, when his countenance is; and ſo to run away from him; as *Iacob* did from *Laban*: to think he hath caſt you off, when he is *but returned to his place*, that you *may ſeek him more earneſtly*. Like children, when their mother is gone aſide a little, you fall a crying as if you were undone. So it is, that you are alwaies in the extreames; if he ſhines on yon, then *your mountaine ſhall never be removed*: if he hides his face, then *he will never be mercifull*. This as it is a fond and a childiſh fault, ſo it is beaſtly and brutiſh alſo, thus to judge. I tearme it ſo, becauſe you are led therein by ſenſe; and like beaſts, beleeve nothing but what you feele and ſee; and meaſure Gods love by his looks and outward carriage; which when *Aſaph* did in other afflictions, as you in this, he cries out *hee was ignorant*, and *as a beaſt*, Pſal. 73. 22. What, will you truſt God no further then you ſee him? It will ſhame you one day to think what a great deale of trouble your childiſhneſſe put the Spirit of God

Hoſ. 5.

unto

unto. As what trouble is it to a wiſe man, to have a fond and fooliſh wife, who if he be but abroad, and about neceſſary buſineſſe, haply for her maintenance; yet then ſhe complaines he regards her not, but leaves her; if he chides her for any fault, then ſhe ſayes he hates her; and is ſo much diſtempered by it, as a whole dayes kindneſſe cannot quiet her againe: Thus deale you with God, and though he hath given you never ſo many faire, and cleare evidences of his love, and theſe never ſo often reiterated and renewed; yet ſtill you are jealous, never quiet, alwaies doubting, queſtioning all upon the leaſt frown: that either God muſt undoe you, by letting you goe on in your ſinfull diſpoſitions, without ever rebuking of you, or elſe loſe the acknowledgement of all his love formerly ſhewn, and have it called in queſtion by your peeviſh, jealous miſconſtructions, upon every ſmall expreſſion of his anger towards you. Some of you that are leſſe troubled and thus *wanton againſt Chriſt*, I would chide out of it.

Two ſorts of ſuch; ſome more lightly troubled, ſome more deeply.

But you *that* are more deeply and laſtingly diſtreſſed, I pitty you, I blame you not for being troubled; for when he *hides his face, the creatures all are troubled*, Pſal. 104.29 *God* would have you lay it to heart when he is angry, *Iſa.* 57.17. God there took it ill, that when he *ſmote him, he went on ſtubbornely*: if you ſhould not thus lay it to heart, it were a ſigne you had no grace, that you made not him your portion, if you could beare his abſence and not mourne. Carnall men having other comforts, can beare the want and abſence of him well enough, but not you, that have made him your portion, and your exceeding great reward. But yet though you are to lay it to heart, ſo as to mourn under it; yet not to be diſcouraged, to call all into queſtion. For though you change, yet not God: nor his love; for *his love is himſelfe*, 1 *Ioh.* 4.8,9,10. We may change in our apprehenſions, and opinions, and Gods outward cariages and diſpenſations may be changed towards us, but not his rooted love: We are not the ſame to day, that yeſterday we were: but *Chriſt is the ſame to day, yeſterday, and for ever*: To ſay that he hath caſt you off becauſe he hath hid his face, is a fallacy fetcht out of the Devils Topicks, and injurious to him: For *Iſa.* 54.8. *In a little wrath have I hid my face, for a moment; but with everlaſting*

Mal. 3.6. Iames 1.7.

Heb. 13.

everlasting kindnesse will I remember thee. First, I have but *hid my face*, not cast thee out of minde; and 2 though *in anger, yet but a little anger:* and 3 not long neither, but *for a moment*: And all that while 4 I am not unmindefull of thee, *I remember thee, &c.* 5 And this with *kindnesse from everlasting to everlasting.* When the Sun is eclipsed, (which eclipse is rather of the earth then of the Sunne, which shines as it did) foolish people thinke it will never recover light, but wise men know it will.

Object. But you will say, if this desertion were but for a moment, it were something: but mine hath beene for many yeares.

Answ. How many yeares? This life is but a moment; and God hath eternity of time to shew his love in; time enough to make amends for a few frownes; *Everlasting kindnesses.* Remember the Text sayes, *One that feares God may* [*walk*] *in darknesse*: not for a step or two, but many wearisome turnes in it. *Heman* was afflicted *from his youth: David* so long, that *Psal.*77. he thought God had *forgotten mercy*; *And doth his promise faile for ever?* Remember what is said in another case. *Luke* 18.8. that though *He beares long, yet he comes speedily*; (that is) though long in our eyes, yet speedily in his owne; who hath all time afore him, and knows how much time is behind to be spent in embraces with you.

Object. Yea but you will say, it is not onely *hiding his face*; but *I suffer terrors*; he is wroth; he is turned enemy; he fights against me, and therefore I am a vessell of wrath fitted to destruction.

Answ. So it was with *Iob, Chap.*13.24, *Wherefore hidest thou thy face, and holdest me for thine enemy?* So Esa. 63.10. Psal.88.16. All these are but the effects of a temporall wrath. There is a wide difference betweene a *childe under wrath*, and a *childe of wrath.* Thou maist be a childe under wrath, when not a childe of wrath: God as he may afflict you in your estates and bodies, so your spirits, as a Father, for *Heb.*12.9. *He is the Father of spirits.*

Ten

Ten Directions *for thoſe who are more deeply troubled : and* meanes *to be uſed how to recover light and comfort.*

FOr their ſakes who are thus more deeply troubled, I will preſcribe ſome directions how they are to behave themſelves in ſuch a condition, ſo as to come more comfortably and the more ſpeedily out of it. For it is in theſe long and great ſickneſſes of the ſoule, as in thoſe of the body; men are kept the longer in them, and under them, for want of right directions and preſcriptions, as we ſee in long agues and fevers, and the like diſeaſes.

Direction 1.

To take heed of raſh, impatient, and unbeleeving ſpeeches & wiſhes.

FIrſt, take heed of raſh, deſperate, impatient, and unbeleeving ſpeeches and wiſhes; ſuch you will be forced to recall againe with ſorrow. As *David*, when he was in feares, uttered a deſperate ſpeech, namely, that *Samuels* prophecy concerning him, and meſſage to him from *God*, tht *he* ſhould be *King*, would prove falſe; and he ſayes not onely, that *one day he ſhould periſh by the hand of Saul*, 1 Sam. 27. 1. (The ground of which ſpeech was, that he finding himſelfe every day in ſome danger or other of his life; and ſo, though God had preſerved him againe and againe, yet he thought that ſome of thoſe many arrows which were ſhot againſt him ſo continually, and which ſtill ſo narrowly miſt him, might at one time or other hit and ſpeed him, it were a wonder elſe:) but he ſayes further, *I ſaid in my haſte*, Pſal. 116, 11. *that all men are lyers*, the Prophet *Samuel* and all; that it was but a promiſe of a vaine man; but he ſoone recalls himſelfe and addes, *I ſaid this in my haſte*. So likewiſe Pſ. 31. 22. *I ſaid in my haſte, I am cut off*; they were raſh ſpeeches (as he confeſſes) ſpoken in haſte. Even ſo doth many a poore ſoule breake forth and ſay, after they have had ſtrong hopes at firſt converſion, that a kingdome is theirs, that heaven is theirs, and that it is reſerved for them; and they *kept for it* alſo *through the power of God*: Yet the devill being let looſe to perſecute them as *Saul* did him, and God hiding his face, and the arrowes of the Almighty flying thick about their eares, the ſorows

of hell encompaſſing them, and well-nigh every moment cutting them off; they (although upheld againe and againe, yet) are apt to ſay, that one day or other, they ſhall in all likelihood be cut off by Gods hand, ſwallowed up of Satan and everlaſtingly deſtroyed. And when they are told of the hopes they had at their firſt converſion, and the promiſes that are made to them, they are apt to ſay, that their graces by which they ſhould now claime thoſe promiſes are all a lie, falſe and counterfeit, and but in hypocriſie; this they ſay in their haſte, too often. So at another time, when *David* was in doubt about that other promiſe of an eternall Kingdome, made to him in *Pſal.*77. he ſayes, *God will never be mercifull*; what a deſperate weake ſpeech was this? that what a man ſees not at preſent, he ſhould conclude would never be: but he acknowledgeth his errour in it. *It was my infirmity*, verſe 10, thus to ſpeake. So the Church, *Lam.* 3.17,18,19. *I ſaid, my hope is periſhed from the Lord*: what a deſperate ſpeech was this? but ſhe eates her words againe with griefe, *v.*21. *This I recall to minde, therefore have I hope. Iob*, though for a while, at the beginning of the ſtorm he was ſomewhat calme and quiet in his ſpirit, and it was his commendation; and therefore in the 1 Chap. ver.22. it is ſaid, that *in all this*, that is, ſo long and thitherto, *he had not charged God fooliſhly*: but this held but to the firſt and ſecond Chapter, for when he begun to be wet to the skin once, and the drops of Gods wrath began to ſoak into his ſoule, then he falls a roaring, Chap.3. and *curſeth the day of his birth*; and Chap.6. ver.8,9. wiſheth *God would cut him off*; and Chap.7.15. ſayes *his ſoule did chooſe ſtrangling*, rather then life. For which ſpeeches God in the end ſteps out (as it were) from behinde the hangings, over-hearing him, taking him up for them: Chap.38.2. *Who is this*, ſayes he, *that talkes thus*; How now?

But (good ſoules) you that are in trouble; oh take heed of ſuch impatient wiſhes or ſpeeches; as theſe or the like, that all which you have had is but in hypocriſie; and oh that God would cut me off! that I were in hell and knew the worſt! take heed I ſay: When a man is ſick, and raves, whereas otherwiſe the phyſitian and thoſe that ſtand about him would in pity uſe him gently, they are forced to hold and binde him;

Impatiens

Impatiens agrotus crudelem medicum facit, an impatient patient makes a Phyſitian more cruell, then otherwiſe he would be: So would God deale more gently with thee, but for ſuch impatiencies. And know that this is taking Gods name in vaine in a high degree. You muſt know that the graces of God written in your harts are a part of Gods name, as whereby his love is manifeſted to you; now for you to call the truth of theſe in queſtion, and ſay they are counterfeit; is as if you ſhould ſay of the Kings hand and ſeale, when it comes down to you, that it were counterfeit, and deny it; which is *crimen Læſæ Majeſtatis*: So if a ſpeciall friend, or your father had given you ſome old precious peeces of gold or jewels, &c. as tokens of their love and remembrances of them, for you to ſay in a diſtempered fit of jealouſie, all theſe are but Counters and but Alchimy, you ſhould exceedingly wrong and abuſe their love. Thus is it if you deny Gods hand-writing in your owne hearts; when he hath written therein by his Spirit, joy, feare, love, zeale, &c. and ſhould ſay, It is not like his hand: So if you deny the ſeale of the Spirit, after he hath *ſealed you up unto the day of redemption*; and ſay that all the earneſt penies of heaven are but counters, and Alchimy, and nothing worth; in ſo doing, you *take his name*, his love, his mercy, and all *in vaine*; yea you lie *againſt the holy Ghoſt*, as the Apoſtle ſaid in another caſe. Thus though God give you full leave to try and examine all his graces in you, and dealings with you; yet not deſperately at the firſt bluſh and view, upon the leaſt miſtake or flaw, to ſay they are no graces, and that he will never be mercifull. You abuſe him when you doe ſo: Take heed of it.

Direction 2.

To make a diligent ſearch, and examination.

SEcondly, let the troubled ſoule *make diligent ſearch*. Let an inquiſition be ſet up in thy heart. So Pſal. 77. ver. 6. *David* in caſe of deſertion is ſaid to doe: *I communed with mine owne heart, and made diligent ſearch.*

2. Things to be ſearcht into.

Now in this ſearch make iniquiry into 2. things.

Firſt, what might be the true *cauſe* which provokes God thus to leave thee, and hide himſelfe from thee.

Secondly, what in thine owne heart is the maine doubt, and objection, reaſoning and apprehenſion, which cauſeth thee

thee to feare, and thus to call all into queſtion?

Theſe are two diſtinct things. For though God hath juſt cauſe and reaſon to leave us to this trouble; yet often the thing that troubles and diſquiets us, is a meere miſtake, a miſapprehenſion: even as a father ſees good reaſon often to ſcare the childe; but yet the thing he ſuffers him to be affrighted with, is but a meere bugbeare. It is neceſſary to enquire into both.

1. What is the true cauſe which provoketh God to leave thee to this diſtreſſe.

Firſt, examine what might be the true cauſe that provokes God thus to leave thee. So *Lam.*3.40. *Let us ſearch and try our wayes*, it was ſpoken by the Church in deſertion, as appeares by the former part of the Chap. And to help your ſelves in this, goe over all the *Caſes* which have beene propounded: haſt thou not beene carnally confident in falſe ſignes? or reſted too much on true, to the neglect of Chriſt, and Gods free grace? Didſt thou not afore neglect to ſtirre up thy owne graces? &c. goe over all thoſe caſes mentioned: ſomething or other will be found to be the cauſe. This is neceſſary, for till the cauſe be knowne the heart ſubmits not; neither will it ſanctifie Gods name, nor will the trouble ceaſe, till that which provokes God to lay it on, be confeſſed and forſaken. And if it be a particular ſinne that God aimes at, then uſually, God uſeth the horrour for, and the guilt of that very ſin to afflict thee with; and then that ſinne it ſelfe is made the cauſe of thy trouble in thy own apprehenſion. So as then it is eaſily found out; thou wilt finde thy ſinne to be the thorne in thy foot, the ſtone in thy ſhoo, that did grate, gall, and vex thee. *David* eaſily knew in *Pſal.*51. what it was for which God broke his bones: for his very ſin was it was the iron Mace, the inſtrumentall cauſe it ſelfe of Gods executing it upon him; the horror of that murther God uſed as the hammer to breake him withall, and as the rod to whip him with, ver.3. *My ſin* (ſayes he) *is ever before me*; it was ever in his eye. Indeed, in outward afflictions it is more difficult to finde out the cauſe why God afflicts a man; (unleſſe ſometimes you may through Gods wiſe-diſpoſing hand finde and reade the ſinne in the puniſhment, they ſo reſemble one another, ſo as a man may ſay, this croſſe lay in the wombe of ſuch a ſinne, they are ſo like:

in

in quo peccamus in eodem plectimur) But in thoſe inward diſtreſſes of conſcience, that ſin which is the true cauſe, and that moveth God to afflict, God often uſeth even the guilt of that very ſin to terrifie thee; to caſt a man into the diſtreſſe and to keep him in it, it is both the procatarctic all cauſe and executioner alſo.

But in caſe thou canſt not find out the cauſe, as *Iob* (it ſeems) did not; and *Elihu* did ſuppoſe he might not; therefore gives him this counſell (which do thou alſo follow, till God ſhew thee the cauſe) Job 34. 31, 32. *to ſay unto God* (as he adviſeth there) *That which I ſee not, teach thou me, and I will not offend any more*; and if thou findeſt it, ſay alſo, as ver. 31. *I have born chaſtiſement* for ſuch a ſin *I will never offend any more.* Till then God wilnot let thee down.

The ſecond thing to be ſearched into is; What is the chief and main reaſoning in thy heart, which makes thee call all into queſtion, whether God be thy God. What is the reaſon why thou thinkeſt ſo, what makes thee conclude ſo? 2. What is the maine reaſoning in thy heart that cauſeth this queſtion of thy eſtate.

For this you muſt conſider, that although God for ſome ſinne committed doth hide himſelfe from thee, terrifies, and laſheth thy conſcience, yet that which cauſeth in thee and worketh in thee this apprehenſion [that God hath caſt thee off,] is uſually ſome falſe reaſoning or miſapprehenſion, ſome meer miſtake, ſome *deviſe* and ſophiſtry of Satan. When the *Corinthian* was excommunicated for his ſin, Satan had leave to terrifie his conſcience for it, but Satan went further, he would have *ſwallowed him up of ſorrow*, by perſwading him that ſuch a ſin was unpardonable, and that God would never owne him again: now the reaſoning Satan uſed to bring this upon him was a falſe one, ſome trick and *deviſe*, 2 *Cor.* 2. 7. compared with the 11. verſe: whereof if a man be ignorant, he may goe mourning along while, as a caſt-away. Therefore take thy ſoule aſide, and ſeriouſly aske it, and examine it, *Why it is thus troubled?* What reaſon, what ground thou haſt to think that God is not thy God? and then examine it whether it be a true ground yea, or no, as the Apoſtle bids us, *Give a reaſon of our faith*: ſo aske thou of thy ſoule, *the reaſon of its doubting.* 1 Pet. 3. 15.

Thus *David Pſal.* 42, *ver* 5. *Why art thou caſt down oh my ſoul?*

and becauſe doubts ariſe again and again, therefore he asketh the reaſon again, v. 11. *Why art thou caſt down?* *David* knew the way to diſſolve them, was to ſearch into and examine the reaſon of them: for ſtill when he had throughly examined them, he found them needleſſe, & cauſleſſe, to put him into ſuch deſperate feares. The child of God is often caſt into priſon, into feares and bondage, and after he hath layen long in them, and begins to reade over the Writ, and Mittimus, he finds it to be *falſe impriſonment*, a meer trick of Satan his Jaylour. For as carnall men when they think their eſtate good, and that they are in the favour of God, it is ſome deluſion, ſome falſe reaſoning that is ſtil the ground of ſuch their opinion; as becauſe they proſper in the world, therefore God loves them, becauſe they perform ſome duties, have ſome good motions, which grounds they cannot endure to have examined: So contrarily, one that feares God, the ground of his apprehenſion that he is out of the favour of God, is likewiſe ſome falſe reaſoning, which when examined appeares to be ſuch, and when it appeares, the ſoule is freed out of its feares and doubts. *Heman* thought, and ſaid that God had caſt *him off*; and what was the reaſon perſwaded him to think ſo? v. 14. *Becauſe God had hidden his face*: It do, th not follow *Heman*; a Father may hide his face from his ſon, and yet not caſt him off. So *David* alſo reaſoneth, Pſ. 77. v. 2, 3. *I have ſought God*, prayed, and uſed the meanes, and *yet I am troubled*, and yet God reveales not himſelfe: and what doth he conclude from this? v. 7. *Will the Lord caſt off for ever?* He thought, [if God had loved me, he would preſently have heard me;] he thought his ſoule would not have been worſe after praying: This was a falſe reaſoning, for Pſal. 70. 4. ſometimes *God ſhuts out his peoples prayers*. A father may ſometimes ſeem ſo angry, that he may throw away his childs petition, and yet reſolve to be his father ſtill. It were infinite to reckon up all the falſe reaſonings, that ſoules in diſtreſſe have ſometimes from a place of Scripture miſunderſtood, and miſapplyed; ſome who being annoyed with blaſphemous thoughts againſt God and Chriſt, and his ſpirit, though they be their greateſt affliction, yet have thought they have ſinned againſt the *holy Ghoſt*, upon the miſapplying that place Mat. 12. 31. *That blaſphemy againſt the holy Ghoſt ſhall never be forgiven*; whereas that

Pſal. 88. 14.

that place is meant only but of ſome one kind of blaſphemy, which indeed is wilfull blaſpheming of God and the work of his Spirit, out of revenge, *Heb.* 10. 29. So ſome becauſe they have ſinned after enlightning and taſting, and and fallen into ſome groſſe ſin, think they ſhall never be renewed; by reaſon of that place, *Heb.* 6. 4. whereas he ſpeakes of a wilful and revengefull faling away, with ſuch a revenge as they would, if they could, *crucify Chriſt againe*, ver. 6. For otherwiſe *David* had not been renewed, for he ſinned preſumptuouſly, and *deſpiſed the Commandement* So ſome if they heare but of ſome fearfull example, and of Gods ſevere dealing with others, how he caſt them off upon ſuch a ſin, as he did *Saul*, they think and conclude that upon the commiſſion of the like, that God hath caſt them off alſo: But there is no certain ground for ſuch a thought; for *ſecret things belong to God.* So becauſe ſome heare there is a time, after which God ſometimes offers grace no more, but ſweares againſt ſome men; therefore, that their time is alſo paſt; which they can have no ground for: for though it be true, God doth ſo with many that heare the Goſpell, yet the word gives us no certaine rules to judg he hath done ſo by any of us. It is good to fear leſt thou ſhouldeſt provoke him to it, but thou haſt no ſigne to feare he hath done ſo with thee. And indeed herein lies the main and firſt buſineſſe to be done in raiſing up a troubled ſoule, even to find out the ground of their doubting, and to examine the truth of it and confute it. If a man be falſly impriſoned or caſt in a ſuit at law, what doth he to remedy it? he ſeeks to find out the error in the writ: ſo doe thou ſearch out the ground of thy trouble: goe to ſome ſpirituall Lawyer skilled in ſoul-work; keep not the Devills counſell: he oppoſeth nothing more then making your doubts known.

2 Sam. 12. 9.

Direction 3:

3. To conſider as indifferently what may make for them as againſt them.

THe third direction I give to ſuch is, that they keep and lend one eare as well to heare and conſider what makes for their comfort, as unto what may make againſt them.

This direction meets with a great infirmity of ſuch as are in diſtreſſe, who through Satans temptations have their hearts ſo deeply poſſeſſed with prejudiciall conceits of the miſery of their eſtates, that as the people of God in Exod. 6. 9. *through the an-*

guiſh of their hearts were ſo far diſtempered, that they *liſtned not* to the good meſſage which *Moſes* brought them; nor beleeved that ſo good news could be true of them: So are the ſoules of many that are in diſtreſſe, ſo filled with anguiſh and ſenſe of miſery, and ſo ſtrongly prepoſſeſſed with deſperate opinions, and ſo far put out of hopes, that they reject all that is ſpoken for their cõfort; ſo as they wil not ſo much as be brought to caſt an eye or a thoughtupõ any thing that may be an occaſion of comfort to them: Like ſome priſoners at the bar, through extremity of fear they cannot read that in their hearts & in the word wch might ſave thẽ. Tel thẽ of what god hath wrought for thẽ & in them, as evidences of his love, and as they cannot, ſo often they wil not read thẽ overor if they do, they read thẽ over but as a mã doth abook he means to cõfute, they pick quarrels. & make objectiõs at every thing that is ſaid: as if they were hired as lawyers plead againſt thẽſelvs, & to find flawes in their evidẽces. I have obſerved ſome who have ſet al their wits awork to ſtrengthen al arguments & objections againſt themſelves, & who have been glad if they could object any thing which might puzzle thoſe who have come to comfort them; if they could hold argument againſt themſelvs: as if they were diſputing for the victory only. And thus through much poring upon, and conſidering only what might make againſt them, they have had the bolts of their hearts ſo far ſhot into deſpair, and fixed in deſperate ſorrow, and the true wards of ſound evidences ſo far wrung and wreſted by falſe keyes, that when the skilfulleſt and ſtrongeſt comforters have come with true keyes to ſhoot back the bolt, they would not turn about, nay could ſcarce get entrance.

This was *Davids* infirmity, as at the 10. verſe of the 77. Pſalm, compared with the ſecond verſe, *My ſoule refuſeth to be comforted*, he ſpilt all the Cordialls and phyſicke that were brought him: he was not onely void of comfort but refuſed it. What? bring me promiſes to comfort me? (will ſuch an one ſay) you may as well cary them to one in hell; or give phyſick to a man paſt recovery; and ſo will take downe nothing that is given them. So alſo the Church, in the third of the Lamentations verſe 17, 18. her heart was deeply poſſeſſed with a deſperate apprehenſion, *My hopes* (ſaies ſhe) *is periſhed*

periſhed from the Lord; And what was it that ſhot her ſoule into ſo fixed deſpaire? verſe 17. *She forgot all good*: ſhe forgot, that is, ſhe would not ſo much as take into conſideration and remembrance, any thing that had been comfortable to her. *All good* (ſo the originall) that is, all Gods former good and gracious dealings with her, all the good things wrought in her, and for her, whence ſhe might have comfort: and in ſtead thereof, what did her thoughts feed and chew upon? only wormwood and gall, her bitterneſſe and diſtreſſe, poring onely on what might make againſt her, *I ſaid my hope was periſhed from the Lord, calling to mind my affliction and my miſery, my wormwood and gall.* Theſe ſhe could revolve and rowl up and down in her mind though they were bitter, and would entertain thoughts of nothing elſe. But when on the contrary, ſhe began to take into conſideration Gods gracious and faithfull ſupporting her in that very deſertion, *in faithfulneſſe renewing his mercies every morning*, verſe 22, 23. and that ſtill he maintained in her heart a longing and lingring after him, and a ſecret cleaving to him, and that God did enable her to *chooſe* him as her portion, ver. 24. [*This*] *I recall to mind*, (ſaies ſhe) ver. 21. (which ſpeech hath reference to thoſe words fore-cited, which follow there; *therefore have I hope*; ſhe ſpits out her wormwood, and eats her own words. And now that her heart began to liſten to what might comfort her, preſently ſhe began to have hope. This ſullen peeviſh deſperate obſtinacy is a thing you ought to take heed of; for hereby you take Satans part, and that againſt thoſe you ought to love ſo deerly, even your own ſouls: But as they ſaid, *Let Baal pleade for himſelfe*; So let Satan plead his own cauſe, doe not you. Hereby alſo you *forſake your owne mercies*, (as it is ſaid) *Ionah* 2. 8. you give up your own right, and are ſo far befooled as to plead againſt your own title, your own intereſt in the beſt things you can have intereſt in, *Gods mercies*, made yours by an everlaſting covenant; you give up your portion bequeathed you in your Fathers wil, which you ought to maintain, and you truſt to *lying vanities*, the ſooth-ſayings & fortune-tellers as I may cal the of Satan and of your own hearts. Hereby alſo *yee become judges of evill thoughts*: for he is an ill hearer of a cauſe, who will hear but one party ſpeak. Iames 2.

Direction. 4.

Direction 4 To call to mind former evidences.

THe fourth direction is, to make diligent search into, and to cal to remembrance what formerly hath been between God and you: The remembrance of former things doth often uphold, when present sense failes. This *David* practised, in the like case, *Psal.* 77. *v.* 5, 6. when his soul had refused comfort, (as I told you) *ver.* 2. yet in the end he began not onely to be willing to listen to what might make for him, but set himself a work to recall to mind, to *consider the daies of old, to make diligent search*, namely, into the records and register of Gods dealings, *verse* 11. to see if there were never a record extant which might help him, now the devill pleaded against his title: even as if your houses and lands were called into question, you would search over old writings and deeds; so do you in this: *I considered*, saies he, *the songs in the night*, (that is) that joyfull communion he had enjoyed with God when God and he sang songs together, and *I communed with mine own heart*, and *made diligent search*, I tossed and tumbled over my heart, to see if no grace formerly had been there, and if no grace at present were there; he searched into what might comfort him; as well as into the causes might provoke God thus to deal with him, for I take it both may be meant.

And so *Iob* did, when he was thus stricken, and forsaken of God, he views over every part of his life; he seeks what dry land he could find to get footing upon in the midst of seas of temptations, recounts what an holy life he had lived, with what fear and strictnesse he had served God. Chap. 29. and Chap. 30. and Chap. 31. throughout, and tells them plainly, Chap. 27. *v.* 5, 6. That let them plead and argue what they could against him, and goe about to prove him an hypocrite, till *I dye* (saies he) *I will not remove mine integrity from me, nor let go my righteousnes*: I wil never give up mine interest in Gods mercies, nor the evidences I have to shew for them, and saies he Chap. 19, 27, 28. *Though my reines be at present consumed, yet the root of the matter is in me*; (that is,) though God deals thus hardly with me, as you see, yea though the exercise of grace is much obscured, the Sun-shine of Gods favour withdrawn, his face hidden from me, and the joyful fruits of righteousnesse, and comfortable fresh green speeches, and leaves

leaves you have known to grow upon this now withered ſtock faln off; yet there is *the root of the matter ſtill in mee*; a root of faith that decaies not, a conſtant frame of grace that ſtil remains, which hateth ſin, loveth God, & you ſhal al never beat me from it. And canſt thou call nothing to remembrance betwixt God & thee, wch argues infalliblyhis love? what nothing? Look again. Did God never ſpeak peace unto thy heart, and ſhed his love abroad in it? Haſt thou at no time found in thine heart pure ſtraines of true love and good will to him? ſome pure drops of godly ſorrow for offending him, and found ſome diſpoſitions of pure ſelfdeniall, wherein thou didſt ſimply aime at his glory more then thine owne good? Haſt thou never an old tryed evidence which hath been acknowledged and confirmed again and again in open Court? what not one? And if thou canſt now call to mind but one, if in truth, it may ſupport thee. For if one promiſe do belong to thee, then all doe, for every one conveyes whole *Chriſt*; in *whom al the promiſes are made*, and who is the matter of them. As in the Sacraments, the bread conveyes whole Chriſt, and the wine alſo whole Chriſt: ſo in the word every promiſe conveys whole Chriſt, and if thou canſt ſay as the Church of Epheſus, *Rev. 2. 6. This thing I have, that I hate ſin*, and every ſin as God hates it, and becauſe he hates it: as Chriſt owned them for this one grace, and though they had many ſins and many failings, yet, (ſaies he) *this thou haſt &c.* If Chriſt will acknowledge thee to be his for one eare-mark; or if he ſees but one *ſpot of his child* upon thee, thou maieſt well plead it, even any one to him; Yea though if it be but in a leſſer degree, in truth and ſincerity. For God brings not a pair of ſcales to weigh your graces, and if they be too light refuſeth them; but he brings a touchſtone, to try them; and if they be true gold, though never ſo little of it, it wil paſſe currant with him, though it be but *ſmoak* not *flame*, though it be but as a *weik in the ſocket* (as it is there in the originall) likelier to die, and go out then to continue, which we uſe to throw away; yet he will not *quench* it, but accept it: Yea and though at preſent thou findeſt in thy ſenſe no grace ſtirring in thee, nothing but hardneſſe, deadneſſe, &c. yet if thou canſt remember, [yea but *this* once *I had*;] as a woman with childe, though after her firſt quickning ſhe doth not alwaies find the child to ſtir, yet

Deut. 32. 5.

Mat. 12. 20.

yet becauſe ſhe did feel it ſtirre, ſhe ſtil conceives hopes & thinks ſhe is with child; So think thou of the new creature formed within thee.

Theſe things you are to recall and conſider in time of diſtreſſe: to remember former graces, and ſpirituall diſpoſitions in you; and Gods gracious dealings with you; God remembers them to have mercy on you; and why ſhould not you remember them to comfort you? Therefore Heb. 6. 9, 10. *We hope* (ſaies he) *better things of you, for God is not unrighteous to forget your labour of love*, namely, to reward you; and therefore he calls upon them in like manner, Heb. 10. ver. 31, *To call to remembrance the former daies* to comfort them; how they held out when their hearts were tryed to the bottome; when ſhipwrack was made of their goods, good names, and all for Chriſt; yet they made not ſhipwrack of a good conſcience. And if thou doſt thus call to remembrance things of old, and yet canſt find no comfort at firſt from them, (as often ye may not, as was *Davids* caſe, *Pſal.* 77. for after his *remembrance of his ſongs in the night*, ſtill his ſoul was left in doubt, and he goes on to ſay, *Will God ever bee mercifull?*) yet have recourſe to them again, and then again, for though they comfort not at one time, yet they may at another: that it may be ſeen that God cōforts by them, & not they alone of themſelvs. Haſt thou found a promiſe (which is *a breaſt of conſolation*) milkleſſe? yet again ſuck, comfort may come in the end. If after thou haſt empanelled a Jury and grand Inqueſt to ſearch, and their firſt verdict condemnes thee, or they bring in an *ignoramus*; yet doe as wiſe Iudges often doe, ſend them about it again, they may find it the next time. *Ionah* lookt once it ſeems and found no comfort, Ionah 2. 4. For he ſaid, *I will looke againe towards thine holy Temple.* A mans heart is like thoſe two-faced pictures, if you looke one way towards one ſide of them, you ſhall ſee nothing but ſome horrid ſhape of a devill, or the like; but goe to the other ſide, and looke againe, and you ſhall ſee the picture of an Angell, or of ſome beautifull woman, &c.) So ſome have lookt over their hearts by ſignes at one time, and have to their thinking found nothing but hypocriſie, unbeleefe, hardneſſe, ſelfe-ſeeking; but, not long after, examining their hearts again

Iſay 66. 11.

againe by the ſame ſignes, they have eſpied the image of God drawn fairly upon the table of their hearts.

Direction. 5.

BUt now if former ſignes remembred, bring thee no comfort in, but the waves that come over thy ſoul prove ſo deep, that thou canſt find no bottom to caſt anchor on, the ſtorm & ſtreſſe ſo great that no cable will hold, but they ſnap all aſunder, as is often the caſe of many a poor ſoul; 5. To renew a mans faith and repentance.

Then 5. take and put in practiſe this fifth direction, *renew thy faith, and repentance*, ſet thy heart awork, to beleeve and repent afreſh as if thou hadſt never yet begun. Spend not all the time in caſting out of anchors, but fall a pumping; leave off and ceaſe a while to reaſon about the goodneſſe of thy former faith and repentance, and ſet upon the work of beleeving and repenting anew: ſay, Well, ſuppoſe I have not hitherto been in the ſtate of grace, yet I am not uncapable of it for time to come, I may obtain grace yet. Suppoſe my faith and repentance hath not been true hitherto: I will therefore now begin to endeavour after ſuch as is true; and to that end make this uſe of whatſoever flaws the devill finds in either, to direct thee what to mend and rectifie for time to come; begin to make up the breaches and unſoundneſſe which is diſcovered, endeavour after a ſupply of al thoſe wants he objects to be in either: mend all the holes he picks. Say, Lord I caſt my ſoule on all thy mercies afreſh, I deſire now to make my heart perfect with thee for time to come, to part with every ſin, to ſubmit to every duty, to curſe every by-end to hell, and to ſet up God and Chriſt as my mark, pole-ſtar, and aim in all; and when thou haſt done this, let the devill ſay his worſt. This of all the former directions I commend to you, as a ſpeciall means to diſſolve and put theſe temptations about aſſurance to an end. I ſet a *probatum eſt* upon it, take it, practiſe it, it is a tryed one; and it is that which at the laſt the Church in deſertion comes to: *Lament.* 3. 40. *Come, let us try our waies, and turne to the Lord*, that is the laſt way and courſe ſhe takes. Now when the water is at the loweſt, and the tide of aſſurance ebbed, mend up your banks as you uſe to doe at low waters. Now when nothing but hypocriſie, and unbeleef,

and falſeneſſe of heart appeare to thee, to be in thy heart, doe thou groane, ſigh, endeavour after the contrary ſincerity, and let Satan ſay his worſt: and this direction I now in the next place preſcribe you, becauſe in time of temptation about aſſurance, it is the uſuall courſe of ſome troubled ſoules to ſpend all their thoughts upon what formerly they have had, as if they muſt have comfort onely from the former worke or no way: laying out all their time and coſt in new ſuits and new tryals about their former title, and when they have beene caſt againe and againe, yet ſtill to do nothing but reade over olde vidences againe and againe, and bring in and ſtudy new proofes.

But know, that though this is to be done, and not to be neglected, and is found often comfortable, therefore in the former direction I exhorted to it: yet you are not onely to take that courſe, nor to looke back ſo much to your former faith and repentance as to forget to practice new. But being to practice new acts of faith and repentance, this is the righteſt way, the ſhorteſt cut, and requires as little paines: thou maiſt with as little charge get a new Leaſe renewed, as prove good the old one; it will require many termes to examine over all thy evidences againe and againe, which alſo haply are blotted and blurred; thou maiſt cut the knot and diſſolve the temptations ſooner by new faith, then untye it by reaſonings and diſputings: And the truth is, in the end thou muſt come to this, for Gods great end in deferring is to put you upon renewing your faith and repentance: *Except ye be converted,* (as Chriſt ſayes to his Apoſtles) converted as it were anew. He will not deliver thee out of the dungeon, till thou entreſt into new bonds and baile for thy good behaviour. Therefore begin to doe it ſoon. And whereas thou thinkeſt that by this thou maiſt prejudice thy former title, that is not my meaning, as if thou ſhouldeſt utterly give up thy old faith and repentance as counterfeit; *I will keepe my integrity* (ſayes *Iob:*) onely my advice is to forbeare, and to ceaſe pleading of it for a time, and to begin to renew it rather, that is it I exhort unto: And then the comfort of thy old repentance will come in: As the Apoſtle ſayes of the Law, ſo I of thy former title, *it is not deſtroyed but eſtabliſhed* rather by this, And as Chriſt ſayes, *Iohn* 7.17. *If any*

man

man will doe his will, he ſhall know of the doctrine that it is of God; So as the beſt *way to know the truth* is not to ſpend all the time in diſputing about it, but to practice it, which puts an end to controverſies in mens hearts: ſo ſay I, to know the truth of, and ſo to come to have the comfort of former grace, is to adde to theſe reaſonings about it, the practice of beleeving & repenting anew: This baffles the devill exceedingly, and gets the advantage of him: for by this the ſuit is removed, all his old pleas daſht, this puts him upon a new reply, diverts the war, and indeed non-pluſſeth him: for what can he ſay to it? he muſt now prove thou art uncapable of grace, that thou ſhalt never repent, which all the world and devils in hell cannot prove. And yet if in this caſe he tels thee (as uſually he doth) that all will be in vaine for time to come, as well as it hath beene for time paſt:

Direction 6.

THen ſixthly, ſtand not now diſputing it, but be peremptory and reſolute in thy faith and turning to God, let the iſſue be what it will be. Faith is never nonpluſt; *Iob* vowes *he will truſt him though he kils him*, Job 31.15. So doe thou, whether he will damne or ſave thee, doe what he will with thee, leave not to caſt thy ſelfe upon him for mercy, nor to ſerve and love him. Goe thou on to uſe the meanes diligently and conſtantly; and be ſo much the more diligent, feare and hate ſinne ſtill, pray day and night, as *Heman* did when he thought himſelfe cut off, Pſal. 88. ver. 1. *I have cryed day and night, though I be as one thou remembreſt no more*, ver. 4,5. and ſo at the ninth verſe, *I have called daily*, though v. 10,11,12. he thought himſelfe in hell, and thought it a miracle ever to be raiſed up againe, yet ſayes he ver. 13. *But I have cryed to thee*, that [*But*] ſeems to come in as an expreſſion of his reſolution hitherto, that though theſe were his apprehenſions of his condition, yet howſoever, he had and accordingly would goe on to ſeeke the Lord. Suppoſe thou findeſt no reliſh in the ordinances, yet uſe them; though thou are deſperately ſick, yet eat ſtill, take all is brought thee, ſome ſtrength comes of it: Say, be I damned or ſaved, hypocrite or not hypocrite, I reſolve to goe on. And there is good reaſon for it: for if thou ſhouldeſt leave off to ſerve the

6. To be reſolute and peremptory in beleeving and turning to God whatever may be the iſſue.

Lord, and resolve never to looke after him more, then thou art sure to be damned; if there be *an evill heart in thee to depart from the living God*, thou art undone: but this other way of seeking him thou maist in the end prevaile, *Who knowes but God may be mercifull?* in the third of the Lam. 29. this counsell is given to a soule being yoked and deserted, *to put his mouth in the dust*; *and it waiteth*, sayes he, suffers, and doth any thing, not only if he hath hope, but *if there may be hope*, if there be but such a thought it may prove so, he will make a venture, and so doe thou. See what *Esther* did in the like desperate case; thought she, if I hold my tongue (and so *Mordacai* told her) God will destroy me: and better it was to make a venture upon the King to speake, and so to cary her life in her hand; and therefore she sayes, *if I perish I perish*. And so the Lepers, see how they reasoned in a desperate case, 2 Kings 7, 3, 4. *If we goe into the city We are sure to die, for the famine is there*; *if We sit still, We die also: Come, let us fall into the hands of the Assyrians, if they save us alive, so*; *if they kill us, we shall* (however) *but die*; and there were many strong arguments to move them to think they would kill them, for they were *Iewes*, and so of the enemies side, and might be suspected for spies; if not, they were Lepers, that might infect the campe: who were fit for no service, for nothing but to be knockt ith head: yet in this desperate case they tooke the surer and more probable part, venturèd to fall to the Assyrians side, and the successe is knowne to you all. So reason thou; if I give over my beleeving, humbling my selfe, praying, attending on the meanes, I shall certainly perish, there is no helpe for it; I will therefore rather go on to doe all these as sincerely as I can to the utmost, and if God saves me a sinner, a leper, an enemy, so; if not, I can be but damned.

But let me tell thee, such a resolution can never goe to hell with thee; yea, if any have a roome in heaven, such a soul shall: for this puts not the devill onely to it, (for in this case, what can the devill himselfe say to thee? for if thou wilt venture thy soule, service, and all upon God, let the issue be what it will, in this resolute, yet safe way; if thou wilt in a pure trust referre it unto God with contentednesse and submission, what is that to him?) but it puts God to it also, who cannot finde in his heart

to

to damne ſuch a one who ſhall goe on to doe thus: when thou thus freely ſerveſt him, chooſeſt him, ventureſt and leaveſt thy ſelfe and all the iſſue of thy wayes to him; thou by this one act in ſuch a caſe ſhalt win more upon him and his love, then haply by all thy obedience all thy life afore. Thy ſalvation, and the aſſurance of it, that is Gods work, leave it to him, try his faithfulneſſe; it is ſelfe-love makes us too much to be troubled about it. Go thou on to beleeve, repent, mourn for ſin, hate, forſake it, to uſe the meanes &c. that is thy worke; and ſo doing, thou canſt no be damned.

Direction 7.

——— *Let him* truſt *in the* Name *of the Lord* ———

IF you aske what ground a ſoule in this caſe may have to venture thus upon——

I anſwer; *His Name*; which will make up a ſeaventh direction.

Being thus reſolved to turne to God, and to goe on *to feare* and *obey him*, thou maiſt ſafely and confidently truſt in and ſtay upon the *Name of God* when thou haſt nothing elſe to reſt upon. This you ſee is the direction which the text gives, and I had thought therefore to have made a diſtinct point of it, but I will ſomewhat more largely open and explaine it, only as it is a direction, and meanes of ſupport and comfort in this diſtreſſe; and ſo take it as it riſeth out of the text. Thus,

That to one who reſolves to feare God and obey him, the Name of God is an al-ſufficient prop and ſtay for his faith to reſt on, when he ſees nothing in himſelfe, or in any promiſe in the world belonging unto him.

The *Name of God* alone is here oppoſed to all other meanes and props which faith hath to reſt on. It is oppoſed to all comfortable ſenſe of Gods love, to all ſight of any grace in a mans ſelfe to which any promiſe is made. So that when the ſoul ſhall looke into its ſelfe with one eye, and glaunce over all the word of God with another; and yet ſhall ſee not any one grace in the one, nor promiſe in the other made to any grace within it ſelfe which it may reſt upon, yet the ſoul then looking upon God, and conſidering *what a God he is*, and what he ſaies of himſelfe,

of his *mercy and kindneſſe*, and *free grace* towards ſinfull men, even the ſole conſideration of what meerly it knowes to be in God as he is revealed in the covenant of grace, may ſupport him. This it is to ſtay upon his name.

Now to explaine this further to you: By the name of God two things are meant.

Firſt, thoſe *glorious attributes*, eſpecially of *grace* and *mercy*, whereby God hath expreſſed himſelfe, and made himſelfe known to us.

Secondly, Jeſus Chriſt, as he is made and ſet forth to be righteouſneſſe to the ſons of men.

For the firſt, in the 24. of Exod. ver. 4, 5, 6, 7. The Lord proclaimed his name; *The Lord God, mercifull, gracious, long-ſuffering, abundant in goodneſſe and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin*, and *will by no meanes cleare the impenitent.*

For the ſecond, I refer to that place, *Ier.* 23. 6. ſpeaking of Chriſt; *This is the name wherewith he ſhall be called*, or made knowne to us; THE LORD OUR RIGHTEOUSNESSE, (that is) that Jeſus Chriſt who is God, hath righteouſneſſe in him for us, which may be made ours.

So that when a poore ſoul in diſtreſſe is not able to ſay, I ſee ſuch or ſuch ſignes, or any evidence in my ſelfe, whereby I can ſay God is my God, or that Chriſt is mine; yet becauſe I ſee free grace enough in God, and righteouſneſſe in Chriſt, which I being a ſinfull man, and not a devill, may therefore be capable of, and may come to have an intereſt in them, though I know nothing in my ſelfe whereby I can challenge any preſent intereſt: and becauſe *grace* and *mercy* is his *Name*, and *Our Righteouſneſſe* his Sons *Name*; therefore I do caſt my ſelfe upon both, for pardon and favour, and thereupon my ſoul leanes, ſtaies, and abides, and from theſe it will not be driven. So that theſe two apprehenſions meeting in the heart in truth, help to make up this reſting upon his Name here ſpoken of; namely, Firſt, [that there is ſuch free grace, good will, and mercy, &c. in God; and that Jeſus Chriſt is appointed and made to be our Righteouſneſſe.] And ſecondly, [that I am capable of, and may come to have an intereſt in both theſe,] and that though there be nothing in me

me which may challenge an intereſt in them, yet there is nothing that excludes me; whereupon I caſt my ſelfe upon God for both, and there reſt: yea though I cannot yet ſay that ever I ſhall obtaine them. And this where it is truth, and accompanied with that firme reſolution of turning to God in all things aforementioned, is as good faith as any of you have in your hearts.

And ſo I come to the proofe of this: namely, That when the name of God and Chriſt are thus ſimply and alone apprehended, they may be ſufficient ground for faith to reſt upon; then which nothing can be more comfortable to a poore diſtreſſed beleever. *Num.*14. When Gods wrath waxed hot againſt his people, (as ſometimes in like manner it doth againſt a poore ſoule) that God began to ſay, *how long ſhall they provoke me? ver.*11. and ſpeakes of deſtroying them, and of making *Moſes* a great nation; what hath *Moſes* his faith recourſe unto, but to that proclamation of his Name you heard of before? and urgeth that, v.17,18. *Let the power of my Lord be great according as thou haſt ſpoken. The Lord is long-ſuffering, and of great mercy, forgiving iniquity, tranſgreſſion, and ſinne*, and he deſires him to ſhew his power in pardoning, becauſe as much power is ſeene in overcomming his wrath, as in making a world. *Let thy power be great*; it was his name you ſee that was alledged by *Moſes* and prevailed with God for mercy. So alſo for his Sons ſake, *The Lord our Righteouſneſſe, Elihu* ſayes, Job 33. when a mans ſoule is in deepeſt diſtreſſe, as in the 19,20,21,22.v. he deſcribes it, yet ſayes he, v.23. *If there be a meſſenger to ſhew a man* [*his*] *nprightneſſe*, that is, that *righteouſneſſe*, that is laid up for men *in the Lord Ieſus: then God is gracious to him*, and ſayes, *deliver him*, and he reſting thereupon, *his fleſh returnes to him againe*; becomming a meanes to ſtay him and reſtore him. I mention theſe places of the old Teſtament rather then of the new; out of which you ſee Gods name and his Sonnes name are al-ſufficient to uphold and ſupport a ſoule. So the pen-man of that Pſal. whether *David* or whoever, *Pſ.*130. when he was *in his depths*, as ver.1,2. plunged over head and eares in ſorrow and diſcomfiture, what hath his faith recourſe unto? v.4. *to Gods name*, to nothing that was in himſelfe, but

ſimply

ſimply to what his faith apprehended to be in God. *Mercy is with thee*; he ſayes no more; *in him*, and *with him*, it is to be had: and he confirms his faith in that, by this argument, becauſe elſe *none would feare him*: and, *If thou wert extreame to marke what were amiſſe, no man could ſtand*; or would be ſaved: therefore *ſurely* (ſayes he) *mercy is with thee*, and *therefore let Iſrael hope in the Lord*, *v.*7. And why? what, becauſe *Iſrael* ſees he hath grace in himſelfe? no, but *becauſe mercy is with him and plenteous redemption*: *v.ult.* which word *redemption* hath relation to his Sons name. There is enough in him, elſe he will have none, and Iſrael is mentioned in his will, as capable of it: and therefore ſayes he, *I will wait and hope in the Lord* *ver* 5. and though he could not ſay that God had forgiven him, yet *forgiveneſſe was with him*, and there he pitcheth and reſteth his ſoule; as a begger at a great mans doore, when there is none elſe in the country able or willing to relieve him, there he lies; though he knows not whether he ſhall have any thing or no. *In my fathers houſe there is bread enough*, (ſayes the Prodigall) there it is to be had; and no where elſe; and there is enough; and *crums* will *ſerve me*, ſaies the woman of *Canaan*; thou art the Mediator thought ſhe, and it is thy buſineſſe to ſave, and though I am *a dog*, yet I am capable of having *crummes*; *Woman*, ſaies Chriſt, *great is thy faith*; not ſuch faith among all my diſciples. Theſe truſted in his name, and nothing in themſelves. So *Pſ* 62. *David* ſayes at the 5. ver. *he truſted in God for ſalvation* and *mercy*, and exhorts throughout the whole: *Truſt in God fully, and at all times*, and *in no creature*, ver. 8. 9. And what was it he reſted upon? ſimply two attributes of his, viz. *Mercy and Power, God hath ſpoken once*, (that is, irrevocably: as *Pſ.* 88. 35. *Once have I ſworn, &c.*) and twice I have heard *this*, that is, often met with it in the word, and thought of it, (ſayes he) *that with God is power*, *v.* 11. ſo as he is able to ſave in the greateſt diſtreſſe; and I have heard that *to him belongeth mercy alſo*, *v.* 12. and therefore he may be willing to help, and becauſe theſe are in him, though I have nothing in my ſelfe, yet theſe I reſt upon, and theſe alone. Many ſuch inſtances more might be brought.

Reaſons. The reaſons why the name of God, and what is in God, is prop ſufficient for faith to reſt upon: are,

First,

Firſt, becauſe the name of God, that is, Gods attributes, and Chriſts righteouſneſſe, doe ſufficiently, and adequately, and fully anſwer all wants, and doubts; all objections and diſtreſſes we can have, or can be in; whatſoever our want or temptations be, he hath a name to make ſupply. For example, to take that his Name in pieces, mentioned, *Exodus* 34. 5, 6. conſider every letter in that his Name, and every letter anſwers to ſome temptation may be made by us.

Firſt, art thou in miſery and great diſtreſſe, he is merciſull; *The Lord merciſull*; *The Lord*, therefore able to help thee; and *merciſull*, therefore willing.

Yea but ſecondly, thou wilt ſay, I am unworthy, I have nothing in me to move him to it; well therefore, he is *gracious*, now grace is to ſhew mercy freely. Yea, but I have ſinned againſt him long, for many yeares, if I had come in when I was young, mercy might have been ſhewn me: To this he ſaies, I am *long-ſuffering*. Yea, but my ſins every way abound in number, and it is impoſſible to reckon them up, and they abound in hainouſneſſe; I have committed the ſame ſinnes again and again; I have been falſe to him, broke promiſe with him again and again: his Name alſo anſwers this objection, he is *abundant in goodneſſe*; he abounds more in grace then thou in ſinning; and though thou haſt been falſe again and again to him, and broke all covenants, yet he is *abundant in truth*, alſo better then his word, for he cannot to our capacities expreſſe all that mercy that is in him for us. Yea, but I have committed great ſinnes, aggravated with many and great circumſtances, againſt knowledg wilfully, &c. he forgives *iniquity, tranſgreſſion and ſinne*; ſinnes of all ſorts. Yea, but there is mercy thus in him but for a few, and I may be none of the number: yes, there is mercy for thouſands, and he *keepes it*, treaſures of it lie by him, and are kept, if men would come in and take them.

Object what thou canſt, his Name will anſwer thee: Needeſt thou *comfort* as well as *pardon*? he is both *Father of mercies*, and *God of all comforts*, that is his name 2 *Cor.* 1. 3, Needeſt thou

peace of conſcience being filled with terrours? he is the *God of peace*, 1 *Theſſ.* 5. 23. Yea, but I have an heart empty of grace and holineſſe, and full of corruptions; He is the *God of all grace* to heal thee, as well as of peace to pardon thee. Needeſt thou wiſdome and direction? he is the *Father of lights*, as the Apoſtle ſaies. Is thy heart inconſtant, and full of double mindednesſe? he is *unchangeable* alſo, as he ſpeaks there: *Iames* 1. Thus all objections that can be made, may be anſwered out of his Name: Therefore it is al-ſufficient for faith to reſt upon.

The like may be fully ſhewed in his *Sons name*; in whom God hath made himſelf ſtrong to ſhew mercy and beſtow all good things. Whoſe name is adequate to Gods name, that is, is of as large extent in worth and merit, as Gods heart is in his purpoſes of ſhewing and beſtowing mercies, to purchaſe all that God meant to beſtow. Whoſe name hath likewiſe an al-ſufficiency in it to ſupply al our wants, & deſires, and ſatisfie all ſcruples. For example, *that* his name mentioned by the Prophet, *Eſa.* 9. 6. (which he here directs to) compared with 1 *Cor.* 1. *ult.* For, would we have peace of conſcience, and the guilt of ſins removed? He is the *Prince of peace*, and is made *Righteouſneſſe* to us. Are we in depths of diſtreſſe, terrors within, terrours without, out of which we ſee no redemption? he is the *Mighty God able to ſave to the utmoſt*, being made *redemption* to us. Want we grace and his image to be renewed and encreaſed in us? He is the *Everlaſting Father*, a *Father* to beget his likeneſſe in us, and *everlaſting*, to maintaine it ever, when it is begun once; he is made *ſanctification* to us. Want we wiſdome to guide us? He is the *counſellour*, and is made *wiſdome* to us. All we want he hath; even as all he hath we want: and further, although we not only want all theſe, but never ſo much of all theſe, his name is alſo *Wonderfull*. For ſuch he is in all theſe; able to do beyond all our expectations, to wonderment.

Or if the ſoule deſires more diſtinct and particular ſatisfaction in point of juſtification, which conſiſts in the pardon of ſins, and acceptation to the favour of God, it being the point which in this ſtate of deſertion is queſtioned, and wherein the ſoul deſires ſatisfaction; That other name of his, *The Lord our righteouſneſſe*, Ier. 23. 6. will anſwer all objections and doubts that our hearts

can

can make, if we had but skil to ſpel al the letters in it. For if that righteouſneſſe of his, ſatisfied God, who in *condemning* us is *greater then our hearts*, then it may ſatisfie our hearts much more. The righteouſneſſe of his life and death, is not only ἀντίλυτρον 1 Ioh. 3. 20. an adequate ſufficient ranſome, 1 *Tim.* 2. 6. But there is *plenteous redemption* in it. *Pſal.* 130. yea to ſuperfluity, as the Apoſtles phraſe implyes; ὑπερπλεόνασε, 1 *Tim.* 1. 14. that is, *overfull*, more then would ſerve the turne, and that to pardon his ſinnes, who v. 15. *was the chief of ſinners*. He elſewhere challengeth all the wit and powers of ſin and hel and darkneſſe to appear in this diſpute, and undertakes to anſwer them all out of this one poſition, which he layes as a bottome truth; [*Chriſt hath dyed*] *Rom.* 8. 34. which is in effect the ſame with this, *The Lord our righteouſneſſe: Who therefore* (ſaies he) *ſhall condemne*? What can be alledged either in the hainouſneſſe of ſin in the generall, or in any of thy ſins in particular, unto which an anſwer may not hence be fetcht? from the righteouſneſſe of his death and life. Is it that ſin is an offence againſt the great God? *Againſt thee, againſt thee, &c.* as *David* ſpeaks; & is not this his righteouſnes the righteouſnes of Jehovah? *Iehovah* our righteouſnes, who is the *mighty God*. Is the glory of this great God, & al his excellencies debaſed by us in ſinning? and will not the *emptying* of his glory whoſe name is the *brightneſſe of his Fathers glory*, in performing this righte- Phil. 2. 7. ouſneſſe for us, ſatisfie and make amends? Are our ſins the Heb. 1, 2. tranſgreſſion of the holy and righteous Law in every part of it? & did not Jehovah who gave & made that Law, to make himſelf our righteouſneſſe, *make himſelf under the Law*? Gal. 4. 4. and to make up a *full* righteouſneſſe, *fulfill* every part of it? *Rom.* 8. 3, 4. Is it thy continuance in ſin, and the number, and the iteration of them that amazeth thee? *All fulneſs dwelles in him* who is our righteouſneſſe, *Col.* 1. 19. and hath dwelt in him longer then ſin in thee; and the righteouſneſſe of our Meſſiah is *everlaſting righteouſneſſe*, Dan. 9. 24. The merit of which, an eternity of ſinning could not expend, or make void. And is all this righteouſneſs laid up for himſelf only, or for any other ſort of creatures, ſo as thou mighteſt never come to have an intereſt in it? No: the top of our comfort is, that [*Our*] *righteouſneſſe* is one letter of his Name; and that our names are put into his. *For us* it is, and *Ours*

it is ordained to be: as much *ours*; to save us trusting upon it, as his owne to glorifie him. *Ours*; not for himselfe: he had no need of it, being God blessed for ever. *Ours*, not the Angels: neither the good, for they are justified by their owne: nor the bad, they are put out of Gods will for ever. But *ours*, who are the sons of men; and among them, theirs especially, who are *broken, lost, Whose soules draw neere to the grave, and their lives to the destroyers*; & *that* come and *pray upon God*, and stay themselves upon it; unto them God cannot deny it, for it is *theirs*: For he will *render to man* [*His*] *righteousnesse*, Job 33.22,26. So as his Sons name also is al-sufficient to answer all objections for faith to rest upon: *So as they that know his name will trust in him*, Psal.9.10.

Reason 2. A second reason why his name is sufficient, though you have and see nothing in you, nor any promise made to any grace in you to rest upon, is, because even all those promises made to conditions in us, which we ordinarily looke unto, are *Yea and Amen* onely in this his Name, and his Sons Name. *That* is the originall of them all, the root, the seed of them all; his name is the *materia prima*, the first matter of all those secondary promises, *ex quo fiunt, & in quod resolvuntur*, his name gives being to them all; if it were not for the mercy, grace, truth, kindnesse in him, and the righteousnesse which is in his Son, all the promises which are made, what were they worth? As the worth of bonds depends upon the sufficiency of the man who makes them, so all these promises upon his Name. Therefore now, when you relye upon his Name having as yet no promise made to any thing in you to relye upon, you then rely upon that which is the foundation of all those promises, you then have recourse to the originall, which is more authenticall then extract copies; you relye on that which all those other are resolved into, and therefore is sufficient, though all the rest faile you in your apprehension.

Reason 3. Thirdly, his meere name is support enough for faith, and may be so, because it is for his *Names sake*, and his Sons Names sake, he doth all he doth; and for nothing in us, but meerly for what is in himselfe, so *Esay* 48.9,10. *For my Names sake, &c.* So also *Eze.*36.22,32. *For my names sake, and not your sake*: and

Esay

Eſay 43.25. *I am he that blotteth out thy tranſgreſſion for my own ſake, and will not remember thy ſins.* For it *he blotteth out tranſgreſſion,* & pardoneth. And if it be for his Names ſake he doth all he doth, and fulfilleth all promiſes made to us, and to what is in us: Then when thou ſeeſt nothing in thy ſelfe to which any promiſe is made, nothing which may appeare to be any argument or motive that he will pardon thee, then truſt thou in that his Name; that becauſe he is God, and hath mercy in him, that therefore he will doe it. For that thing which is the onely or maine motive to God himſelfe to doe any thing for us, muſt needs be (when apprehended and beleeved) the ſtrongeſt and ſureſt ground for our faith alſo, to perſwade the heart that he will doe it: As it is in knowledg, the knowledge of the cauſe of things cauſeth the ſureſt knowledge: So in faith, the knowledge of the maine motive to God the cauſe of all, cauſeth the greateſt certainty of perſwaſion.

This then may direct poore ſoules in diſtreſſe, what to venture all upon, upon what ground to hazard ſoules, labours, endeavours, faith, repentance, obedience, and all, upon his Name, when they ſee nothing in themſelves to which any promiſe belongs: as *David* ſayes, Pſal.73.26. *My heart may faile, and my fleſh may faile, but God will never faile:* So I may ſay, your comforts in prayers, in hearing, your joyes, your earneſt-penies you have laid up, may be all ſpent in a dearth, your owne graces and all promiſes made to them: your owne hearts may faile, and being creatures they uſe to faile againe and againe, but Gods Name and his Sons Name reſted on, will never faile you: Leane on theſe, not by halves [in diſtreſſe,] but *truſt perfectly* (as the Apoſtle ſayes) on that mercy you heare is in God, upon *that grace revealed*: That is, throw, and caſt your whole ſoules, your whole weight upon it. He only *hath perfect peace, whoſe minde is ſtaid on thee*; have not half thy ſoul upon that *rock which is higher then thee*, but creep up, and get all upon it, and when all faile, renew thy faith on his Name. Thereon reſt, there die. To this purpoſe may that of *Solomon* ſerve, Prov.18.10. *His Name* (ſayes he) *is a ſtrong Tower, and the righteous fly to it, and are ſafe.* Now what end is there, and uſe of a Tower in a City? but when all out-works are taken, the walls ſcaled, all fortifications forſaken

1 Pet.1.13. Iſay 26.3. Pſal.61.2.

houſes left, then a Tower holds out laſt, and is a refuge to flye to. So alſo when the devill and Gods wrath beleagures thee round, and encompaſſeth thy ſoule, and the comfort of every grace in thee is taken from thee, and thou art driven from, and art forced to forſake all other thy holds and grounds of comfort, then flie to the *Name of the Lord*, as thy *City of refuge*: as *Heb.*6,18. it is compared; Say, there is *mercy* in thee, Lord, and *that is thy Name*: and there is righteouſneſſe in thy Sonne, and that is his Name: and I am directed to truſt in thy Name in time of need: and here reſt and *catch hold* as on the hornes of the Altar, and if thou dyeſt dye there.

Direction 8.

To waite in the uſe of all meanes.

THe eight direction is, to *Waite* upon God thus *truſting in his name*, in the conſtant uſe of all ordinances and meanes of comfort: *Waiting* is indeed but an act of faith further ſtretched out. As an allegory is but a continued Metaphor, ſo waiting is but a continuing to beleeve on God, and to looke for help from him, with ſubmiſſion, though he ſtayes long ere he comes. Waiting is an act of faith reſting on God; and an act of hope expecting help from him; an act of patience, the minde quietly contenting it ſelfe till God doth come; and of ſubmiſſion if he ſhould not come. Therefore ſayes the Church being in this very caſe: *It is good* (ſayes ſhe) *to hope, and quietly to waite for the ſalvation of the Lord.* It is *good* indeed to doe ſo: for God will afflict the leſſe, eaſe you the ſooner, comfort you the more when he doth come; and in the meane while it makes you to *poſſeſſe your ſouls*, and to be your ſelves, and upholds them: and to doe otherwiſe, to be impatient, and to *give over looking for the Lord*, as *Ahaz* did, is the greateſt folly that can be, for as *Iob* ſayes, *Chap.*12. *v.*14. *If he ſhut up, there is no opening*; all the world cannot let you out, he keeps the keyes of the dungeon, and you muſt ſtay his leiſure, and he ſtayes but for a fit time to let you out, Eſay 30.18. *He will wait to be gratious to you, for he is a God of judgement*, a wiſe and judicious God, and knowes the fitteſt times and ſeaſons; and that he ſtayes ſo long, is not out of want of mercy, *for he waits* and longs *to be gra-*

Lament.3.26.

cious;

eious; but he doth it out of *Judgement*, and his wiſdome ſees nota fit time; he is grieved as well as you, that you are not yet fit for mercy, that his mercy ſhould not yet be exalted if he would ſhew it, till you further ſee your miſery; and therefore ſayes he, *Bleſſed are all they that wait for him.* And as he now waiteth but to be the more gracious to thee, ſo he did heretofore, a long while waite for thee, that thou ſhouldeſt begin to turne to him and ſay, *When will it once be? Ier.* 13. *ult.* Thou madeſt him ſtay thy leaſure in turning from thy ſin, why may he not make thee ſtay his for the pardon of it? and indeed the eſcaping hell in the end is ſo great a mercy, that it is worth the waiting for all thy dayes, though thou endure an hell here, and getteſt not a good looke till the very laſt gaſpe and moment of living; therefore *put thy mouth in the duſt, and wait quietly, if there may be hope* at laſt. Lament. 3. 29.

And waiting thus, goe on to *uſe all the meanes of grace* more diligently, more conſtantly, though thou findeſt a long while no good by them; omit no ordinance God hath appointed for thy comfort and recovery: As in a long ſickneſſe, you ſtill uſe meanes though many have failed, as the woman who had the bloody iſſue, *ſpent all upon Phyſitians*, in the uſe of meanes for her recovery. *That* trouble of minde doth only hurt you, that drives you from the meanes: Therfore the devill endeavours nothing more then to keep ſuch ſouls from the word, from good company, from the Sacraments, from prayer, by objecting their unprofitableneſſe unto them and that all is in vaine, and that you doe but increaſe your condemnation.

But firſt, if thou learneſt no other leſſon in the uſe of the meanes, but that thou art of thy ſelfe moſt unprofitable; and that unleſſe *God teacheth thee to profit*, no good is done, and ſo learneſt to depend upon God in the ordinance; This is a great degree of profiting.

And ſecondly, as when men are ſicke and eat, and caſt up againe, you uſe to ſay, yet take ſomething downe, for ſome ſtrength is gotten, ſomething remaines in the ſtomacke which keeps life and ſoule together: So I ſay here, though thou ſhouldeſt forget in a manner all thou heareſt, ſeemeſt to reap no benefit by it; yet heare, for ſome ſecret ſtrength is gotten by it. And as for increaſing thy condemnation, know, that

utterly

utterly to neglect and despise the meanes is greater condemnation: and that to use the meanes would lessen thy condemnation. Therefore reade, pray, meditate, heare, conferre, receive the Sacraments, forbeare not these your appointed meales. Indeed when the body is sicke yee use to forbeare your appointed food, but when the soule is sick there is more need of them then ever. All these are both meat and medicine, food, physick, cordials, and all. Use reading the word; *The Scriptures were written for our consolation*, therefore read them much: attend on preaching, for God *creates the fruit of the lips peace*, Isa. 57. So receive the Sacrament often, those daies are sealing daies; goe thou and confess thy sins, write over thy pardon, put in al thou knoweſt by thy self, bring it to Christ to set his seal to it.

Onely take this caution, that thou trust not to the use of the meanes, but unto God in the meanes: To think, Oh I shall have comfort by such a man, or at such a time, in such an ordinance; this often dasheth all. So beleeve in God as if you used no means, and yet as diligently use the meanes, even as if your confidence were to be in them.

Direction 9.

To Pray; Pleas *to be used to God in prayer for recovery out of this condition.*

AND ninthly, above all things *pray*, and get others also to pray for thee, for God often *restores comfort* unto such at the request of *mourners* for them, *Isa.* 57. 18. But yet especially be earnest and fervent in pouring forth thy complaint thy selfe; for though the speaking of friends may somewhat further thy suite, yet (as between two wooers, so) it must be wrought out between God and thee alone in private; and his good will must be obtained by wooing him in secret. This counsell the Apostle gives you, Iam. 5. 13. *Is any man afflicted? let him pray.* And because of all afflictions else, this of darkness in a mans spirit needeth prayer the most: therefore *David* pens a Psalme on purpose, not for his own private use only but for the benefit and use of all other in the like distress, as by the title of it doth appea

peare. Pſalme 102. *A prayer for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.* And this (ſaies *David*) is my conſtant practiſe when *my ſoule is overwhelmed, I poure out my prayer unto thee*; Pſalme 61. 3. And it was *Chriſts* alſo, for in his agony he *prayed yet more earneſtly*, Luke 22. 44.

When at any time therefore, thy ſins and Gods wrath meeting in thy conſcience, make thee deadly *ſick* as *Eſay* ſpeakes, then poure forth thy ſoule, lay open and confeſſe thy ſin, and as it will eaſe thee, (as vomiting uſeth to doe) ſo alſo it will move God to pity, and to give thee cordials, and comforts to reſtore thee again. Thus *David, Pſal.* 38. *v.* 18. being in great diſtreſſe, v. 2, 3, 4, 5. *I will declare mine iniquity, and be ſorry for my ſin*: and he makes it an argument to God to pardon him, *When his bones were broken*, Pſalm. 51. *Cleanſe me from my ſin*, v. 2. *for I acknowledge my tranſgreſſions*, ver. 3. and when he had confeſſed v. 4, 5, 6. then he cryes, *Make me to heare of joy and gladneſſe*, v. 8. and *reſtore unto me the joy of thy ſalvation*, v. 12. And what was the chief ingredient, the main and principall motive, which wrought moſt kindly with him to confeſſe, and mourne and brought up all? *Againſt thee*; *thee onely*: he puts in twice as much of the conſideration thereof, as of any other ingredient, to make his heart mourne: that chiefly, if not onely, melted, diſſolved him. And in theſe thy confeſſions, let the ſame alſo mainly work with thee. *Againſt thee, thee*, have I ſinned, thus oft, thus grievouſly, thus preſumptuouſly; *Againſt thee a God ſo great*, and yet withall *ſo good*, ſo kind, ſo willing to receive and pardon, if my heart, (ſay) were but as willing to turn unto thee; and when thy caſe is as *Iobs* was, *Iob* 10. 15, 16, 17. That *thou art full of confuſion* (as he ſpeaks there;) ſo full as thou thinkeſt thy heart could hold no more; and yet *it increaſeth* (as it is there,) & he fills thee fuller yet; then doe thou poure out thy complaints to him, as he pours in confuſion into thee; and when he *hunts* thee, as *Iob* there complaines, *like a fierce Lyon*, fall thou downe and humble thy ſelfe like a poore and ſilly Lambe; if thou dieſt, dye at his feet, mourning, bleeding out thy ſoule in teares: and when he hunts thee up and down, and purſues thee with blow after blow, *follow* thou *hard after* him where ever he goes, Pſal. 63. 8.

with complaint after complaint : And when yet he leaves thee not, but *again* and *againe returnes*, (as ſome read it) after ſome intermiſſion, and *ſhews himſelf terrible* to thee day after day, night after night, yet do thou look in like manner *again & again towards his holy Temple*, as *Ionah* did : And when he begins to bring in new ſins, new indictments againſt thee, (as it is in the 16. verſe) *Thou reneweſt thy witneſſes* : and when thou thoughteſt he had done with thee, he fetcheth new rods forth, and enters into new quarrels, and reckonings long ſince paſt and forgotten, (as it is in the ſame verſe) *Changes and war againſt me*, viciſſitudes and armies of diſquietments; and when one army is overcome, new appear in the field : Then fall thou down upon thy knees, and ſay as *Iob* at laſt doth ; *I have ſinned*, I have ſinned, *what ſhall I doe unto thee ?* what ſhall I doe unto thee ? *oh thou preſerver* (& not the deſtroyer) *of men* : theſe & theſe abominations I have done, and I cannot now undoe them ; and *what ſhall I do* to obtain thy favour ? Alas nothing that can ſatisfie him : onely *confeſſe thy ſinne, accept thy puniſhment*. Goe and ſtrip thy ſelf therefore, and with all ſubmiſſion preſent a naked back to him, and though every ſtroke fetcheth not blood onely, but well-nigh thy ſoule away, yet *complain thou not* one whit of him ; *put thy mouth in the duſt* ; Lam. 3. 29, 30. Be ſtill, not a word ; but onely ſuch as whereby thou uttereſt thy complaints, and doeſt acknowledg thine own deſervedneſſe of ten thouſand times more. And ſay as Mic. 7. 9. *I will bear thine indignation patiently, for I have ſinned againſt thee* : beare witnes ſtill to every ſtroke, that it is not only juſt, but alſo *leſſe* then *thou haſt deſerved*, and that it is *his mercy thou art not conſumed*, and cut off by every blow : and the heavier he laies on, ſtruggle thou not, he will let thee down the ſooner : the higher he lifts up his hand to ſtrike, the lower let thy ſoul fall down ; *Humble your ſelves under his mighty hand* : And ſtill kiſſe the Rod when he hath done. And then *take up words* of pleading for thy ſelfe ; It is for thy life, deſiring him to remember what he hath been ever thinking of even from everlaſting, *thoughts of peace*, and mercy *to us-ward*, and the *number of them cannot be told* (as *David* ſaies *Pſal.* 40. 5.) which he hath been ever thinking of, and with the greateſt of *delights*, (as one that was in his boſome and was his counſellor

Ionah 2. 4.

Iob 7. 20.

Lev. 26. 41.

Neh. 6 13.
Lam. 3.

counſellor, his Sonne tells us, *Prov.* 8. 31.) and plead thou as *David* and other Saints of God have done: What are now become of all theſe thy thoughts of mercy? *are they reſtrained*? what, are all now on the ſuddaine *forgotten*? laid aſide? which thou haſt been thinking on ſo long? haſt thou forgotten thine old and ancient delights? ask him if he hath forgotten his own Name; to be gracious *and abundant in kindneſſe*, it is *his Name*. (Say,) did the very intent of ſhewing mercy ſo infinitely beforehand poſſeſſe thee with delights, and now when thou ſhouldeſt come to put it in execution, and haſt ſo fair an opportunity of doing it, to a ſoul as full of miſery (the object of mercy) as ever, haſt thou now no heart; no mind to it? And withall, (ſay) that thou haſt notice given thee of an infinite and al-ſufficient righteouſneſſe in his Son, laid up in him, and that by his own procurement, whereof his Son never had, nor can have any need himſelf, (being God bleſſed for ever) and for whom was it then appointed? but for the ſons of man; thoſe who are *weary, wounded, ſick, broken, loſt*; theſe his Son hath put into his *Will*, who ſtill lives to be his own Executor. And ſay further alſo to him, that it is come to thine eares, that his Spirit is the *Comforter*, a *God of comforts*, and that his Son hath bought them all, his whole ſhop and all his cordials, and all his skill, *and is anointed with this Spirit* on purpoſe to poure him forth into the hearts of thoſe that are *wounded* and *ſick*, and *broken*: and *the whole they have no need of them*. If it be ſaid unto thee; Yea, but thou art moſt unworthy: Anſwer, but *he profeſſeth to love freely*. If the greatnes of thy ſinnes be objected againſt thee, plead thou again, that *plenteous redemption is with him*; and if thou haſt not enough to pardon me, (ſay,) I am content to goe without. If thou art ungodly, (ſay) *That thou beleeveſt on him that juſtifieth the ungodly*. If he puts thee off, (as Chriſt a while did the woman of Canaan) and ſaies he hath no need of thee; (ſay,) that thou haſt need of him, and canſt no longer live without him; for, *In his favour is thy life*, and that without it thou art undone. If he ſeems to rebuke thee, that how dareſt thou preſſe thus to him who is *the high and lofty One*; a ſinfull man to him, *whoſe name is holy*; (ſay) thou haſt heard himſelf ſay; *Thus ſaith that high and lofty One, whoſe Name is holy; that he dwels with him that is of a contrite ſpirit*

Iſay 63. 16. Pſal. 77. 9.

Heb. 9. 16.

Iſay 61. 1, 2, 3.

Hoſea 14. 4.

Pſal. 130. 7.

Rom. 4. 5.

to revive the heart of the humble: Isa. 57. 15. And be further bold to tell him that there are but a few in the world that doe seek him, and if he should turn any away that do, he would have fewer, for who would *feare him*, if there were not *mercy in him*
Psal. 130. 4. *and plenteous redemption?*

If still he doth pursue thee, & his wrath lies heavy on thee, ask him what it is he aimes at? Is it to have the victory, *and overcome when he judgeth?* (as *Rom.* 3. 4. which *David* also knew when he humbled himself, Ps. 51. 4.) Freely tel him that thou art willing to give it him, to yeeld to him, to stand out with him in nothing; but art content to submit to his commanding will in all things, and to his condemning will also, if so he pleaseth; and that it shall be just (as *David* there acknowledgeth) if he doth condemn thee: and justifie thou him, whilst he is condemning thee; and say that at the latter day, he shall need no other judge against thee then thy selfe. Only beseech him to consider what honor it will be to him to *pursue dry stubble*, and to *break a poore dryed*
Iob 13. 25. *leafe*, that crumbleth under his fingers, if he doth but touch it, (as *Iob* pleads) to *breake a reed* that is broken already. (Say,) thou art
Mat. 12. 20. not a fit match for him, and he hath said, *Hee will not contend for ever*, *Isaiah* 57. 19. especially when he sees any to lay down the weapons, as thou art content to do.

Or is it, (ask him) that he aimes to have glory out of thy eternall condemnation in hell? tell him it is true, he may; and that this is some comfort to thee that he may have glory out of thy death and destruction, who never yet had it out of thy life: but yet desire him to consider this before he thrusts his sword in to
ch. 13. 7. thee, that he did first *sheath* it in his *Sonnes* bowels; and that he may shew as much power in overcomming his wrath, as in venting of it; yea and have also greater glory thereby: for plead that thou art never able to satisfie him, though he should throw thee down to hell: he may cast thee into prison, but thou canst
Psal. 30. 9. never pay the debt: and *what profit* therefore *will be* in my blood? and therefore if satisfaction to his justice be his end, he might better accept that which his Sonne made him, and so he shall be sure to be no loser by thee: and thereby not onely receive the glory of his justice, but shew the riches of his grace and mercy also, and so double the revenew of his glory in thee.

Or

Or is it (Lord) that thou aimeſt to have more obedience from me then heretofore thou haſt had? plead, that this is the way at preſent to diſable thee for ſervice, for that while thou ſuffereſt his terrors, thou art as *one among the dead*, liſtleſſe not to his buſineſſe onely, but to all things elſe; *Diſtracted with terrours* (as *Heman* pleads, *Pſal.*88.15.) ſo as the powers and forces of thy ſoule are ſcattered, and diſſolved, and cannot intend and attend upon their duty; and beſides this diſtraction in thy ſpirit, plead, that it *conſumes thy ſtrength* alſo, *dries up thy bones and moiſture* (as *David* alſo often complaineth, and makes an argument of it, as Pſal.39.10,11,12,13.) *Remove thy ſtroke away from me, I am conſumed by the blow of thy hand: When thou rebukeſt man for ſinne, thou makeſt his beauty to conſume away as a moth: Oh therefore ſpare me, that I may recover ſtrength, before I goe hence and be no more ſeene.* And withall put him in minde, that if he ſhould goe on thus to deale with thee, as thou ſhouldeſt not be able to doe him *much* ſervice, ſo nor to doe it *long*. For it will cut ſhort my dayes: (Say) this *David* pleadeth *Pſalm* 89.46,47. compared with the 39. *Pſalm ver.*12. *How long Lord wilt thou hide thy ſelfe? for ever? Shall thy wrath burne like fire? remember how ſhort my time is.* As if he ſhould have ſaid, I have but a little time here allotted me in the world, though none of it be ſhortned; And further tell him, that for that little time thou haſt to live, the more joy thou haſt, the more ſervice thou ſhalt be able for to doe him; and to goe about his worke more lively, and more ſtrongly: (*For the joy of the Lord is our ſtrength*: Nehemiah 8.10.) and more acceptably alſo, for *thou loveſt a chearefull giver.* 2 Cor.9.7. And therefore intreat him to reſtore thee to the joy of his ſalvation, ſo ſhalt thou be able to doe him more ſervice in a weeke, then in a yeare now, (long trouble of minde being as long ſickneſſes which make all thy performances weake) and it is for his diſadvantage to have his ſervants lye long ſick upon his hands.

And if it be objected againſt thee, that if thou ſhouldeſt be truſted with much aſſurance, thou wouldeſt abuſe it, and turne it into wantonneſſe; Reply, that if he pleaſeth, he can prevent it, by preparing thy heart aforehand for theſe cordials, ſo as

they ſhall work moſt kindly on thee; by writing a law of love towards him in thy heart, which when his love ſhed abroad ſhall joyne with, will worke moſt ſtrongly; and one graine of it hath more force to purge out ſin, to *conſtraine*, and ſtrengthen to obedience, then a pound of terrors. And (ſay,) that though thou haſt indeed a ſtubborn and ſelfe-loving heart, yet he can make his loving kindneſſe overcome it, for it is *ſtronger then death*: (ſay) thou haſt love in thee (which runs out enough to other things) if he would be pleaſed to win it to himſelfe: Suggeſt how that *that* ſoule mentioned, *Iſa.*57. had as ſtout and *ſtubborn* an heart as thou, and *went on frowardly*, notwithſtanding all thy terrours: and yet (oh Lord) thou tookſt another courſe with him, and didſt *heale him* againe, and that by *comforts*, (*I will heale him* (ſayes God there) *and reſtore comforts unto him*, *v.*18) and that ſo if he pleaſe, he may deale with thee.

Gant.8,6.

And if light and mercy yet comes not, but ſtill God ſeemes as it were to caſt thee off; then call to mind if ever thou haſt had any true communion with him, and thereupon begin to challenge him: (ſo doth the Church *Iſa.*63.16. when in thy caſe, when *his mercies were reſtrained* to her, ſhe ſayes yet, *Doubtleſſe thou art my Father*; ſhe ſaw God was angry, *her heart hard*, v.17. yet ſhe thought ſhe ſhould know him: *Doubtleſſe he is my Father, and where is thy zeale, the ſounding of thy bowels?* ſo) challenge him thou, upon that old acquaintance thou haſt had and held with him in former times: (Say) *Doubtleſſe thou art my father and my husband*, how ſtrange ſoever thou carieſt thy ſelfe now towards me: for doſt thou not remember what hath beene betweene me and thee in prayer, in ſuch a chamber, at ſuch a time? Haſt thou never a piece of a broken ring between him and thee, no love-paſſage, no love-token, that could not paſſe betweene him and any, whom he had not *betrothed himſelfe unto in kindneſſe?* produce it at ſuch a time as this. And if thou ſhouldeſt diſcerne no grace in thee thy ſelfe, yet deſire him to looke into thy heart; and be bold to enquire of him, if he can ſee nothing there which himſelfe wrote, never to be blotted out; if there be not ſome ſparke of love to him, and his feare which himſelfe put there, and aske him if he knowes his owne hond. And for thy comfort know, that when thou canſt not read

Hoſea 2,19.

read it, (thy graces being much blurred) yet he can read his owne hand at any time, and will not deny it.

Thou maiſt be yet bolder. Yea deſire him to looke into his owne heart, and therein to view the *Idea* he had of thee, and thoſe ſecret ancient thoughts he bore towards thee, from all eternity. And if at firſt he ſeemes yet ſilent at it; then deſire him to looke upon thee againe, and aske him if he doth not know thee, and if he hath not knowne and taken thee for his from everlaſting, and engraven thee in the palms of his hands, and table of his heart, with ſuch deep and laſting letters of loving kindneſſe, as are not as yet, yea which will not for ever be blotted out: (Tell him) thou dareſt refer thy ſelfe wholly to what paſt betweene him and his Sonne concerning thee, and let his owne heart caſt it. Appeale to Chriſt as thy ſurety and a witneſſe thereof for thee, who was privy to all his counſell, whether thou art not one of thoſe he gave unto him with a charge to redeeme and ſave. And deſire him to look into *Chriſts heart* alſo, if thy name be not written there with his own hand; and if that *Chriſt* did not beare thy name written up in his heart (as the high Prieſt did the names of all the Tribes) when he hung upon the Croſſe, and when he aſcended into the Holy of Holies. Thus *Habakkuk* putting up a prayer in the name of the Church, hath taught us to plead, *Hab.* 1. 12. Oh Lord, *Art not thou frō everlaſting my God, & mine holy One?* It was a bold queſtion, yet God diſlikes it not, but approves it, and preſently aſſents to it in a gracious anſwer to their hearts ere they went any further: for their next words, and thoſe abruptly ſpoken, by reaſon of a ſuddain anſwer, are an aſſurance of this; *We ſhall not die.* God being put thus to it, and his owne thoughts being ſpoken, could not deny it; he acknowledgeth it was true. And thus whileſt thou maiſt be a ſpeaking blind-fold as it were, caſting anchor in the darke, yet ſpeaking his very heart, he haply may owne thee, and fall upon thy neck and kiſſe thee.

And if yet after continuall praying thus, thou findeſt ſtill no comfort, no anſwer from him, but he ſeemes rather even to ſhut thy very prayers out, (as *Pſal.* 22. 2, 3.) then expoſtulate (as *David* doth *Pſal.* 70. 4.) *Why ſhutteſt thou out our prayers, and wilt not heare us pray?* for alas (thought he) we have nothing

thing elſe to help us in the time of need but prayer. And if prayer will doe no good, I am undone, ſay.

And if through all theſe diſcouragements, thy condition prove worſe and worſe, ſo as thou canſt not pray; but art ſtruck dumb when thou commeſt into his preſence; (as *David Pſal.* 77.4. *I am ſo troubled I cannot ſpeake*:) then fall a making ſignes, when thou canſt not ſpeake; groane, ſigh, ſob, *chatter* as *Hezekiah* did, bemoane thy ſelfe for thine owne unworthineſſe; and deſire Chriſt to ſpeake thy requeſts for thee, and
1 Joh. 2. 3. God to heare him for thee. Chriſt he *is an advocate with the Father*, and pleads no bad caſe, nor was ever caſt in any ſuit he pleaded.

And if ſtill (haply) after many yeares he ownes thee not, but it growes darker and darker, ſuppoſe even till thy death approcheth, or to ſuch extremities that he ſeems to thee, to caſt thee off for ever, ſo as thy diſtreſſe boils up to ſuch thoughts as theſe, That there is no other remedy, but thou and he muſt part: then in the middeſt and depths of ſuch ſad feares and apprehenſions, downe upon thy knees once more: and notwithſtanding fall thou a bleſſing him for all thoſe glorious excellencies of holineſſe, kindneſſe, grace, wiſdome, &c. which are in him, the beauty of which firſt tooke thy heart and made thee enamoured with him; though thou ſhouldſt be never like to be the better for them: Bleſſe him for all the mercy he ſhewes to others, by which they have occaſion to magnifie him, though thou ſhouldſt be found unworthy: Bleſſe him, and thoſe who ſhall for ever live with him, who doe ſtand about him, and ſee his face, and enjoy him ever. What ſinnes thou thinkeſt thou ſhalt be condemned for by him, condemne thy ſelfe for firſt, and ſtill aske forgiveneſſe of them: what ſervice thou haſt any way done him, which he had any glory by, get thy heart to ſay thou repenteſt not of it, but art glad of all done for him, and wiſheſt it had beene better. What mercies thou haſt taſted of, from him, confeſſe thy ſelfe unworthy of, and thanke him though thou ſhouldſt never partake of any more; (ſuch diſpoſitions as theſe in ſuch extremities doe often appeare in the hearts of Gods children) and deſire him that he would but preſerve good thoughts of him in thee, that thou maiſt not blaſpheme him.

And

And when thou art a going, a ſinking into hell in thine own apprehenſions, ſee if he cals thee not back againe.

See what himſelfe ſaith, *Ier.*31.18,19,20. *Ephraim is my ſon*, his deare ſon, *my pleaſant ſon*, (as he ſaies there) and yet he began to *ſpeake againſt him*, as bitter ſharp words as ever he hath done againſt thee, and took him up ſeverely, and lookt ſternly on him, as if he had meant never to have had mercy on him: upon which *Ephraim* falls a crying being thus ſnibd, and a *bemoaning himſelfe*, as I have taught thee to doe; and being *yoked* as thou art, to tame him, he acknowledgeth it was juſtly done, having *beene a bullock unaccuſtomed to the yoke*; and *Ephraim* began to be *aſhamed*, confounded, not able to looke up, for ſinning againſt him, and ſeeks after repentance, and that from him, without whoſe helpe he was not able to turne to him, *Turne thou me, and I ſhall be turned:* and to challenge him and his eternall love, *Thou art the Lord my God.* Well ſayes God, though it be *long* ſince *I ſpake againſt him*, and I have ſuffered him long to lie thus plunged in miſery, *yet I remember him ſtill*; his tears, his ſighes will never out of my minde; and though he thinkes that I had forgotten him, yet I remember him, and *my bowels are troubled for him*, as much and more then he is for himſelfe; and I can forbeare no longer, *I will ſurely have mercy on him.* And ſhould he have damned him, his bowels would have beene troubled for him indeed, all his dayes.

Direction 10.

THe tenth and laſt direction is, that having done all this, you would not reſt in *eaſe*, but *healing*: not in eaſe of conſcience, but in healing of conſcience. This I ground upon *Iſa.*57. 17,18. What was the true iſſue of that his trouble there, whom God contended with? It was *healing* and *guiding*. *I will guide him*, and *I will heale him.* Reſt not in eaſe, but healing.

You that are troubled in minde, thinke not your eſtates to be good, ſimply becauſe you beginne to ceaſe to be troubled, but only then when the iſſue of your trouble is healing your ſpirits, by ſome ſound ground of comfort; and when guidance in Gods waies, and more cloſe walking with God is the iſſue of it. For God may ſlacke the cords and take you off the rack

when yet he hath not pardoned you. A traitour who was caſt into the dungeon, and had many irons on him, may be let out of the dungeon, and have his irons taken off, and have the liberty of the Tower, and walke abroad againe, with his keeper with him, and yet not have his pardon: nay uſually before execution they uſe to take the irons off, and let them have more freedome. Thus it is with many. I thanke God (ſayes one) I have had much trouble of minde, diſtreſſe of conſcience, ſuch and ſuch ſins terrified me, and I could not ſleepe for them: but now I am well againe, and now they doe not trouble me. Yea, but is this all? Thou haſt cauſe to feare that thy irons are but taken off againſt execution. It is with men in point of trouble of mind in the guilt of ſin, as in the power of it; in juſtification, as in ſanctification: A man who hath had a ſtrong luſt ſtirring in him, if he hath gone a year or two, and findeth it not to ſtir, he therefore thinkes he is utterly freed from it, which yet may be but a *reſtraint* of it, not killing of it; a *ceſſation*; not *mortification*: So it is often in this trouble of minde, which ariſeth from the guilt of ſinne, becauſe a man finds not thoſe doubts, and feares and terrours in his heart which he had wont, therefore preſently he thinks all is well: when as it may be but meerly a *truce*, not a *peace*: a laying down of armes only for a while, to make greater preparation againſt the ſoul afterwards; a reprivall and a little enlargement in priſon, not a pardon, if this be all the iſſue of it.

That you may further conceive the meaning of this: in one that is Gods child, and in a wicked man (though both may be, and are troubled in minde and conſcience; yet) there is a maine difference, both in the maine *cauſe* of their trouble, and alſo in the iſſue and removall of their trouble. A wicked mans trouble is for the anguiſh and preſent ſmart he feeles in ſinne, and in Gods wrath laſhing his conſcience, and out of feares that his ſin will not be pardoned, but that he ſhall endure theſe tortures for ever in hell: So it was in *Iudas*, *Cain*, and many others: but a godly mans trouble (though it hath often all this in it, yet the chiefeſt of his trouble is a further thing) it is not only the ſmart, the ſting of ſinne; but alſo the filth, the ſoulneſſe, the offence of it done to God, that wounds him: for he hath an *heart*

after

after Gods heart, and therefore looks on ſinne with the ſame kind of eye that God doth; and as God accounts the offence done to him the greateſt evill in ſinne, ſo doth a godly heart alſo. It is not the ſting of this ſerpent onely, but the poyſon of it that diſquiets him; neither is it onely the want of pardon of ſinne, and the feare of Gods everlaſting wrath which mainly troubleth him, but the want of Gods favour, the parting with him, whom he ſees ſo excellent and glorious; the want of ſeeing his face: his deſire is to live in his ſight, and to have God to be his God. Now ſuch as the wound is, ſuch alſo is the remedy. Therefore the one being but troubled with the ſting, the ſmart of ſinne; pull but that ſting out, take that load off, and he is well enough, as jocund, as pleaſant as ever: it being preſent eaſe that he ſeekes, and to that end confeſſeth his ſinne, and doth any thing for the preſent to come out of it; As *Pharaoh*, *Exod.* 10. 17. *Take away this death onely*: or at the utmoſt, his aime is but pardon of ſinne, and peace with God, that he may be free from the feares of undergoing that for ever, the earneſt whereof he feels in his conſcience now. And hence therefore the remedies they often have recourſe unto are ſuitable; they are but like rattles to ſtill children with: they run to merry company, and to muſick, &c. as *Cain* fell *a building Cities*; and ſo they put off the terrours of their conſciences. It is eaſe they ſeeke, and no more: or they run to a formall performance of duties: even as poore ſouls under Popery, when they were ſtung by the Friars Sermons, they ſet them penances and good deeds to be done, which ſtilled them a while; and for them they thought they ſhould have pardon: So men runne now to holy duties, but with the ſame opinion that they did then, as bribes for a pardon, *What ſhall I give* (ſayes he in *Micah*) *for the ſinne of my ſoule?* Micah 6. 7.

But now the wound of Gods child being deeper, not the ſting of ſinne onely, but the poyſon of it; not the ſmart, but the offence done to God; nor the feare of his wrath, but want of his favour: therefore accordingly eaſe from thoſe terrours pacifie not him; no not ſimply peace with God will content him, or a pardon. He ſayes not onely, *Oh miſerable man that I am; who ſhall deliver me from this death onely*; but, *who ſhall*

deliver me from this body of death? If newes were brought him that God would pardon him, and not call him to reckoning for any ſin, and no more were ſpoken to his conſcience, he would ſtill be troubled, till he had aſſurance of his good will alſo: if it were ſaid, God will indeed pardon thee, but he will never love thee as he did, he will not looke on thee, thou muſt not come into his ſight: This would grieve the ſoule more then the other would content it, and he would be everlaſtingly troubled. I may allude to that which *Abſolom* ſaid in complement of his Father, when he was baniſhed from him, to expreſſe the true deſire and greateſt trouble of a ſoule in this caſe, as you have it 2 *Sam.*14.32. *Abſolom* was pardoned the fault, but it contented him not: *Let me ſee his face, or let him kill me*; So it is with a poore ſoule: eaſe, pardon, knocking off his bolts content him nor, till he enjoyes communion with God, till he ſees his face in his ordinances: Pſal.24.6. *This is the generation of them that ſeeke him, that ſeeke thy face*: (that is) this is the marke, the *genius*, the diſpoſition of that generation. This you may ſee in *David*, when his conſcience was wounded for that great ſin; what was it troubled him? Not the want of pardon of ſins, for the Prophet told him God had pardoned him; not the meere ſtings of conſcience, and ach of his broken bones: *but that againſt thee, thee, have I ſinned*, ſo as eaſe could not ſatisfie him; but further v.10. *Create in me a cleane ſpirit*, which he ſpeakes becauſe he having chewed the cud of that unclean act, he had left a ſoil in his fancy: *and renew a right ſpirit within me*; oh give me grace and *truth of heart* to thee, and oh let me live in thy preſence, & ſee thee, and have acquaintance with thee *v.*11. the want of this was it that troubled him, which till he had obtained, he could never be at quiet: for he ſought not eaſe, or pardon onely, but healing of his conſcience by the favour of God, and his love ſhed abroad. So as take heed of reſting in eaſe, (as if your hearts be right you will not, you will wait till the *Sun of righteouſneſſe ariſe with healing in his wings*:) Are you now in darkneſſe, full of terrours and Gods wrath? you will not reſt till that darkneſſe be expelled by the ariſing of the light of the Sunne of righteouſneſſe on you, and revealing Gods face in the face of *Jeſus Chriſt*, till his righteouſneſſe be conveyed to

Mal 4.2.

your

your hearts by ſome of his wings, by ſome promiſe, by ſome ordinance of his; for the wound being the unrighteouſneſſe of ſinne, nothing but *Chriſts* righteouſneſſe will heale it: the wound being the want of Gods favour, and of the evidence of his being your God, the want of his face and good will, nothing but the revealing and ariſing of this in your hearts will heale you: for looke what the wound is, ſuch is the plaiſter: and indeed this onely heales; for though by other meanes the ſore may be skinned over, and eaſe gotten; yet it will breake forth againe. So *Iſa.*57.17,18. *I will heale him*, and how? *by reſtoring comforts to him. Reſtore to me the joy of thy ſalvation*, ſayes *David*, *that the bones that thou haſt broken may rejoyce*: and how heales he him? *I create the fruit of the lips peace.* He doth it by ſome promiſe or other: if the want of the ſenſe of communion with God, and abſence from him diſquiets a man, then the heart reſts not till it hath found its *Welbeloved*, *Cant.*3.1,2,3,4,5. If doubts that no grace is in thy heart; then the heart reſts not till ſome grace in truth be evidenced, and ſome ſuch promiſe made to ſome grace brought home: ſtill looke what the trouble is, ſuch alſo muſt the plaiſter be, and then it is healing. Wert ever in the *Dungeon*? what was it freed thee? was it *Chriſts* righteouſneſſe laid hold on, Gods face revealed, thine owne grace with ſome promiſe brought home to thy heart, that came with a commiſſion to deliver thee? then it is right, otherwiſe thy bolts may be knockt off, and this but againſt thy execution.



Isa 1:50. 10.

Who is among you that feareth the Lord, that obeyeth the voyce of his ſervant, that walketh in darkneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.——

SOme gleanings there yet remaine of this Text, which I thought good to bind up into one ſheafe, and threſh out at this time.

2. The ſecond *Doctrine* is,

That though *it may befall one* that feares *God* to walk in darkneſſe, *yet but to a few*; he ſaies *who is among you*? he ſingleth ſuch out of a croud: if ſimply he had ſpoken of thoſe that feare *God* and obey him, without this limitation added, *and walk in darkneſſe*, he might well have ſpoken thus ſparingly, *who is among you*? For to the wicked he ſayes, *All you that kindle a fire &c.* for there are but a few that feare *God*, in compariſon of them. If he had ſpoken of thoſe that feare *God*, and have *been in darkneſſe* for *ſome little while*, happily ſome few daies among many, there are yet fewer, for there are that walk in the light of *Gods* countenance to their death, and never knew what terror of conſcience meanes, but when he ſhall ſpeak of thoſe that *feare God and walk in darkneſſe*, and ſuffer terrors from their youth, as *Heman* did, ſuch an one is *one of a thouſand*; of ſuch an one (he ſaies) *Who is among you*? few have experience of ſuch a condition. *Job* had friends, who certainely were godly, for *Iob* was to pray for them, and God ſaid he would hear *Iob* for them; & they, as is likely, knew many godly men beſides *Iob*; yet when this condition of darkneſſes befell *Iob*, it was ſo ſtrange a tryall to them, that they thought him therefore an hypocrite, as never having themſelves felt, or heard of the like in others. When

Chriſt

Chriſt was to goe into his agony, he would not have many of his *Apoſtles* ſo much as by him to be witneſſes of it, much leſſe to feel the like; he takes but *two or three*. The *reaſons* are,

Firſt, Becauſe though all Gods people are *fighting men*, and men of valour, yet he hath but a *few champions*, as *David* though he had may *ſouldiers*, yet but few *Worthies*; and therefore calls but a few out to fight ſingle combates with *ſatan* and his wrath; though he exerciſeth them all in lighter skirmiſhes, yet not to fight ſuch bloody battels. *Seeſt thou not my ſervant Iob, there is none like him*? him *God* will venture into the field, but others his friends he will not. *Reaſon.* 1.

Secondly, as he hath few champions able and fit for ſuch an encounter, ſo he hath *variety of other temptations* to exerciſe his withall, he hath poverty, and ill report, impriſonment, and cruell mockings, loſſe of goods, croſſes in friends, and ſome have enough to ſtruggle under one of theſe, and there is no temptation but muſt befall ſome, and ſeldome all befall one: ſome ſpirits are ſo weak, as they would faint, and not be able to ſuſtain themſelves: and *God* never ſuffers any to be *tempted above what they are able*, 1 *Cor.* 10. 13. Some mens bodies are weak, and if God ſhould *rebuke them long for ſinne*, they would be brought to nothing; and he *remembers they are fleſh, and ſtirres not up all his wrath*, as *David* ſaies, *Oh ſuffer me to recover ſtrength!* Some men God hath preſent uſe of in their callings and imployments, which if they were diſtracted (as *Heman* was) with terrours continually, they were unfit for. *Reaſon* 2.

Thirdly, God afflicts in this kind but in caſe of extremity uſually, when he meets with a very froward *heart*, and ſtout proud ſpirit, a knotty peece. *Iſay* 57. 17. If leſſer croſſes would doe it, he would not fetch out the great rod. If a *rod* will *threſh out the cummin*, he uſeth not to *turne the wheele over it*, nor take a flaile to doe it. *Iſay* 28. 27. Now leſſer afflictions work with the moſt of his, through his bleſſing; mercies work, diſgrace works, poverty works, and *he doth not willingly afflict*, *Lament.* 3. 33. And therefore not unneceſſarily, he puts not men into the dungeon for every fault; and therefore there are few long exerciſed this way. *Reaſon* 3.

Think not therefore thou haſt not true grace, becauſe thou were *Vſe.* 1.

wert never terrified as some have been. As some have true faith and sound peace, who yet never tasted of *joy unspeakeable and glorious*; So some have found humiliation, who never knew terrours of conscience. If thou seest sinne the greatest misery, *Christ* the greatest good, thou art humbled.

Vse. 2. You see we may often preach such things which doe yet concern but a few in a congregation, and yet we are to preach them: There are but a few walk long in darkness, yet to such *Christ* doth preach: *Yea*, and for such doth God *give gifts*, the *tongue of the learned*. God often gives a *Pastor* after *his owne heart* for a few. *Ier.* 3. 15. *Take one or two of a City, &c. and I will give them Pastors after my heart:* much more are many Sermons often preacht but to a few. So even by *Christ* himselfe, as he saies, *Luke* 4. 26. *There were many Widowes, &c. but unto none was Elias sent, but unto her at Sarepta:* & many Lepers, but *unto none was Elias sent but unto Naaman.* So saies *Christ*, *I am sent but to a few*; & therefore as we must not defraud one poor soul of its portion, because none else partake of it: so the rest are not to think much; but as in a Dole, stay till their portion come; and if any one poor soul hath had his estate discovered, all the rest are to be thankfull.

Vse. 3. See some reason why some in distresse of mind complain that none ever were in the like condition; thus they are apt to doe. So the *Church*, *Lament.* 1. 12. The reason is, because few are so troubled, and haply they never knew any: but yet some are, and have been in the like. For 1 *Cor.* 10. 13, *No temptation befals, but is common to man.*

Doct. 3. That those few in congregations, that walk in darkness, and yet feare and obey him, *God and Christ hath an especiall eye unto*, and care of, you see he singles them out as it were from all the rest, *Who is among you? Esay* 66. 2. *All these things have my hand made, but to this man will I looke that is poore and broken and trembleth at my word*: (that is) though all things and persons else in the world be my creatures, and so I have a care of them all; yet he seemes to over-look all else, and *to him will I looke, &c.* as if there were none else in the *Church*.

Reason 1. The first reason is, because it is the office of *Christ* so to doe. *The Spirit is upon him on purpose*, Esay 61. 1, 2, 3. *to open the prison*

priſon to them that are bound, ſhut up in this dungeon: *to appoint to them that mourne, beauty for aſhes: the oyle of ioy for mourning: garments of praiſe, for the ſpirit of heavineſſe.* He is the *Phyſitian*, and hath undertaken the cure, *Mat.9.12*, and whom ſhould the *Phyſitian* have an eye to, but the ſicke, and the moſt ſicke, as thoſe are that cannot finde their ſinnes forgiven? *Eſay* 33.14. He is the Shepheard, *Eſay* 40.11. and will take care of all his ſheepe, *knowes them by name.* But of whom eſpecially? *the lambs* that are weake, yong *Chriſtians. He will gather them with his armes, and gently lead the ewes with young*; that are travelling and bringing forth, as thoſe under terrours are: he will not over-drive them: for God hath given him charge *he ſhould loſe none of them.* He is that *good Shepheard*, that will, as he hath promiſed, Ezekiel 34.16. *ſeeke out that which was loſt, and bring againe that which was driven away, and bind up that which is broken, and ſtrengthen that which was ſicke*: —— He names all caſualties that befall them, becauſe he helps in all miſeries: yea, and *v.12.* after they have beene wildred *in a cloudy and darke day*, v.12, and walkt in darkneſſe long, he will *finde them out and deliver them*, as his promiſe there is.

Secondly, if his office did not move him to it, his love would: for he is a *mercifull and a pitifull high prieſt*, *Heb.*4.15. and was *in all points tempted as we* are, and eſpecially, in agony of ſpirit, therein he drank deepeſt of any, and therefore is fitted to pity us therein moſt: and the greatlier any is troubled, the more he is touched. *Iſa.*63.9. *In all your afflictions he is afflicted.* And *Jer.*31.20. *Since I ſpake againſt him I remember him ſtill, therefore my bowels are troubled for him.* When a child is ſick, the mother is more troubled, and carefull about it, and her eye and minde more upon it, then on all the houſe beſides. *Reaſon 2.*

The Uſe is, to meete with that conceit that befalls all that are in darkeneſſe: they thinke that of all men elſe, God regards not them; *Sion* ſaid, *God hath forgotten me*, *Iſa.*49.15. So *David*, *God hath forgotten to be mercifull.* Becauſe they finde their hearts hard to God, they thinke that his is ſo to them: becauſe they can finde no love in their hearts to God, they thinke he beares none to them: but you ſee *Chriſt* eſpe- *Uſe 1.*

cially enquires for such, and over-lookes all others else. God hath *graven thee on the palmes of his hands*: every sigh of thine goes to his bowels. *Esay* 59. 15. *I dwell with him that is broken, to revive his spirit.* God is nigh him.

Vse 2. *Second* Use is, Are Gods eyes upon us more when we are in trouble of spirit, then on any other? then let our eyes be upon him: *We cannot tell what to doe, but our eyes are towards thee.* Let our eyes be towards him for helpe, as of those that lookt on the brazen serpent: let our eyes be towards him for service, *as the eyes of hand-maidens are on their mistresse*: to looke not to men, not to credit, but to have our eyes on God in all we doe, as if there were none else in the world, to approve our selves unto.

Doct. 4. In that when he speaks of those his children that are in darknesse, he chooseth rather to describe them by *feare and obedience*, then by any other *grace*: observe, *that when the children of God are under terrours, the most eminent grace that doth appeare in them, is fearfulnesse to offend God, and willingnesse to obey him*: other graces may be stirred, but these are most eminent, and therefore he mentioneth these for their comfort.

Explication. *First*, for *Explication*. Know that severall occasions draw out severall graces. When the Sunshine of Gods favour melts the heart, then *love* and *obedience* thence proceeding, are most eminent, and also *godly sorrow*. So *Mary* wept much, loved much, *for much was forgiven her*: her heart was full of assurance. On the contrary, when the sense of Gods love is withdrawne, and feares and terrours shed abroad in the heart, then *fear and obedience* shew and discover themselves. Therefore *Esay* 66. 2. *He that is poore and contrite, and trembleth at the word*, are joyned: trembleth at every command and threatning, is fearfull to transgresse: and so those in that estate do finde. The reason is,

Reason. Because graces, and affections in which graces are seated, stirre more or lesse in us according as their objects are, and our apprehensions of them. Now therefore when the soule is possest most with displeasure for sinne, and apprehensions of wrath, then it feareth most, and then feare workes accordingly, against that which may displease. Hence the Apostle, *seeing*

ing our God is a conſuming fire, Heb.12.29. *let us ſerve God acceptably with reverence and godly feare*: therefore when we feele him ſo, we are to ſuſpect our hearts moſt, if we be not more fearefull of offending him, and obey him.

The firſt Uſe is of triall, whether thou art a childe under wrath: If thou feareſt more, and if that feare produceth obedience, As *Chriſt learned obedience by what he ſuffered*; ſo wilt alſo thou if thou haſt his Spirit. *Vſe* 1.

The ſecond Uſe is, to exerciſe graces ſtill in their ſeaſons: when thou *art afflicted*, *pray*: when *joyfull*, *ſing Pſalmes*, *Iam.*1.13. when filled with *aſſurance*, then *mourne and be confounded*, *Ezek.*16. *ult.* *Vſe* 2.



A CHILDE OF DARKNESSE VVALKING in LIGHT.

ISAI: 50. 11.

Behold all yee that kindle a fire, that compasse your selves about with sparkes, walke in the light of your fire, and in the sparkes which yee have kindled; this ye shall have of my hand, yee shall lie down in sorrow.

LEt us now come to the opposite state of wicked men, who are said here to *walke in the light of their owne fire, &c.*

All the difficulty lies in opening what is meant by their *owne fire*, and what is meant by *walking in the light of it*, which is opposed here to *walking in darknesse*, and to *trusting on the name of the Lord*, namely *Christs* righteousnesse, as I said before: to this purpose you must remember, that his scope is to shew the differing props and staies for *Justification* and comfort, which a godly man hath, and a naturall man.

The stay and comfort of a godly mans soule lies in the *light of*

Gods countenance, which when he wanteth, he is in *darkneſſe*, though he hath never ſo many outward comforts. The ſtay, comfort, and prop of his faith for juſtification in that eſtate, when he ſees no righteouſneſſe in himſelfe, is the name of the *Lord Ieſus Chriſt* our *righteouſneſſe*.

By fire and the light of it, two things meant.

Oppoſitely therefore, by the *fire*, and the *light of their fire* which wicked men are ſaid to *walk in*, *two things* muſt be meant.

1. *Firſt*, their *owne naturall righteouſneſſe* which they have by nature, and in the ſtate of nature, and the *ſparkes* and acts thereof, this they truſt to, and neglect the *Name of the Lord*, and the *righteouſneſſe of juſtification*, and of the *new creature*.

2. *Secondly*, the *light of outward comforts* from the creatures, which in this world they enjoy, and the *ſparkling pleaſures* thereof which they *walke in*, and content themſelves with, neglecting *communion with God*, being *eſtranged from the life of God*, and living *without him in the world*. So as the oppoſition ſtrongly caries it, that both theſe ſhould be meant by their *fire* here, and all Interpreters give the firſt interpretation of it, and I have added this ſecond to make the ſenſe compleate.

1. Their own righteouſneſſe.

Firſt, how that by *fire of their own kindling*, their own righteouſneſſe without Chriſt, ſuch as the *Phariſees* had, and *Paul* had before converſion, ſhould be meant, we muſt conſider that he ſpeaking here to the Iewes, alludeth to the types of the *old Law*, which they were acquainted with. Wherein,

Firſt, *fire*, you know, was it they offered their ſacrifices with, typifying out, as *Mar. 9. ult.* our inward habituall grace and righteouſneſſe, whereby we offer up our ſelves and our ſervice as a *living ſacrifice to God*, Rom. 12. 1.

Secondly, when they offered Incenſe or ſacrifice acceptable to God, they were not to offer it with *common fire*, which is ordinary in the world in their chimneyes and kitchings, which was kindled by themſelves by ſparkes out of ſtones, or from things here below; but it was to be *fire from heaven*, and taken *from the altar*. So *Lev. 9. 24.* which was kept continually burning, and therefore when a new altar was made, *fire came from heaven*, 2 Kings 7. 3. and the *high Prieſt was to take fire off the Altar*, when ever he offered Incenſe, *Lev. 16. 12.* And therefore when *Nadab*

Nadab and *Abihu* offered *common fire* of *their own kindling*, Lev. 10. 1. they were consumed for thinking to please God with it; Now all these things fell out in types to them. For answerably by *fire of their own kindling* is meant *the common righteousnes* of *civility*, and naturall devotion, which was *by nature* in some of the heathen, *Rom.* 2. 14. found even in their chimneyes: which also the *Iewes* performed, both by the common help of nature, custome, and education, by the strength of naturall principles, of conscience enlightened by the law, and selfe-love improved; all which thus comming but from nature not renewed by grace, is said to be of their *own kindling*: whereby yet they thought to please God, and rested in it, as a sacrifice well pleasing to him; as *Nadab* and *Abihu* did. Whereas the righteousnesse they should have offered up to God, should have been *that* from heaven, the *righteousnesse of Christ* apprehended *by faith*, and a *new work of Grace as fire from off that altar Christ*, changing their hearts, and making them new creatures, renewing them into the same *Image* of holinesse which was in him; which as it addes to what is in nature, and growes not there, so differs as much from that *goodnesse of nature* you bring into the world, or which hath been wrought in you by education, as the fire and light of the *Sun* in heaven doth from common fire; or the light of a glow-worme from that of the Sun.

Now because the *Iewes* rested in such an outward conformity to the law, of their own working, therefore they are said, Rom. 10. 3. *to establish their own righteousnesse*, being ignorant of both these righteousnesses, *Christs righteousnesse* which is the *fire from heaven*, and the *righteousnesse of regeneration*, to change their natures which is the fire *off the altar*. *Nicodemus* was ignorant of both, and so had *lain down in sorrow* as his forefathers did, if Christ had not changed him, and begotten him again.

To this end you may further consider, that in mens hearts there are (to use the language of the metaphor here) though they be *stony unto God*, yet *some sparks of fire* which may be struck out of them by the word, by education, by enlightning of the conscience, and by working upon self love in men: And the *sparks* of

By sparkes, what.

of this fire are thoſe outward acts of righteouſneſſe, which ariſe and ſpring from ſelf-love, and naturall conſcience; which die as ſparkes and *remaine not*; which the true righteouſneſſe of regeneration is ſaid to doe, 2 *Cor.*9. and *Iohn* 2.16. And the *light of this fire*, which carnall men, not borne againe, content themſelves with, is that *excuſing*, which naturall conſcience upon the performing any outward act of juſt dealing, hath in ſuch mens hearts, mentioned *Rom.*2.15.

What by walking in the light of the fire.

And the *walking in the light* of this fire, is reſting therein all their dayes, not endeavouring to have their hearts changed, and to get a new principle of *grace*, and of love to God fetcht from *Chriſt*, as the ſpring of all.

Vſe.

Vſe. Examine what fire we offer up to God.

THe firſt Uſe is, ſeeing ſo many offer up but common fire to God, it is good you examine whether that righteouſneſſe you thinke to pleaſe God with, be any more then fire of your owne kindling.

1. The originall of it.

Firſt, That righteouſneſſe which is kindled in thy heart, and blazeth in thy life, *whence* was it *firſt enkindled?* examine the originall of it. Was it kindled in thee by fire from heaven? that is, by the *Holy Ghoſt* comming downe in Gods ordinances on thee *as fire*, burning up thy luſts, melting thy heart, diſſolving the workes of the devill, enkindling ſparks of true love to God, zeale for his glory, which are above the reach of mans naturall ability? or is it no more, then that whereas every man hath ſome ſparkes of ingenuity and honeſty towards others, and of ſobriety, and of devotion to a Deity, raked up in the aſhes of corrupt nature, (for even the heathen had *the Law written in their hearts*, Rom.2.14.) which ſparkes, thou living in the Church, where civility and religion is profeſſed, civill education, naturall wiſdome, and the accuſing of naturall conſcience enlightned, have blowne up to ſome blaze, to ſome juſt dealing, common care of ſerving God; yet know that if there *be* no other principle, nor no more, it is but *fire of your owne kindling, and you will lye downe in ſorrow.*

Secondly,

Secondly, examine, *what duties* are especially the *fuell of that fire* in thee: in what duties is that righteousnesse, thou thinkest thou pleasest God with, chiefly spent and exercised? are they principally the duties of the second Table, of just dealing with men, and sobriety, and it may be thou bringest withall a stick or two of the first Table to this fire, that is, some duties thereof, such as for thy credit thou must not omit, as comming to Gods ordinances of publique worship. This fuell, if there be no more, argues tis but common fire: for looke into the chimneys of the heathen, thou shalt finde the most of all this practised; and in that thou dost put the chiefest of thy religion in them, it is argued to be but a fire kindled of those sparks, which are raked up in nature: for those common sparks which are in all mens hearts, are especially those of the second Table. But now if it were a fire from heaven, then though those would not be left undone, yet the chiefest heat of thy heart would be to the duties of heaven, of the worship of God, publique and private: when men practice but so much righteousnesse, as is necessary for them to doe, if they will live in the world in any comfort or credit, as to be just and sober is necessary, as also to frequent Gods ordinances; for the State we live in, enjoynes them: But when mens zeale and fervour contends also, and lives upon such duties which the world regards not, as mourning for sin, taking paines with the heart in private, betweene God and a mans owne soule; and feeds upon heavenly things, and thoughts; and is such fire as the world quencheth, it is a signe tis more then common fire. 2. The fuell.

Thirdly, in these duties, common fire warmes but the outward man, as that fire doth which you feele daily: it heats you not within: so common righteousnesse contents it selfe with *bodily exercise*, a formall performance of duties, publique and private: but fire from heaven heats first within, heats the heart within, as at the hearing the Word, *Did not our hearts burne within us?* (say they) so it heats the heart in prayer, makes a man *fervent in spirit, serving the Lord.* 3. By warming onely the outward man.

Fourthly, examine what bellowes cherish and keepe alive that 4. What incentives enflame it.

that fire of righteouſneſſe that is in thee, and makes it flame, (that is) what motives ſet thee aworke, to doe what thou doſt: if worldly ends make thee abſtaine from ſinne, and to be juſt in thy dealings, as credit with the world, and feare of diſgrace, or the accuſings of conſcience onely, or feare of hell, or hope of heaven; this is but common fire: but if love to God, the conſideration of his mercies, his eternall love, and the love of *Chriſt*, zeale for his glory, if theſe be the bellows, the fire is heavenly. But if when thou art to be moved with ſuch as theſe, they ſtir not thy heart, *It is but common fire.*

Vſe 2. The ſecond Uſe is, to take heed of walking in the light of ſuch fire, that is, reſting in it for ſalvation, and contenting your ſelves with it, as moſt in the world doe, and as the *Iewes* here did, for you will lie downe in ſorrow if you doe.

But you will ſay, We doe not truſt in this our owne righteouſneſſe, for we profeſſe *Chriſt*, and beleeve in him, which added to this, is enough.

I anſwer. That though you profeſſe *Chriſt*, yet 1. unleſſe you have had a light that hath diſcovered to you, that all the righteouſneſſe, you have by nature, and improved in nature, is a falſe righteouſneſſe, you doe then as yet reſt in your owne righteouſneſſe, and relye not wholly on *Chriſt*. So *Phil.3. Paul firſt ſaw* all to be droſſe and dung, *counted it loſſe, that he might win Chriſt*: it implyes, he could not have him elſe. Men though they ſeeme to take *Chriſts* Title, as many will procure the Kings Title for a living to make all ſure, yet they keepe, and ſtick to, and plead their owne; but you muſt give up that fiſt, and relye wholly on *Chriſt*, or he will not ſave you.

2. He that doth not daily above all things, directly, and immediately aime at, and ſeeke out for *Chriſts* righteouſneſſe: and maketh it not the chiefeſt of his thoughts, prayers, and buſineſſe, and is reſtleſſe without it, reſts in his owne: for ſo when he had given up his title in his owne, he mainly endeavoured after this, *to be found in Chriſt*, *Phil.3.*

Thirdly, you ſtill ſeeke from Chriſt a new righteouſneſſe of ſanctification alſo: for you will ſee that the common righteouſneſſe of nature and education will not pleaſe him; and *Chriſt* muſt be made *ſanctification* to you, 1 Cor.1.30. as well

as

as *righteousnesse*. Thus *Nicodemus* though a civill man afore, yet when he came to *Christ*, his old civility would not serve, without being borne againe, and becomming a new creature: so as you must not thinke to make a supply or addition unto *Christ* with fire of your owne kindling; you must have all off the *Altar*: your morall vertues must be turned into graces, by having a new end put into them, carying your hearts in them unto God.

The other interpretation which I adde, is, that *the fire of outward comforts* is also meant: which, whilest men enjoy, they goe on merrily, neglecting God and *Christ*, and communion with him: But the soule of a beleever wanting this communion with God, is in darknesse, and till he enjoyes God againe, can take comfort in nothing. Thus *Ec.* 7.6. *The laughter of the wicked* is compared to *the crackling of thornes*. 2. By *fire* is meant outward comforts.

Fire is a comfortable creature, having both *heat* and *light* in it, which serve and helpe against both *cold* and *darknesse*, which are two of the greatest evils to the senses. Why *fire* is put for *comfort*.

Heat is comfortable. Therefore *Esay* 44.16. *He warmeth himselfe* (saith the Prophet) *and cryes Aha.*

Light also is comfortable. For saith *Solomon*, *It is a pleasant thing to behold the Sunne.* Hence therefore *fire* here is put for outward *comforts*.

But yet what fire are they? but kitching fire, *Ignis focalis*; as the *Philosopher* calls it: for *It is fire of their owne kindling*, sayes the Text: not that *purest element of fire* above: God he is said *to be light* and *fire*, whom the Saints enjoy, and are refreshed with his *light*, and *in it see light*. Why outward comfort compared to *fire of their own kindling*, to earthly fire.

And the resemblance this way also will strongly hold:

For a kindled fire hath two things common, which goe to the making of it; both which together, are called *fire*.

First, *fuell*: as wood, or coales, &c.

Secondly, That *element* that preys upon these.

Answerably unto those carnall pleasures and delights, which wicked men enjoy, and rest in, *two things* are also *concurrent*.

First, the *objection*, which is as the *fuell*. Things *earthly*, and of this world.

Secondly, Their fiery hot and burning *lusts*, which prey upon, and The comparison holds in 6. things.

and live upon this fuell; both which make this fire here ſpoken of: in both which, this reſemblance will hold in many regards.

1. *Firſt*, becauſe the *fuell* of theſe fires of their luſts and comforts, are *baſe*; things onely here below. What is the fuell of your kitching fires? things digged out of the earth, dung, wood, coale; ſo *things on earth* are fuell to their deſires. Their luſts are therefore called *members upon earth*; Col. 3.5. for all their comforts conſiſt in, and their deſires are after *earthly things*, as their faire wives, children, houſes, meate, drinke, *their god is their belly, and they minde earthly things*, Phil. 3. ver. 19.

2. *Secondly*, becauſe when this fuell is taken away, the fire goes out, ſo doe mens hearts die when outward things are taken from them. When *Nabal* thought *David* might yet come, and take his goods, his *heart dyed within him*. For men live in the creatures, and out of them they die.

3. *Thirdly*, as fire is a *conſuming* thing, *Heb.* 12. *ult.* it leaves nothing but aſhes: ſo are mens *luſts*, *Iam.* 4.4. They aske to *conſume all upon their luſts*. All the pleaſures they have, nothing comes of them; nothing of the ſtrength they get by them: they doe all for themſelves, and with themſelves all dies.

4. *Fourthly*, fire is a *devouring* thing; a whole world would not ſatisfie it, if it were let alone to burne on. And one day, this whole world you ſee ſhall be burnt up by fire, as a witch for inticing men: Even ſuch are mens deſires after pleaſures; *unſatisfied* they are: and the more fuell is laid on, the more ye may lay on; they *enlarge their deſire as the fire of hell*, *Hab.* 2.5.

5. *Fifthly*, the *pleaſures* which ariſe from the meeting and conjunction of this fuell, and their luſts, are but as *ſparks*. *Iob* calls *ſparkes* the *ſonnes of fire*, being ingendred by it upon fuell: as pleaſures are the ſonnes of your luſts, when the object and they lie and couple together: and they are not long-lived, they are but as ſparks, they dye as ſoone as begotten, *Col.* 2.22. *periſh in the uſing*; and are but as the *crackling of thornes*, they ſoone goe out.

6. *Sixthly*, *ſmoake* accompany ſuch fires, the fuell being muddy things: ſo doth *much ſorrow* their comforts, *Pro.* 14.13. and they goe out and end in ſmoake, as in the Text, *lie downe in ſorrow*.

So

So that put these together, both *that strange fire* of their owne righteousnesse, which is from, and in nature, unchanged; and the *kitching fire* of outward comforts: these are the two maine hinderances that keepe all wicked men from *Christ*, and *justification* through him.

That whereas the Covenant of grace hath these two maine promises in it:

First, that *God himselfe* (who is the *God of comfort*) will be an *abundant reward*, Gen.17.1,2, and so by faith we take him to be, and are divorced from all comforts else in comparison of him. And

Secondly, that *Jesus Christ* his Sonne is made the *Lord our righteousnesse*, *Jer.23.6.* and therefore ere we take him to be so to us, we must be emptied of all our *owne righteousnesse by nature*, that so *God* and *Christ* might be *all in all to us*. And therefore as *the first* and maine worke of grace consists both in emptying the heart, and bringing it to *nothing* in *its owne righteousnesse*; As also in regard of all *outward comforts*, that so *no flesh might rejoyce in his sight*: Answerably unto these two there are found two maine impediments in men by nature.

First, because in nature, they finde some sparkes of civill goodnesse, they rest in them, and take them for grace, and neglect *Christ*. And

Secondly, finding also in this world themselves to be warmed with many outward comforts, being encompassed about with sparkes, they content themselves with these. Thus so long as that young man had righteousnesse of his owne, and possessions of his own, he cared not for *Christ*, nor communion with him, nor righteousnesse from him. Well, but (sayes *Christ* here) flatter your selves with your owne righteousnesse, and cheare your selves with your *owne sparkes*, and *walke on*: But know *you will lie down in sorrow* when the *godly shall rest in their beds*, *Isa.57.2.* You will lie bed-rid in hell; or as a *woman in travail*, never to rise againe.

FINIS.

PErlegi *hunc librum, cui titulus,* A Childe of Light, &c. *in quo nihil reperio ſanæ fidei aut bonis moribus contrarium.*

THO: WEEKES
R. P. Epᵒ. Lond.
Cap. Domeſt.

THE RETURNE OF PRAYERS.

A TREATISE,
WHEREIN THIS CASE
[*How to discerne Gods Answers to our Prayers*]
is briefly resolved:

WITH
Other Observations upon *Psalm* 85. 8.
concerning Gods speaking *Peace, &c.*

By THO: GOODWIN, *B. D.*

HAB. 2. 1.
I will watch to see what he will say to me.

LONDON,
Printed by *J. G.* for *R. Dawlman.* 1651.



UMI

TO THE MUCH HONOURED KNIGHT Sir *NATHANIEL RICH.*

SIR,

God, who from all eternity hath had an infinite Maß of grace and glory lying by him, to bestow upon his Church: and did accordingly provide a treasury and Magazin sufficient wherein to store up all, [the bosome of his Son] *in whom are* hid, riches *so* unsearchable, *as cannot be told over, much lesse spent to all eternity:* Ephes. 3. 8.

He hath as richly shed his holy Spirit on us: that we, who *could never have* known *of any thing bequeathed us, nor* what to pray for as we ought, *might both fully from him* know all that God hath given us, *and through him lay claime thereto,* who maketh intercession for us; *and so doth furnish us with a privy key to all that Treasury, which otherwise, is fast shut up to all the world.* πλουσίως. Tit. 3. 6.

Through which Spirit of Prayer *and* Supplications *thus* poureth forth, *beleevers come to be at once* anointed to the fellowship, *and execution of those three glorious Offices of* Christ *their Head. Not only* [1] *of* Priests; *by* offering up *their prayers,* as spirituall sacrifices, acceptable to God, through Jesus Christ: *but* [2] *of* Kings; to rule with God. *Hos.* 11. 12. *Being hereby made of Privy Counsell to the King of Kings, so as* their Psal. 20. 4, 5.

Counſels, *and deſires expreſt in* their petitions, *are*
Job 22.27,28. *ſaid to* be fulfilled, *and* their decrees *in their* Prayers
made, *ratified, and* eſtabliſht. *Nay further, by vertue*
of this priviledge, advanced to ſuch height of favour,
as by their ſtrength *in prayer alone,* to have power
with God *himſelfe, and not onely with him, but alſo*
over him, *and* in their wreſtlings to prevaile, *Yea to*
command: Himſelfe hath ſaid it; Thus ſaith the Lord,
the holy One of Iſrael and his maker, Aske of me,
of things to come, concerning my ſonnes, and con-
cerning the work of my hands, Command ye Me,
Iſai. 45.11. *which ſo tranſcendent priviledge of power,*
is likewiſe by the expreſſe words of this great Charter,
univerſally extended unto all tranſactions of this lower
part of his dominions; whether Eccleſiaſticall, which
doe concerne his ſonnes, *that is, his Church: or what*
ever other, the more ordinary workes of his hands, *that*
appertaine to common providence.

And for as much as theſe grand affairs of this his
Kingdome, *as future, and* to come, *are commended to*
their prayers, as their moſt proper ſubjects, about which
Mat. 6 10. *they are to treat,* Ask of me of things to come: *In*
this reſpect, they doe become as truly Prophets *alſo;*
though not in ſo full and compleat, yet in ſome kinde of
true reſemblance; not by foretelling, *yet by* foreſpea-
king *in their prayers, things that come to paſſe. To de-*
monſtrate which, God, who made and upholds this world,
Pſal. 25. 10. *and all things in it, by the word of his power, doth like-*
wiſe rule and governe it, by the Preſidents, and pre-
ſcript rules, of the word of his will: exactly diſpenſing
unto men, both rewards and puniſhments, according to
the tenor of ſome or other of his promiſes and threat-
nings, and former like proceedings therein recorded:

though

though with ſuch various liberty, in reſpect of the particulars, that his wayes *remaine* unſearchable and paſt finding out: *That look how he appointed in the heavens, thoſe Ordinances of the Sun, Moon, and Stars, by their light, heat, and motion,* to rule the day and night, *to* divide *and cauſe the ſeverall* ſeaſons *of the yeare, and all the changes and alterations that doe paſſe over this* animall *and* naturall *world. In like manner hath he ſtretched out that ſo* exceeding broad expanſe *of his word and law, (to which the Pſalmiſt doth aſſimilate it) over this* rationall *world, of Angels and Men; and therein ſets his* Statutes, *and his* Judgements, *that by the light of Precepts, and their influences in rewards and puniſhments, they might order and direct theſe his creatures reaſonable, and all their actions; alſo diſpoſe, and ſet out all the iſſues of them. And ſeeing his* Saints *they* are a people in whoſe hearts is his Law; *and their* delight *is to* meditate therein both day and night, *they daily calculating and* obſerving *the various aſpects, conjunctions, and mixt influences of thoſe innumerable precepts, promiſes and threatnings, which themſelves and others, Nations or men, ſtand under: and by a* Judgment *thence reſulting, ſo farre as they have attained, endeavouring to frame their ſupplications and petitions* according to Gods will: *Hence their prayers oft, full happily ſucceed, and aforehand doe accord, to thoſe iſſues and events, that afterwards fall out. That like as it ſometimes falls out, that the earth comes to be juſt under the Sunne and Moone, in ſome of their conjunctions; ſo their deſires and prayers, ſometimes in a direct line, fall under, and ſubordinately concurre with Gods ſecret purpoſes, and ſome revealed promiſe met in conjunction, to produce ſuch and ſuch effects.*

Pſal. 19. 1. 96.

Pſ. 19. 1, 2, 3, 4. compared with Rom. 10. 18.

Jer. 8. 7.

The Spirit *also, herein* helping their infirmities, *some times so guiding and directing them, by a gracious preinstinct, though unbeknown to them, to pitch their requests upon such particulars, as God hath fully purposed to bring to passe; becoming thereby, as it were, the spirit of prophecy unto them; respectively, in some measure and degree.*

Thus doth that great King employ his neerest servants, as his under-Officers, and Sheriffs to serve his Writs, and Executions upon his enemies, to execute the Judgement written *in his threatnings,* Psal. 149. 9. *and to accomplish his mercies written also, by putting all the promises in suit; to be as man-midwives (as* Hezekiahs *allusion, when he sent a visiting to the Prophet* Esay, *for his voyce and suffrage, seemeth to import) to help and assist his promises and* decrees *in their travel with mercies and deliverance, when these* their children doe come unto the birth, and there is no strength to bring them forth.

Esay 37. 2, 3, 4. Zeph. 2. 2.

In all which, they shall therefore have the honour to be accounted Co-workers together with God, in his greatest works, of wonder. And at the latter day, when that great and last Edition, both of all Gods works, and likewise ours, then compleat and finished, shall be published to all the world, they shall finde their names put to them, together with his own; and the same by him acknowledged, to be as truly the works of their hearts and prayers, as that they are the sole work of his hands and power, Such honour have all his Saints.

And if all the workes of God *are so* exceeding great, and his thoughts *therein so* very deep, *Psal. 92. 5. that every Iota of them, doth deserve our deepest studies, and intentions; and thereunto require a proper skill*

skill and wiſdome, *to read his hand peculiar unto the Saints, v. 6. whereunto there muſt be adjoyned the moſt* diligent ſearch, *and attentive obſervation to finde out his meaning in them; and withall a ſpeciall inclination, and* delight *to be converſant therein,* Thy workes are very great, ſought out of thoſe that have pleaſure in them, *Pſal.* 111.2. *And if, of all the reſt, thoſe choicer pieces, his workes of mercy may challenge our beſt regard: in which his heart and* delights are moſt; *on which his Wiſdome hath laid on the richeſt workmanſhip, in the moſt curious contrivements of his love: Then ſurely that ſelected volume of more ſpecial mercies* [His Epiſtles] *vouchſafed in anſwer to our prayers, is above all other, moſt exactly to be ſtudied, and moſt diligently to be peruſed by us. Wherein* God *doth unboſome himſelf, and lay open his heart, more ſweetly, more familiarly unto us; which are directed, and in manner dedicated more particularly unto our ſelves alone; Many of them written with his own hand, in a more immediate manner diſcovered and appearing in them: and all of them come ſealed with the impreſſe of everlaſting love, and down laden with the encloſure of the moſt precious tokens of his ſpeciall favour.* Who ſo is wiſe, will obſerve theſe things; and they ſhall underſtand the loving kindneſſe of the Lord. Pſ.77.9. Mic.7.18. Pſ.107.34.

Neither have ſuch favours, onely more of mercy in the things themſelves beſtowed, but are further endeared to us, by being made our own mercies, *by a more peculiar title to them: by which the kindneſſe in them is rendered double. For therein we have that royall liberty to become our own chooſers, and contrivers of our owne condition; having all the promiſes thrown downe to us, with blanks for us to write our names in which of them*

wee

we please; which is the greatest liberty. And we have withall his Spirit *secretly directing, and fixing the needle of our desires, to the same point, wherein his great intentions towards us doe meet with our best good: which is indeed the truest liberty. And to be made our selves, whom we love so well, and therefore delight to doe good unto, the chiefest instruments under him of our own greatest happinesse, is a priviledge, then which, the creature is not made capable of a more transcendent royalty. And yet when the greatest love, thus rectified, which possibly we can beare our selves, hath* opened its mouth widest, *and stretched our desires in praying, to their utmost compasse, then will* Gods *infinite vast love, not onely* fill *them, but* doe for us above all that we are able to aske, *yea* to think; exceeding abundantly above all; *as* far *above as* his thoughts are above our thoughts, *which is* far *more* then the heavens are higher then the earth.

All which, when put together (if well considered,) how would it provoke us to call in all the precious stock of our time, thoughts and intentions which we cast away on trifles, to lay out the choicest portion of them in this thriving trade of entercourse with God; the returns *whereof* are better then the merchandize of silver, and the gaine thereof, then fine gold. *It is the praying Christian that alone employes the riches of the promises, which we usually let lie by us like dead stock unimproved: whilest he like a* Wise *and diligent* Merchant, *looks abroad upon all the affaires of Jesus Christ, that are afloat here in this world, and adventures in them all; is watchfull to spie out all advantages, and with an holy* πραγμοσύνη, intermedleth in every businesse *that may bring in glory unto God, good unto the Church, grace and comfort*

comfort to his owne ſoule. And how infinitely rich muſt that man needs become, that puts even Gods riches out to uſe, with the increaſe *of* ten Talents for one, *yea* an hundred fold !

The due eſtimate whereof, would no leſſe quicken us to as diligent an inquiry, what becomes of all thoſe goodly adventures, the prayers we make; to liſten what haven they arrive at, how, and when, and with what fraught they doe returne.

In which great duty, and moſt neceſſary property of all true Merchants, yet many of the beſt and greateſt dealers, that are diligent enough in praying, are ſtill found failing and deficient; that omit no gainefull opportunity of adventure, but are careleſſe and unobſervant of their returnes.

Some *through ignorance* (*it may be*) *that this is at all a duty, or of any ſuch importance, are carefull onely how to lade in prayers enough, not expecting to finde ony* of this bread caſt upon the waters, *untill that great and generall* returne *of themſelves and all the world,* with joy bringing their ſheaves with them. Others, *though at preſent, many of their prayers come home* after a few dayes, *and richly laden; yet through want of skill to read thoſe Bills of Exchange which God often writes in an obſcurer Character, they lie unregarded by them.* Many *when voyages prove long, (though to their greater advantage, when once they doe returne, yet in the meane time) through diſcouragement, they give all for loſt, as we doe ſhips at Sea we cannot heare of. The* moſt *are commonly complaining, that their adventures ſtill miſcarry, and that little or nothing comes of all their prayers. And* All *are negligent of keeping their Books of Accounts, to caſt up their commings in, and go-*

ings out, the one with the other. By which they lose the chiefest portion of that comfort, which for the present, God *hath here alloted us to live upon, [the revennes of their prayers:] And* God *also, is not onely* robbed *of that custome of his glory which should thence accrew, but* wronged *also by standing still as* debtor *in their accounts to many prayers, in the* returne *of which he hath been* creditor *long agoe.*

I have endeavoured therefore in this small Treatise to convince beleevers of the grand importance of this duty, which is so full of gaine: to discover likewise the causes of the neglect herein, and remove the temptations and discouragements which doe occasion it, and have briefly resolved such cases as doe more usually occur in the practise of it. But principally, my desire was to give in some few experiments, and observations which may helpe to teach the weaker sort, though not perfectly to reade, yet here and there to spell, (and especially out of the impressions in their own hearts) Gods meaning towards them in his answers. I have cast in some scattered calculations of broken prayers cast up, which though they will not amount to make generall and perfect Tables out of, yet may serve, as instances and examples, for young beginners, to direct them in the exercise of this most usefull skill, and wisdome, how to compute and ballance their accounts by comparing their prayers *and their* returnes *together.*

This small and imperfect embryon, I have presumed to send forth into the world; and directed it first of all to present its service unto you; *and make an honourable & thankfull mention of* your Name. Your *worth deserves a more costly, large, & lasting monument for this inscription.* Your *own abilities of learnings eloquence,*

and

and depth of wiſdome in humane affaires, would you *bee perſwaded to lay them out, as* you *are able, would erect ſuch a remembrance and ſumptuous memoriall of* you, *when* you *are gathered to* your *Fathers, as would beare ſome proportion to* your *great worth. But that which emboldned me was the neere affinity which meditations of this nature doe hold, with thoſe other* your *more retired thoughts* you *think to none but* God *and your own ſoule.* You *have been long a frequent and conſtant dealer in this bleſſed way of entercourſe with God in private: Thoſe that know* you, *know* your *ſtrict obſervance of thoſe exchange hours* you *have devoted to meet with* God, *and enjoy communion with* Him. *But above all, it was that perſonall obligation, under which a great and ſpeciall favour from* you *long ſince brought me, upon which I devoted (with my ſelfe) the firſt of my labours unto* your *ſervice. And it became one great reliefe unto my thoughts, weighing the many inconveniences of appearing thus in publique, that it gave ſo full occaſion to pay my vowes thus openly before all the world; which having now done, God* that is rich in mercy to all that call upon him, *fill you with all Grace, and grant all your petitions; ſo prayes,*

Your Worſhips

Obliged to love

and ſerve *you*

THO: GOODVVIN.

The Table.

Chap. 1. The maine obſervation: That Gods people are diligently to obſerve the anſwers of their prayers. *pag.* 2
The ſinfulneſſe of the neglect hereof demonſtrated by ſeven reaſons. p. 3
1. Reaſ. *An ordinance of God taken in vaine.* ibid.
2. Reaſ. *Gods attributes taken in vaine.* 4
3. Reaſ. *God in anſwering made to ſpeak in vaine.* 5
4. Reaſ. *God provoked not to anſwer.* 6
5. Reaſ. *We ſhall not returne thanks.* ibid.
6. Reaſ. *We ſhall loſe much experience.* ibid.
1. *Of Gods faithfulneſſe.* 7
2. *Of our own wayes towards him.* ibid.
7. Reaſ. *We ſhall loſe much comfort.* 8

Chap. 2. Three Caſes: The firſt concerning prayers for ſuch promiſes as may be accompliſht in ages to come. 9
1 § *Such prayers the Church to come doth reap.* ibid.
2 § *Yet we at preſent may have anſwer about them.* 11
3 § *In Heaven, and at the laſt day, we ſhall rejoyce for their accompliſhment.* ibid.

Chap. 3. Second Caſe: Concerning prayers made for others of our friends, &c. How anſwered. 12
1 § *Such prayers oft granted.* ibid.
2 § *Yet not alwaies in the thing prayed for.* 13
Such promiſes but indefinite, ibid.
As all temporall promiſes are. 14
Our faith towards them not required to be aſſurance. 15
Unleſſe God give a ſpeciall faith. ibid.

3 § *Such*

3 § *Such prayers returned into our owne bosomes.* 16
4 § *God in the end casts some out of our prayers.* 17
5 § *Those prayers answered in some others.* 18

Chap. 4. Third case: How the influence of our owne prayers, when others pray also for the same thing with us may be discerned. 19
1 § *If our hearts are affected with the same holy affection.* ibid.
Unbeknowne each to other. 20
2 § *By some speciall endeavour: as,*
1 *Some notable circumstance.* ibid.
2 *By joy in the accomplishment.* 21
3 *By thankfulnesse for the accomplishment.* ibid.
This lesse to be doubted when the thing prayed for by us doth concerne our owne particular. 22

Chap. 5. Common directions helpfull in all cases, and prayers: taken first from observations from *Before* and *In* praying. 22
1 § BEFORE: *When God prepares the heart.* ibid.
Difference betweene Satans motions to prayer, and Gods. 23
2 § *In prayer: Gods* speakings *in prayer are evidences of hearing: and discerned by four things.* 24
1 *Giving a quietnesse by prayer about the thing prayed for.* ibid.
3 § 2 *By revealing his love, in and upon such petitions.* 26
A caution herein. ibid.
Reasons why God drawes nigh when he grants not the thing. 27
4 § 3 *God sometimes gives a particular assurance.* 28
A caution herein. 29
5 § 4 *By giving a restlesse importunity to pray for a particular mercy.* 30

Chap. 6. Observations made upon the dispositions of the heart *after* prayer: Untill the ISSUE of the thing prayed for. 31
1 § 1 *When God gives an obedient dependant heart.* ibid.
2 § *When God gives an heart* waiting *for and expecting it.* 32

Chap, 7. Observations made AFTER prayer *upon* the ISSUE: first *If accomplisht*: whether as the fruit of prayer, or of common providence. 32

1 § *God sometimes answers the prayer in the very thing and manner desired.* ibid.

2 § *Directions to discerne that things thus obtained are in answer to prayers.* 34

1 *From* the manner of Gods performance. *A more then ordinary hand discovered in things accomplisht by prayer, instanced in five particulars.* ibid.

1 *By bringing it to passe through difficulties.* 35

2 *By facilitating all meanes.* ibid.

3 *Effecting it suddenly.* 36

4 *With addition of other mercies above what was desired.* ibid.

5 *By some speciall circumstance as a token of his hand in it.* ibid.

3 § *From the* Time, *wherein it is accomplisht.* 37

As first when we were most instant in prayer. 38

2 *In the fittest time for us. Then,* ibid.

1 *When We have most need.* 39

2 *When the heart was best prepared to receive it.* ibid.

4 § 3 *From the proportion which may be observed betwixt Gods dealings in the accomplishment, and our prayers.* 40

Chap 8. *Seven observations* more, from the *Effects*, which the accomplishment of the mercy hath upon the heart. 42

1 § *If it drawes the heart nearer to God.* ibid.

2 § *Enlargeth the heart with thankfulnesse.* 43

3 § *And encourageth the heart the more to pray, for other things.* ibid.

4 § *If it makes more carefull to performe the vowes made to obtaine it.* ibid.

5 § *If by faith a man sees and acknowledgeth Gods sole hand in the accomplishment.* 44

6 § *By an assurance which comes sometimes with the mercy.* 45

§ 7 *By*

7 § By the event: *Things obtained by prayer, prove ſtable mercies.* 46

Chap. 9. Conſiderations, to quiet us, and to help to diſcerne an acceptation of the prayer, when the thing is *Not accompliſht.* 47

1 § *The thing not alwayes granted, when yet the prayer is heard.* ibid.

An Objection anſwered. ibid.

2 § *Some bleſſings not abſolutely promiſed, nor abſolutely to be prayed for.* 48

In which a deniall is to be interpreted as beſt for us in Gods judgement. ibid.

3 § *There may be a reſervation in the deniall for ſome greater mercy.* ibid.

4 § *There may be a tranſmutation into ſome other bleſſing of the ſame kind.* 49

5 § *God when he denies, yet anſwereth to the ground of our prayers.* 50

6 § *And yeilds far in it, to give ſatisfaction to his childe.* 51

7 § *We may know that the prayer notwithſtanding is accepted, by the effects upon the heart, which are foure.* 52

1 *If we acknowledge God righteous in the deniall.* ibid.

2 *If God fills the heart with contentment in the denyall.* 53

3 *If the heart be thankfull out of faith.* ibid.

4 *If not diſcouraged, but prayes ſtill.* ibid.

Chap. 10. *Application:* A reproofe of them that pray, but looke not after the *Returnes* of their prayers: The cauſes of this neglect, are 54

1. *Temptations:* 1 *From want of aſſurance that our perſons are accepted.* 55

2. *From the weakneſſe of our prayers: three anſwers to it.* 56

3 *From*

3 *From not obtaining what we formerly prayed for, answered by four things.* 58
2 *More sinfull discouragements, as* 59
1 *From slothfulneſle in praying.* ibid.
2 *Looking at prayer as a duty onely, and not as a meanes to obtaine.* 60
3 *Falling into ſinne after prayers.* 61
Six Obſervations more out of the Text.
1. Obſer. *That God doth ſometimes not ſpeake peace to his own people.* 64
2. Obſer. *The cauſe thereof ſome folly.* ibid.
3. Obſer. *God onely can ſpeake peace.* 66
4. Obſer. *God eaſily can give peace.* 68
5. Obſer. *God will certainly ſpeake to his people.* 69
6. Obſer. *After peace ſpoken his people ſhould returne no more to folly.* 70
The ſin and folly of relapſing ſhewn by ſeven reaſons. 74
Temptations from relapſe into the ſame ſinne after peace ſpoken, anſwered
By Scriptures. 83
By three Examples. 84
By foure Reaſons. 87
Five Cautions. 91

THE

THE RETURNE OF PRAYERS.

PSAL. 85. 8.

I will heare what God the Lord will ſpeake : for He will ſpeak peace unto his people, and to his Saints : but let them not turne againe to folly.

The Coherence of the Words.

THis PSALME was penned, in the name and for the comfort of the whole Church of the Jews, both as a Prophecy of, and a Prayer for their returne out of the Babyloniſh Captivity, and the flowing in againe ofthat ancient glory, peace, adminiſtration of Juſtice, liberty of Gods Ordinances, plenty and increaſe, which formerly they enjoyed, but had now ſuffered an ebbe of ſeventy years continuance. And firſt he beginneth with Prayer, from the firſt *Verſe* to this we have in hand, putting the Lord in minde of, and urging Him

with His gracious dealings in former times unto His Church: this is not the firſt time (ſaith he) that the Church hath beene in Captivity, and that thou haſt returned it, (as out of *Egypt*, &c.) and therefore we hope that thou wilt doe ſo againe; *Thou haſt been favourable unto thy Land*, &c. His prayer being finiſhed, and he having ſpoke, he now ſtands, and liſtens, as you uſe to doe when you expect an Eccho, what Eccho he ſhould have, what anſwer would be returned from Heaven, whither his prayer had already come, *I will heare what the Lord will ſpeake*: or as ſome read it, *I heare what the Lord doth ſpeak*: for ſometimes there is a preſent Eccho, a ſpeedy anſwer returned to a mans heart, even ere the Prayer is half finiſhed, as unto *Daniel Dan.9.20*, 21. And in briefe it is this, *The Lord will ſpeake peace unto His people*: this anſwer he finds written at the bottome of the Petition, but with this clauſe of admonition for time to come, added, *But let them not returne againe to folly*: a good uſe to be made of ſo gracious an anſwer.

CHAP. I.

The maine obſervation and ſubject of this Diſcourſe thence deduced: That Gods people are diligently to obſerve the anſwers to their Prayers: *The reaſons of it.*

THeſe words being eſpecially ſpoken in relation to the anſwer of God returned to his Prayer made, therefore in that relation I mean principally to handle them.

The obſervation is this; *That when a man hath put up Prayers to God*, he is to reſt *aſſured, that God will in mercy anſwer his Prayers*, and *to liſten diligently, and obſerve how his Prayers are anſwered*: both are here to be obſerved. *I will heare what God will ſpeake*, that is, how he will accompliſh them; and withall he confidently expreſſeth an aſſurance, that *God will ſpeake peace*. Thus doth the Church *Mic.7.7,8. I will looke to the Lord, I will waite, my God will heare me*: She was both ſure of gracious audience with him, *my God will heare me*: and ſhe will *waite* till he anſwers her, and obſerve how he doth it, *I will looke to the Lord*: and verſe 9. *I will beare the indignation of the Lord, till he plead*

plead my cauſe. So *Habakkuk*, he having made a Prayer againſt the Tyranny of *Nebuchadnezzar*, in the firſt Chapter, having ended it, he begins the ſecond Chapter thus, *I will ſtand upon my watch tower, and ſee what he will anſwer me:* and in the end an anſwer comes *verſe* 2. And as he thus waited for a Viſion (for ſometime their Prophecies were in anſwer to their prayers) ſo ſhould we for an anſwer unto ours.

The ſinfulneſſe of the neglect hereof demonſtrated by ſeven reaſons.

Reaſon 1. *Hereby an Ordinance of God is taken in vaine: which is Gods Name.*

1. Reaſon, becauſe otherwiſe you take an Ordinance of God in vaine in your hearts, which is to take *Gods Name* (with whom in that Ordinance you deal) *in vaine:* for it is a ſigne you thinke your Prayer not an effectuall meanes to attaine that end it is ordained for; and ſay ſecretly in your hearts, as they *Job* 21. 15. *What profit have we, if we pray to him?* for if we uſe any means, and expect not the end, it is a ſigne we think the meanes vaine to accompliſh that end. Whereas every faithfull Prayer is ordained of God to be a meanes to obtaine what we deſire and pray for, and is not put up in vaine, but ſhall have anſwer: 1 *Iohn* 5.14,15. *This is the confidence that we have in Him, that if we aske any thing according to His will, He heareth us:* tis true, God heareth an enemy, but to *heare with favour*, is the *hearing* there meant; and is ſo uſed in our ordinary ſpeech, as we ſay of a Favourite, that he hath the Kings eare; and if a man be *obſtinate* to a mans *counſell*, we ſay, *he would not heare*, though he give the hearing; ſo here, *to heare* is a word of gracious inclination to doe the things required; and thus *Gods eares* are ſaid to be *open to their Prayers*; and ſo it followes there, that *if he heareth us, whatſoever we aske, we know that we have the petitions that we deſired of Him.* Aſſoone as we have prayed, we are ſaid *to have our petitions*, that is, they are then granted, and we may be confident they are aſſented unto by God; although in regard of outward diſpenſation, the command for accompliſhment is not yet come forth: even as a petitioner is ſaid to *have his ſuite*, when the *word of the King is gone forth* that it ſhall be done; though it paſſeth not the Seale, or be not ſigned a good while after. And like as when a wicked man ſinneth, aſſoone as the act is committed, ſo ſoone *doth ſentence* from God goe forth againſt the ſinner, but the *Execution* overtakes him not (it may be) a good while after, according to that of *Solomon, Sentence againſt* Eccleſ. 11.

an evill doer is not presently executed, it is *presently sentenced*, as the words imply, but not *executed*: so in like manner falleth it out, when a godly man prayes, that as soone as the prayer arrives in Heaven (which is in an instant) so soon is the petition granted. (So *Dan.* 9. *at the beginning* of his prayer the *Commaund came forth, ver.* 23. though the *Angel*, who brought the answer, arrived not at him till towards the end in the Evening, *ver.* 21.) but the reall accomplishment of it may be deferred. So as no prayer in respect of an answer to it is in vaine; but where God hath given a heart to speak, He hath an eare to heare, and love to return an answer; which not to regard, is to take an Ordinance in vaine, which is *Gods* Name.

Reason 2. *We take the Attributes of God in vaine.*

And secondly, not simply *Gods Name*, as in an Ordinance made known, but also His Name, that is, His Attributes are taken in vain. For it is a signe you think of that God you pray to, that either *his eare is heavy, that he cannot heare: or his hand shortned, that he cannot save: or his heart straitned, and his bowells restrained, that he will not*: And thus you rob him, and despoile him of one of his most Royall Titles, whereby he stiles himself, a *God that heareth prayers*; who is so regardfull of them, that in the first of *Kings* 8.59. they are said to be *nigh the Lord day and night*, they are all before him, and he sets them in his view, as we doe letters of friends which we stick in our windows, that wee may remember to answer them, or lay them not out of our bosomes, that we might be sure not to forget them: so the petitions of his people, passe not out of his sight, till he sends an *answer*, which is called *speaking* here; God *speaking* as well in his *works* as in his word. But you, by your neglect herein, make an Idoll God of him, such as were the *vanities of the Heathen*, as if he had *eares and heard not, eyes and saw not* your need &c. Such a God as *Elias* mockt, *You must speake aloud* (saith he) *he may be in a journey, &c.* Even such a *God* doe you make the *God of Heaven and earth* to be, whilest you put no more confidence in him, or make no more reckoning of your *prayers* to him, then the *heathens* did of their *sacrifises* to their *gods*. Petitioners doe not only put up their request but use to wait at great mens doors, and enquire, and listen what answer is given unto them; and it is part of an *honour* to grant men that we do so; and for the same

Psal. 65.2.

ſame end are we alſo to *wait on God*, as an acknowledgement of his *greatneſſe*, and our *diſtance* from him, and *dependance* upon him; as *the eyes of the ſervants looke to the hand of their Maſters; ſo do we* (ſaith *David*) *on thee, till thou haſt mercy on us.* And *Pſal.*130. after he had prayed, *ver.*2. he ſaith, he *waited more then they that watch for the morning*, like thoſe that having ſome great buſineſſe to doe on the morrow, long for the day light, and look often out to ſpy the day, ſo he for a glimmering, and dawning of an anſwer. The like we have *Pſal.*5.3. *In the morning will I direct my prayer to thee, and look*, that is, for an anſwer. Pſal. 123 2.

Againe, 3. If God doth give you an anſwer, if you minde it not, you let God ſpeake to you in vaine, when you doe not liſten to what he anſwers: If two men walke together, and the one, when himſelfe hath ſaid, and ſpoke what he would, liſtens not, but is regardleſſe of what the other anſwers, he exceedingly ſlights the man: As *non reſpondere pro convitio eſt*, not to anſwer againe is contempt, ſo *non attendere*, not to attend to what one ſayes: Now our *ſpeaking* to God *by prayers*, and his *ſpeaking* to us by *anſwers* thereunto, and to ſtudy his dealings with us, by comparing our prayers and his anſwers together, which are as *Dialogues* between us and him, is one great part of our *walking with God.* It is ſaid of *Samuels* Prophecy, *that not a Word of it fell to the gound*: and ſo it may be ſaid of our prayers; and ſo it ought to be of *Gods anſwers, not a Word of them ſhould fall to the ground*: as there doth, if you by your obſervation, and liſtning thereunto catch them not, (as *Benhadads* ſervants are ſaid to doe *Ahabs* words) apprehend, and obſerve them not: and by the ſame reaſon that you are to obſerve the fulfilling of Gods promiſes, you are of your prayers alſo: now, 1 *Kings* 8.56. it is ſaid, *not one word failed of all he promiſed. Solomon* had obſerved this by a particular ſurvay, and regiſter made of all that *God* had ſpoken and done for them, and found not a promiſe unperformed: and there is the like reaſon both of anſwers to prayers, (for *prayers are but putting promiſes into ſuite*;) and for our obſerving of them: and therefore *Solomon* brings thoſe words in there, to this very purpoſe, to confirme their faith in this, that no prayers made, would faile, being grounded on a promiſe, thereby to encourage others, and his own heart to

Reaſon 3. *If God give an anſwer, we make him ſpeake in vaine.*

1 Sam. 3.19.

diligence herein, as also as a motive unto God to heare him; for *ver.*59. he inferrs upon it, *let my words be nigh thee*, &c. Seeing thou alwayes thus performest thy good word unto thy people.

Reason 4. *God may be provoked, not to answer at all.*

Heb.10.36.

4. Yea, you will provoke the *Lord* not to answer at all, he will forbeare to answer, because hee sees it will be thus in vaine. When a man is talking to one that listens not to him, he will cease to answer, and leave off speaking, and so will God. So as that which the *Apostle* saith of *faith*, that it is *not enough to beleeve, but when you have done the will of God, you have need of patience* to eeke out faith, that *you may inherit the promises*, may be also said, and is alike true of praying: it is not enough to pray, but after you have prayed, you have need to listen for an answer, that you may receive your prayers; God will not fulfill them else. As he said, *The Sermon was not done*, when yet the Preacher had done, because it is not done till practised: so our prayers are not done, when yet made, but you must further waite for, and attend the accomplishment.

Reason 5. *We shall not returne thanks to God for hearing us.*

Col.4.2.

5. If you observe not his answers, how shall you blesse God, and returne thanks to him for hearing your prayers? *Psal.*116. 1,2. *I love the Lord, because he hath heard my voyce, and my supplication*, and therefore he goes on to thanke him, throughout the whole Psalme. You *are to watch unto prayer with thanksgiving*: and therefore, as to watch, to observe, and recollect your own wants, which you are to pray for, that you may have matter of requests to put up, so also to observe Gods answers for matter of thanksgiving; and many fill that common-place-head full of matter, to furnish them for petitioning, but as for this other of thanksgiving, they watch not unto it against they come to pray, nor study matter for that head also; and if any study will furnish you this way, it is the studying out of Gods answers to your prayers: The reason you pray so much, and give thanks so little, is, that you minde not Gods answers: you doe not study them. When we have put up a faithfull prayer, God is made our Debtor by promise, and we are to take notice of his payment, and give him an acknowledgement of the receipt of it, he loseth of his glory else.

Reason 6. *We lose much experience.*

6. As God loseth, so your selves also the experience which you

you might get hereby. 1. Both experience of God and his faithfulneſſe, which will cauſe in you, hope and confidence in God another time, when you have found him againe and againe anſwering your prayers. It was a ſpeech of one eminent in holineſſe, upon occaſion of the accompliſhment of a great requeſt made to God by him, That God having never denied him any requeſt; *I have tried God often, now* (ſayes he) *henceforth I will truſt him*; if the hearing the prayers of another, will encourage us to go to God, (as *Pſal.*33.5 .*For this cauſe ſhall every one that is godly pray unto thee*) much more when wee obſerve, and have experience that our owne are heard: Therefore (ſayes *David*,) *Pſal.*116. 1, 2. *The Lord hath heard me, and I will call upon him as long as I live*: as if he had ſaid, Now that God hath heard me, now I know what to doe: this experiment, if I had no more, is enough to encourage me for ever to pray unto God: I have learned by it to call upon him, as long as I live. And alſo 2. by obſerving Gods anſwers to your prayers, you will gaine much inſight into your own hearts, and wayes, and prayers; and may thereby learne how to judge of them. So *Pſal.* 66.18,19. *Davids* aſſurance that he did not regard iniquity in his heart, was ſtrengthned by Gods having heard his prayers; for thus he reaſons, *If I regard iniquity in my heart*, God *will not heare me: But* God *hath heard me.* For 1. if God doth not grant your petitions, it will put you to ſtudy a reaſon of that his dealing: and ſo you will come to ſearch into your prayers, and the carriage of your hearts therefore, to ſee whether you *did not pray amiſſe*; according to that, *Yee luſt, and have not, becauſe yee aske amiſſe*, *Iames* 4.3. As if you ſend to a friend, who is punctuall in that point of friendſhip of returning anſwers, and uſeth not to faile, and you receive no anſwer from him, you will begin to thinke there is ſomething in it: and ſo alſo here, When a Petition is denied, you will be jealous of your ſelves, and inquiſitive, What ſhould be the matter, and ſo by that ſearch come to ſee *that* in your prayers, which you will learne to mend the next time. Or 2. if they be anſwered, yet becauſe that therein uſually God deales in a proportion with you to your prayers, (as you might perceive if you would obſerve his dealings with you) you would by this meanes come to have much inſight into Gods acceptation,

1. *Of Gods faithfulneſſe to us.*

2. *Of our own hearts and wayes toward him.*

tion, and opinion of your wayes: For you should see his dealings with you, and yours with Him, to be exceeding parallel and correspondent, and hold proportion each with other. So *Psal.* 18.6. *In my distresse I called upon the Lord*, and so *vers.* 7. 8. &c. he goes on to describe his deliverance which was the fruit of those prayers, and then at 20.21. verses, &c. he addes his observation upon both, *According to the cleannesse of my hands hath he dealt with mee, &c. For with the pure thou shalt shew thy selfe pure.*

Reason 7. We shall lose much comfort.

7. You will lose much of your comfort: there is no greater joy then to see prayers answered, or to see soules converted by us, *Iohn* 16. 24. *Aske and you shall receive that your joy may be full*: the receiving answers makes joy to abound and overflow. Yea, even when we pray for others, if our prayers be answered for them, our joyes are exceeding great; much more when in our own behalfe: and therein, even in the smallest things which a Christian doth enjoy, doth his comfort exceed anothers, that he hath them by vertue of prayers, and promises: he knowes how he came by them; *If stolen Waters be sweet, and bread eaten* Prov. 9. 17. *in secret*, &c. (as *Solomon* sayes) to wicked men; *beg'd meate is much more sweete* to godly men: yea, in the very praying for outward mercies, there is more sweetnesse, then they have in enjoying them. As it is joy to a good heart to see any one converted, but much more to him that is the meanes of it; *I have no greater joy* (sayes S. *Iohn*) *then that my children walke in truth*: So to see God doe good to his Church, and heare others prayers, is a comfort, but much more to see him doe it at a mans owne prayers. Therefore when God restores, comfort to a drooping soule, he is said, *Esay* 57. *To restore comfort also to his mourners*, that is, to those that prayed and mourned for him, as well as unto that soule it selfe, it being a comfort to them to see their prayers answered. Comfort it is many wayes: 1. To heare from God; as to heare from a friend, though it be but two or three words, and that about a small matter, if there be at the bottome this subscription, *Your loving father*, or, *Your assured friend*, it satisfies abundantly: so also, 2. To know that God is mindefull of us, accepts our works, fulfills his promises: 3. How doth it rejoyce one to finde another of his minde in a controverse?

verſie? but that God and we ſhould be of *one minde*, and concurre in the deſire of the ſame things; *not two in the earth onely agree*, but God who is in heaven and we to agree, this rejoyceth the heart exceedingly. And thus it is when a man perceives his prayer anſwered. Therefore you loſe much of your comfort in bleſſings, when you doe not obſerve anſwers to your prayers.

CHAP. II.

Three caſes propounded: The firſt concerning prayers for the Church, and for the accompliſhment of ſuch promiſes as may fall out in ages to come.

NOw as for rules, and helps to find out *Gods* meaning towards you in your prayers, and to ſpie out anſwers; and how to know when God doth any thing in anſwer to your prayers, this is the next thing to be handled: wherein, firſt, I will anſwer ſome caſes and queries which may fall out in ſeverall ſorts of prayers, about the anſwering of them:

1. As firſt, concerning prayers put up for the Church, for the accompliſhment of ſuch things as fall out in all ages to come.

2. Concerning prayers made for others of your friends, kindred, &c.

3. Concerning thoſe prayers, whether for your ſelves or others, wherein others joyne with you.

§. 1. The full anſwer to ſuch prayers is to come.

For the firſt. Firſt, there may be ſome prayers, which you muſt be content, never your ſelves to ſee anſwered in this world, the accompliſhment of them not falling out in your time: ſuch as are thoſe you haply make for the calling of the Jewes, the utter downfall of Gods enemies, the flouriſhing of the Goſpel, the full purity and liberty of Gods Ordinances, the particular flouriſhing and good of the ſociety and place you live in: all you whoſe hearts are right, doe treaſure up many ſuch prayers as theſe, and *ſow* much of ſuch precious *ſeed*, which you muſt be content to have the Church (it may be) in after Ages to reap: All which prayers are not yet loſt, but will have anſwers: for as

God is an *eternall God*, and *Christs righteousnesse an everlasting righteousnesse*, and therefore of *eternall* efficacy, *Dan.* 9. 24. *Being offered up by the eternall Spirit*, *Heb.* 9. 14. So are prayers also, which are the work of the eternall Spirit of Christ, made to that God in his Name, and in him are eternally accepted, and of eternall force, and therefore may take place in after Ages. So the prayer that Saint *Stephen* made for his persecutors, tooke place in *Saul* when Saint *Stephen* was dead. So *Davids* prayer against *Judas*, *Psal.* 109. 8, 9. tooke effect above a thousand years after, as appears, *Acts* 1. 20. So the prayers of the Church for three hundred years in the Primitive times, that *Kings* might *come to the knowledge of the truth*, and *they lead peaceable and quiet lives in all Godlinesse and honesty*, (which Saint *Paul* in *Nero's* time exhorted unto, 1 *Tim.* 2. 2.) were not answered, and accomplished till *Constantines* time, when the Church brought forth a Man childe. So *Esay* 58. after he had exhorted to, and given directions for fasting and prayer in a right manner, he adjoyneth this promise: Thou shalt *raise up the foundation of many generations*; *thou shalt be called the repairer of the breach*, namely for this, because his fasting, and prayers might have influence into many ages yet to come, in the accomplishment of what was prayed for. And that which Christ sayes of the Apostles, reaping the fruit of Saint *John* the Baptists ministery, and the seed he had sowne, is in like manner herein verified; *John* 4. 37. *One soweth and another reapeth.* And in this sense that which the Papists say is true, that there is a common treasury of the Church, not of their *merits*, but of their *prayers*: there are *bottles of teares* a filling, *Vialls* a filling to be poured out for the destruction of *Gods* enemies: what a collection of prayers hath there beene these many ages towards it? and that may be one reason why God will doe such great things towards the end of the world, even because there hath been so great a stock of prayers going, for so many ages, which is now to be returned: and herein it falls out to us in our *prayers* as in their *prophecies* to the *Prophets* of old, *The Spirit in them did signifie the sufferings of* Christ, *and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things that are now revealed*: and thus is it in the *spirit of prayer*, which is in stead of the *spirit*

Revel. 12. 11.

1 Pet. 1. 11.

of

of prophecy: for we pray through the guidance of the *Spirit* (*who teacheth us what to aske*) for many things that come to passe in after Ages.

Onely at present, it may be, in prayer thou hast revealed unto thee by a secret impression made on thy spirit, that these things shall come to passe, and so hast thy faith confirmed in them, and withall an evidence, that even for thy prayers, among others, God will performe them; and that the contribution of thy prayers, doth help to make up the summe: and upon such prayers God usually for the present also testifies the acceptation of a mans person. and reveales himselfe most to him that he is his; as he did to *Moses*; he never revealed his love to *Moses* more, then when he prayed most for Gods people. And haply thou hast that as one of thy best evidences of the uprightnesse of thy heart, that thou canst pray for the Churches good, though for a long time to come, which thou mayest never behold with thine eyes, even as *David* also did, and rejoyced in it.

§. 2. Yet they may have an answer at present, in assurance both that they shall come to passe, and of the acceptation of our persons for them.

And when they are accomplished, and thou in heaven, thy joy will surely be the more full for these thy prayers; as at the conversion of those thou hast prayed for, so at the ruine of the Churches enemies, &c. whom thou didst pray against; For if there be *joy in heaven at the conversion of a sinner*, (as at the birth of a new Prince and Heire of heaven) then haply in a proportion he shall rejoyce most whose prayers had most hand in it, and a speciall interest therein. And so as thy other *works*, so thy prayers *follow thee*, and *the fruit of them*, as *Jeremy* speakes: and how ever yet at the day of Judgement thou shalt rejoyce, as well as they that enjoyed the fruit of thy prayers in their times, thou having sown the seed of their happinesse; *both he that sowes, and he that reaps shall then rejoyce together*, as Christ sayes, *Joh.* 4. 56.

§. 3. And in heaven we shall rejoyce at the accomplishment of them: and at the day of judgment.

Jer. 17. 10.

CHAP. III.

The second case concerning prayers made for others: of our friends, &c. How they are answered.

THe second case is, concerning answers to our prayers for others, for particular men, as friends, and kindred, &c. and likewise for temporall blessings.

Pray for others you know we must: so the Elders of the Church for those that are sick, *James* 5. 15, 16. *Pray one for another*, saies Saint *James*: as in case a man is troubled with a lust, tell some private friend of it, *Confesse your sinnes one to another*; that when a mans owne prayers are not strong enough to cast it out, it may be done by the help of anothers prayers joyned with his. (So it follows, *That ye may be healed*, ver. 16. For in that sense I understand healing in ver. 16.) So also, 1 *John* 5. 16. *If a man see his brother sin a sinne, which is not unto death*, that is not against the *Holy Ghost, he shall aske life for him, and God shall give him life, that sinnes not unto death.*

Concerning this case I give these considerations, how such prayers are answered.

§. 1. Such prayers for others God often granteth.

1. Consideration. Such prayers God often heareth, why else are any such promises made? as *That they shall be healed in their bodies*, Jam. 5. 15. *healed of their lusts, ver.* 16. *converted to life*, 1 John 5. 16. God hath made these to encourage us to pray, and to testifie his abundant love to us; that it so overflowes and runs over, that he will hear us, not onely for our selves, but for others also: which is a signe we are in extraordinary favour. So God intimates concerning *Abraham*, to *Abimelech*, Gen. 20. 7. *He is a Prophet, and he shall pray for thee, and thou shalt live*: and as *he* was a *Prophet*, so *We are Priests*; as for our selves, so for others also, to *GOD our Father*: and it is a prerogative we have through the fellowship we have, and communion of CHRISTS *Priestly office, who hath made us Kings and Priests*, to prevaile and intercede for others; and a speciall token and pledge of extraordinary love. For if God hears a mans prayers for others, much more for himselfe in his owne behalfe. So when Christ healed the man sick of the palsie, it was, as it is said, *For the faith of the standers by*,

Revel. 1. 6.

by, Mat. 9. 2. *He seeing their faith, said, Thy sinnes are forgiven thee*; the meaning is, not as if for their faith sake he forgave that man his sins, for, *The just doth live by his* (owne) *faith*: but to encourage them, who out of faith brought that sick man to him; and us all in like manner to bring others, and their plaints, by prayer, before him; he therefore then tooke occasion to declare and pronounce forgivenesse to that poore man; he therefore then said, *Thy sinnes are forgiven thee*. Hab. 2. 4.

§. 2. Yet alwayes they doe not prevaile for the parties prayed for.

2. Consideration: yet secondly, prayers for others may often also not obtaine the particular thing prayed for them. So *Samuels* prayer for *Saul*, 1 *Sam.* 15. 35. So *David* for his enemies, *Psal.* 37. 13.

For it is in this, as it is in the use of other meanes and Ordinances for the good of others; God making such like kinde of promises to our prayers herein as he hath made to our indeavours to convert when we preach to men: that looke as we preach to many, and yet but few beleeve, for, *Who hath beleeved our report?* as many as are *ordained to eternall life*; we *become all to all, and winne but some*: So we pray for many, not knowing who are ordained to eternall life, which whilest we know not, we are yet to pray for them, 1 *Tim.* 2. 3, 4. Onely as where God hath set his Ordinance of Preaching, it is more then a probable signe he hath some to convert, and usually the word takes among some, though often but a few: so when he hath stirred up our hearts to pray for others, it is a signe God will heare us for some of those we pray for: yet so as we may be denied. For God doth require it as a duty on our parts, because it is an outward meanes ordained by God, by which sometimes He useth to bring things to passe, but yet not as such a certaine, and infallible meanes, as he hath tied himselfe unto, to bring the thing to passe on his part.

Such promses to hear us for others, being but indefinite, not universall.

And though indeed his promise to heare and accept the prayer is generall and universall: yet the promise to heare it, by granting the very thing it selfe prayed for, is but an indefinite promise; such as he makes to other meanes of doing men good, as to our admonitions and reproofes, and to our preaching, &c. *He makes such promises, because sometimes he doth heare*, and convert by them. For instance, that *promise* Jam. 5. 15. *of healing the sicke*,

cannot be universall: For it might then be supposed as a truth implyed in it, that sick men might never die, when as it is *appointed for all men once to die*, seeing it may be supposed that the Elders may at all such times of danger of death still come and pray with them: but the meaning is, that it is an ordinance, which God hath made a gracious promise unto, because *he often* doth restore the sick at their prayers: and therefore upon every such particular occasion, we are to relie upon God for the performance of it, by an act of recumbency, though with an act of full assurance that we shall obtaine it, we cannot; the promise not being universall, but indefinite.

Heb. 9 27.

Illustrated by the like tenour of all promises of things temporall.

Of the like nature are all other promises of things temporall, and outward, (of which we herein speak) as when God promiseth to *give long life* to them that *honour their parents*; *riches and honours to them that fear him*; the tenour and purport of which promises is not, as if absolutely, infallibly, and universally God doth alwayes perform these to those that are yet truly qualified with the conditions specified in those promises; The contrary both Scripture, instances, and common experience shewes: they are therefore indefinitely meant, and so to be understood by us; for, because when ever God doth dispense any such mercies to any of his, he would doe it by promise; *All his wayes* to His *being truth*, that is, the fulfilling of some truth promised; and also God having purposed in his outward dispensation of things here in this world, to bestow riches and honours upon some that fear him, (though not upon all, for how then should *all things fall alike to all*? Poverty and contempt upon them that *fear God*, even as well as those that *fear Him not*.) He hath therefore indefinitely expressed his gracious dispensation herein: requiring answerably an act of faith (which principle in us is suited to a promise, as a faculty is to its proper object) suitable to that his meaning in the promise; That as he intended not in such promises an absolute, infallible, universall obligation of himself to the performance of them to all that fear him: so the act of faith which a man is to put forth toward this promise, in the application of it for his own particular, is not required to be an absolute, infallible perswasion, and assurance that God wil bestow these outward things upon him, having these qualifications in him; but onely an *indefinite*

Eccles. 7. 2.

The faith towards them required to be an indefinite act of recumbency, not of assurance.

finite act (as I may so call it) *of recumbency and submission*; casting and adventuring our selves upon him for the performance of it to us, not knowing but he may in his outward dispensations make it good to us, yet with submission to His good pleasure, if otherwise He disposeth it.

It is true indeed, that that act of *generall assent*, which faith is to give to this promise in the generall abstract truth of it, is to be an assured certain perswasion and belief, that God hath made this promise, and that He certainly will, and doth perform it unto some according to his purpose expressed therein; which act of generall assent, is that *beleeving without wavering*, namely of the truth of the promise in generall, which Saint *James* calls for in *prayer*, *James* 1. 6. But yet that speciall act of *application* (as Divines call it) required in this faith, whereby I am to rest upon it, for my own particular, is not required to be such an undoubted perswasion, as to think that I shall certainly have this particular promise in kind fulfilled to me; for the truth, purpose, and intent of the promise, is not universall, but indefinite. So as it is but an *it may be* (as God elsewhere expresseth such promises, as *Zeph.* 2. 1, 2.) that it shall be performed to me: and yet because *it may be* God will performe it unto me, therefore my duty is to cast my self upon God; and put in for it, with submission to His good pleasure for the performance of it to me. So that so far as the truth and intent of it, is revealed to be infallible and certain, so far a man is bound to have an answerable act of *faith*, of certain and infallible perswasion towards it, as to believe without wavering that God hath made such a promise, and will perform it according to his intent in making it, which is *unto some*: but yet withall because the tenour of it is but indefinite, & in that respect, whether it shall be performed to me or no, is not therein certainly revealed; Therefore God requires not of me in the application of such a promise an absolute full perswasion that he will perform it to me in such or such a manner, &c. But only an act of dependence and adherence with referring it to his wise and righteous good pleasure towards me.

Though of assurance to the promise in generall, yet not in the application of it.

Yet when God sometimes gives a speciall faith, then we are to be assured the thing shall be done.

And yet again, if God should at any time give a man such a speciall *Faith* concerning any such particular temporall blessing for himself or another, then he is bound to believe it thus in particular

ticu'ar: as when He gave power to any to work miracles, (as to his Apoſtles He did, with a Commiſſion to work them) then they were bound to believe that ſuch and ſuch a miracle ſhould infallibly be wrought by them; as that the Devills ſhould be caſt out by them, &c. And therefore in this caſe Chriſt rebukes His Diſciples, for not believing thus upon ſuch particular occaſions, *Mat.*17.20. And then it is alſo true, that if God give ſuch a *Faith*, He will infallibly performe it: and thus thoſe his words are to be underſtood, *Mat.*27.22. *Whatſoever ye aske in faith believing, ye ſhall receive*, he ſpeaks it of the faith of *miracles*, for 21 *verſe* he had ſaid, *If ye believe and doubt not, ye ſhall ſay to this Mountain, remove into the ſea, and it ſhall be removed*: ſo that when God works ſuch a faith, and we are called to it, we are bound to beleeve with a certain perſwaſion that ſuch a thing will be done, and it ſhall be done; but unto ſuch a kind of ſpeciall faith in temporall promiſes for our ſelves or others, God doth not now alwayes call us. If indeed at any time we did believe, and doubted by reaſon of a ſpeciall faith wrought by God, that God would remove a Mountain into the Sea, or beſtow any outward mercy, it ſhould be done: for he that ſtirred up ſuch a *faith*, would accompliſh the thing: but it is not that, which God requires of beleevers, that they ſhould without doubting thus believe concerning outward things; the promiſes thereof being not univerſall, but indefinite; and therefore anſwerably a man is not abſolutely bound to beleeve that God will certainly beſtow ſuch a temporall bleſſing on him, no not though he ſhould have the qualification, which the promiſe is made unto, the promiſe being not univerſall, made to all ſo qualified, but indefinite to ſome of ſuch ſo qualified. The caſe is the ſame of beleeving promiſes made to our praying for others, which is the thing in hand.

An objection prevented.

§. 3. Such prayers for others are often returned into our own boſome.

3. When the prayers are thus made out of conſcience of our duty for ſuch, whom yet God doth not intend that mercy unto, then they are returned again into our own boſomes to our advantage: even as S. *Paul* ſaith, *That his rejoycing that others preached*, though they loſt their labour, ſhould *turn to his ſalvation*, *Phil.*1.20. So prayers for others, though to the parties themſelves were prayed for in vain, yet they turn to our good. So *Pſalm.* 35.12,13. *When his enemies were ſick*, David *he prayed and humbled*

bled himself, and *my prayers* (sayes he) *turned into my bosome*. *David* did by this his prayer in secret for his enemies, testifie the sincerity of his heart to God, and his true forgiveneſſe of them, (for it is the usuall disposition of Gods Children, to pray for them that are the greatest enemies to them) and this prayer though it did not profit them, yet it turned to *Davids* own good, it came back, and home againe to him, with blessings to himselfe; God delighting in, and rewarding such a disposition in his childe, as much as any other; because therein we resemble *Christ* so truly, and shew that God is our Father, and our selves to have his bowels in us; and God stirreth up this praying disposition in his children for their enemies, not alwayes that he meanes to heare them for them, but because he meanes to draw forth, and so have an occasion to reward those holy dispositions, which are the noblest parts of his image in them, and wherewith he is so much delighted; and so their prayers returne into their owne bosomes, and it is taken, as if they had prayed for themselves all that while. Thus in like manner, when *Moses* prayed so earnestly for the people of *Israel*, God offered to returne his prayer into his owne bosome, and doe as much for him alone, as he had desired that God would doe for them. *I will make of thee a great Nation*, (sayes God to him) for whom I will doe as much for thy sake, as thou hast prayed I should doe for these. As in preaching the Gospell, *Christ* told the Disciples, That if in any house they came to preach peace, there were not a *Son of peace*, *Luke* 10. on whom the message might take place, and their peace rest, *Your peace* (sayes he) *shall returne unto you againe*. So is it, if your prayers take not place.

The reason.

Exod. 32. 13.

§. 4.

4. If we have prayed long for those, whom God intends not mercy unto, he will in the end cast them out of our prayers and hearts, and take our hearts off from praying for them. That which he did by a revelation from heaven to some Prophets of old, as to *Samuel* and *Jeremiah*, the same he doth by a more undiscerned worke; that is, by withdrawing assistance to pray for such; by withdrawing the spirit of supplication from a man, for some men, and in some businesses. Now thus he did with *Samuel*; *Why dost thou mourne for Saul?* 1 *Sam.* 16. 1. So with *Jeremiah*, Jer. 7. 16. *Pray not for this people*: and this he doth, because he

God often in the end casts such out of our prayers, as he intendes not to heare us for.

The reason.

is loath when his people doe pray but to heare them; and would not that such precious breath as that of prayer is, should be without its full and direct successe, or be in vaine: therefore when he meanes not to heare, he laies the key of prayer out of the way, so desirous is he to give answers to every prayer. It falls out in this case of praying for another, as in reproving another. One whom God intends not good unto, God will lock up a mans heart towards such a man, that he shall not be able to reprove him; when towards another, God doth inlarge it as much, where he intends good; thus it is sometimes in praying for another: so as in praying a man shall not be able to pray for, as not to reprove such a man, though his heart was to doe both: but it fareth with him as God threatneth concerning *Ezekiel* towards that people, that he makes his *tongue cleave to the roofe of his mouth.*

Ezek. 3. 26.

§. 5. God sometimes answers, whom we praied not for. The reason.

4. God will heare those prayers for, and answer them in some others, in whom we shall have as much comfort, as in these we prayed for: and so it often proves and falls out. God, to shew *he lookes not as man looks*, nor chooseth as he chooseth, lets our hearts be set on worke to pray for the conversion or good of one he intends not mercy to; and then answers them in some other, whom He makes as deare unto us. When God had cast off *Saul*, still *Samuels* heart lingred after him, and he mourned for him: but God at the same time, when he bids him cease mourning for *Saul*, 1 *Sam.* 16. to shew that yet he accepted that his mourning as it came from him; *Goe*, (sayes he) *and anoint one of the Sons of Jesse*, 1 Sam. 16. 1. *Samuel* desired to see a good successor in that government, and he having beene their ruler, it was his speciall care; and he having annointed *Saul*, it exceedingly grieved him, that he should prove so wicked; and God saw and answered the ground of his desires; and therefore immediately upon his prayers, sent him to anoint the best King that ever was upon that Throne, who was the issue and Man-childe of those his prayers. And againe, when *Samuel* came to anoint one of the sonnes of *Jesse*; when he saw *Eliab*, *ver.* 6. *Surely* (saith he) *the Lords anointed is before me:* If *Samuel* had beene to choose, he would have chosen him, and would have prayed for and desired him: but *God seeth not as man seeth*, ver. 7. *and chooseth not as man chooseth:*

chooſeth: but in *David* was his prayer fully heard, and anſwered, and that better. So *Abraham* had prayed for *Iſhmael*; and *Oh let Iſhmael live in thy ſight! Gen.* 17. but God gave him *Iſaac* in ſtead of him. So perhaps thou prayeſt for one childe more then for another, out of thy naturall affection looking *on his countenance* and ſtature; as *Samuel* did on *Eliabs*: but yet thy prayers being ſincere in the gronnd of them, in that thou deſireſt a childe of promiſe, God therefore anſwers thee, though in another, for whom yet haply, thy heart was not ſo much ſtirred; who yet when he is converted, proves to thee as great a comfort; and it is as much as if that other thou didſt not pray for, had beene wrought upon.

CHAP. IV.

The third Caſe, about ſuch prayers wherein others joyne with us: How therein to diſcerne the influence of our owne prayers.

THe third Caſe to be conſidered is, when a man prayes for ſomething with others; or which others likewiſe pray for with him, ſo as he is not alone in it; how then ſhould he know, that his prayers have a hand in obtaining it, as well as theirs? For in ſuch caſes *Satan* is apt to object; though the thing is granted indeed; yet not for thy prayers, but for the prayers of thoſe others joyned in it with thee.

§. 1. If our hearts were affected in praying with the ſame holy affections wherewith others that praied with us were.

1. If thy heart did ſympathize, and accord in the ſame holy affections with thoſe others in praying, then it is certaine thy voice hath helpt to carry it; *If two agree on earth* (ſaith *Chriſt*) *Mat.* 18. 19. the word is συμφωνήσωσιν, that is, if they harmonially agree to play the ſame tune: for prayers are muſicke in Gods eares, and ſo called *Melody to God, Epheſ.* 5. 19. It is not ſimply their agreeing in the thing prayed for, but in the affections: for it is the affections that make the conſort and the melody: now if the ſame holy affections were toucht, and ſtruck by *Gods Spirit* in thy heart, that in theirs, then thou doeſt help to make up the conſort, and without thee it would have beene im-

perfect: yea, without thee the thing might not have been done; for *God* ſtands ſometimes upon ſuch a number of voices, and one voice caſts it, as when he named ten righteous perſons to ſave *Sodome*: when therefore the ſame holy motive and affections acted thee in thy prayer, which did them in theirs, it was the work of the ſame Spirit both in them and thee, and God hath heard thee.

Eſpecially if God did ſtir up the ſame ſecret inſtinct in thee, to ſympathize with another in praying for ſuch a thing unbeknown one to another, as ſometimes it falls out; then ſurely thy prayers are in it as well as his. You ſhall obſerve ſometimes a generall inſtinct of the Spirit, put into Gods peoples hearts, generally to pray for or againſt a thing, without each others ſtirring up one another: even as *Ezekiel* by the river *Chebar* prophecyed the ſame things *Jeremiah* did at home at *Jeruſalem*. Thus againſt the time that *Chriſt* the *Meſſia* came in the fleſh, there was a great expectation raiſed up in the hearts of the godly people, to looke and pray for him, *Luke* 2. 27. and 38.

Eſpecially when this ſympathy unbeknown each to other.

§. 2.

2. God doth uſually, and often evidence to a man, that his prayers contributed, and went among the reſt towards the obtaining of it; as,

By ſome ſpeciall evidence: as firſt, ſometimes by ſome notable circumſtance.

1. By ſome circumſtance: as for example, ſometimes by ordering it ſo, that that man that prayed moſt for a thing of concernment, ſhould have the firſt news of it when it comes to be accompliſht: which God doth, as knowing it will be moſt welcome newes to him. God doth herein, as we doe with a friend, who we know is cordiall in, and wiſheth well to a buſineſſe; he ſends him the firſt word of it, who was moſt hearty in it, and prayed moſt about it. Good old *Simeon*, had ſurely been earneſt in ſeeking the Lord, as well as the reſt in *Jeruſalem*, to ſend the *Meſſiah* into the world, to reſtore and raiſe up the ruines of *Iſrael*, for *God* did reveale to him, that he ſhould ſee him before he died: and therefore to evidence to him his reſpect to his prayers, God carried the good old man into the Temple, juſt at the time when the Childe was brought into the Temple, for to *be preſented to the Lord*, *Luke* 2. 27, 28. And in like manner good *Anna who had ſerved God with faſting and prayer night and day*: God ordereth it ſo, that ſhe muſt alſo come in at the ſame inſtant,

inſtant, *Luke* 2. 38. By ſome ſuch like peculiar circumſtance or other, doth God often uſe, to witneſſe to a mans heart, that he hath heard him in buſineſſes, prayed for in common with others.

2. By filling the heart with much joy in the accompliſhment of what a man prayed for: which is an evident argument that his prayers did move the Lord to effect it, as well as the prayers of others. Thus that good old *Simeon*, ſeeing his prayers now anſwered, he was even willing to die through joy; and thought he could not die in a better time; *Lord now let thy ſervant depart in peace.* For when the deſires have vented and laid out much of themſelves, then when the returne comes home, they have an anſwerable part and ſhare in the comfort of it: and as deſires abounded in praying, ſo will joy and comfort alſo in the accompliſhment. As when a Ship comes home, not onely the chiefe owners, but every one that ventered ſhall have a ſhare out of the returne, in a proportion to the adventure: ſo here, though ſome one whom it mainly concerns hath eſpeciall intereſt in the mercy obtained, yet thou ſhalt have thy prayers out in joy from God, that the thing is granted. Saint *Paul* had planted a Church at *Theſſalonica*, but he could not ſtay to water it with his owne preaching, yet when abſent, he waters thoſe Plants which he had ſet, with prayers, night and day: 1 *Theſ.* 3. 10. *Night and day praying exceedingly for you*, ſayes he: and as his prayers were exceeding abundant for them, ſo was his joy as abundant in them, when he had heard that they ſtood ſtedfaſt, and fell not back againe; *Now we live, if ye ſtand faſt in the Lord*, ver. 8. *And what thanks can we render to God for all the joy wherewith we joy for your ſakes, before the Lord? ver.* 9. Secondly by the hearts being filled with much joy in the accompliſhment.

3. If God give you a heart thankfull for a bleſſing vouchſafed to another, prayed for by you with others, it is another ſigne your prayers have ſome hand in it. Saint *Paul* knew not *what thanks to give* for the anſwering of his prayers, as in that forementioned place. Old *Eli* had put up but one ſhort ejaculatory petition that we reade of, for *Hannah*, and that was, *The Lord grant thy petition*, 1 *Sam.* 1. 17. and for the returne of that one prayer, when *Hannah* related how *God* had anſwered her *ver.* 16. 27. he returned ſolemne thanks, *and he worſhipped the Lord there, ver.* 28. 3. By thankfulneſſe for it when accompliſht.

§. 3. Especially when the thing obtained concernes a mans owne particular.

And lastly, in case the thing concerned thy selfe, which was prayed for by others helping thee therein, what cause hast thou but to think that it was granted for thy owne prayers, and not for theirs onely? seeing God stirred up their hearts to pray for thee, and gave thee a heart to pray for thy selfe, and besides gave thee the thing which thou desiredst: which argues thou art beloved aswell as they. *I know this shall turne to my salvation through your prayer*, saith Saint *Paul*, *Phil.* 1. 19. though their prayers went to the businesse, yet had not Saint *Paul* beene accepted himselfe, the prayers of all the men in the world would have done him but little good. God may heare the prayers of the godly for wicked men, when they doe not pray themselves, in temporall things; so he did heare *Moses* for *Pharoah*, *Abraham* for *Abimelech*; and he may heare godly men the sooner for others prayers; so he heard *Aaron* and *Miriam* the sooner, for *Moses* his sake, *Numb.* 12. 13. But if God stir up thy heart to pray for thy selfe, as well as others for thee; then God that gave thee a heart to pray, hath heard thy prayers also, and hath had a respect to them more in it then to theirs, because it concerned thy selfe, as a more speciall mercy unto thee.

Chap. V.

Common *directions helpfull in all cases and prayers. First from such* Observations *as may be taken, from* before, *and* in praying.

HAving premised these Cases, I come now to more *generall* and *common directions* to help you in discerning and observing the mind of God, and his answers to you in your prayers. All which directions are such, as may be helpfull in all the forementioned cases, and in all sorts of prayers whatever. And they are taken from *observations*, to be made upon your prayers, &c. Both *before*, *in*, and *after* praying.

§. 1. *Before*: when God prepares the heart to pray.

First, *Before praying*, when God bespeaks a prayer (as I may so speak, that is, when God secretly speaks to the heart to pray much about a thing; I expresse it thus according to that phrase of *David*, Psal. 27. 8. *Thou saidst, Seeke my face*: and I said, *Thy face*

face Lord will I ſeek; Now God then ſpeaks to the heart to pray, when not onely he puts upon the duty by ſaying to the conſcience, This thou oughteſt to doe: but Gods ſpeaking to pray is ſuch, as his ſpeech at firſt was, when he made the world, when he ſaid, *Let there be light, and there was light*: ſo he ſayes, Let there be a prayer, and there is a prayer, that is, he powres upon a man *a ſpirit of grace and ſupplication*, a praying diſpoſition; he puts in motives, ſuggeſts arguments and pleas to God; all which you ſhall finde come in readily, and of themſelves; and that likewiſe with a quickning heat, and inlargement of affections, and with a lingring, and longing, and reſtleſneſſe of ſpirit to be alone, to powre out the ſoule to God, and to vent and forme thoſe motions and ſuggeſtions into a prayer, till you have laid them together, and made a prayer of them. And this is a *ſpeaking* to the heart: and obſerve ſuch times when God doth thus, and neglect them not; then to ſtrike, whilſt the iron is hot; thou haſt then his eare, it is a ſpeciall opportunity for that buſineſſe, ſuch an one as thou mayeſt never have the like. Suitors at Court obſerve *molliſſima fandi tempora*, their times of begging, when they have Kings in a good mood, which they will be ſure to take the advantage of; but eſpecially if they ſhould finde that the King himſelfe ſhould begin of himſelfe to ſpeak of the buſineſſe which they would have of him: and thus that phraſe of *Pſal.* 10. 17. is underſtood by ſome, that *God prepares the heart, and cauſeth the eare to heare*; that is, he faſhions it, and compoſeth it into a praying frame. And ſure it is a great ſigne that God meanes to heare us when himſelfe ſhall thus indite the Petition.

The difference between Satans unreaſonable urging us to pray, and God moving us.

And by the way let me give this note of difference, betweene theſe *ſpeakings* to the heart, and thoſe whereby Satan puts us upon ſuch duties at unſeaſonable houres and times; as when we are otherwiſe neceſſarily to be employed in our callings, to eate or to ſleepe, &c. then to put upon praying is a device of his he uſeth, to try out new converts with. The difference will appeare in this; the devill comes in a violent imperious manner upon the conſcience, but inlargeth not the heart a whit unto the duty: but whenſoever God at ſuch extraordinary by-times doth call upon us, he fits and prepares the heart, and fills the ſoule with holy ſuggeſtions, as materialls for the duty; for whatſoever he

he calls to, he gives abilities withall to the thing he calls for.

And thus usually when he will have any great matters done and effected, he sets mens hearts aworke to pray, by a kind of gracious pre-instinct; he stirres them up, and toucheth the strings of their hearts, by his Spirit sent downe upon them: Thus against the returne of the captivity he stirred up *Daniels* heart, *Dan.* 9. 1. *He knowing by Books*, the time to be neere expiring, was stirred up to *seeke God*: and so he that made this *Psalme*, *Salvation being then nigh*, *ver.* 9. 10. then God stirred him up to pray, and pen this prayer for their returne: which God had foretold he would doe, *Jer.* 29. 10, 11, 12. For having promised *ver.* 10. *I will cause you to returne after seventy yeares*: *Then* (sayes he, *ver.* 12.) *shall ye call upon me, and ye shall goe and pray unto me, and I will hearken unto you*: he speakes it not onely by way of command, what it was they ought to doe; but as prophecying also what they should doe; for then he meant to stirre up their hearts; as then he did, as appeares by those fore-mentioned instances. Therefore observe what things, God, thus by an instinct, doth enlarge thy heart to pray for at times, and sometimes at extraordinary by-times, when haply thou dideſt not think to pray about any such thing, yet he then stirred thee up most, it may be, as thou wert walking, &c. and having spare time, he drawes thee into his presence, and moves thee in that manner specified.

§. 2. 2. *In prayer*: Gods *speaking* to the heart in prayer, an evidence of hearing: which may be discerned, 1. By giving a quiet rest of spirit about the thing prayed for in and by prayer.

Now secondly: as God thus speakes to the heart to pray, so also *in praying*; and his *speaking* to the heart *in prayer* may be discerned by these particulars.

1. When God quiets, and calmes, and contents the heart in *prayer*, which is done by speaking something to the heart, though what is spoken, be not alwayes discerned: If you should see one, who was an earnest and importunate suitor, and exceeding anxious when he went in to a great man, but behold him after comming out from him contented, and quieted, and cheerefull in his spirit, you would conceive that certainly something had been said to him, which gave him encouragement, satisfaction, and contentment in his suit; Thus when thou doest to God, and hast been importunate in a businesse, (as suppose for Christ, *Oh give me* Christ,

or

or elſe I die!) and thy deſires were exceedingly up for it; But thou riſeſt up with thy mind calmed and ſatisfied, and feeleſt the anxiouſneſſe, the ſolicitude of thy heart about the things taken off, and diſpelled, This is a good ſigne that God hath heard thy *Prayer*, and hath ſpoken ſomething to thy heart, which makes it thus compoſed. When *Hannah* out of much bitterneſſe, and with ſtrong deſire (which by a long delay hath beene made more violent, ſo as her heart was much diſquieted (for, *Prov.* 13. 12. *Hope*, and by the ſame reaſon, deſire alſo *deferred makes the ſoule ſick*) when out of the abundance of her griefe, *ſhe had poured her ſoule out before the Lord*, 1 Sam. 1. 16. *Eli* the *Prieſt* joyning in prayer alſo for her, *The Lord grant thy petition*: after that prayer ſhe found her heart ſo quieted, *that ſhe looked no more ſad*, as the Text ſaies there: She aroſe quieted, and calmed, and it was that prayer, that did both fill *Elies* mouth, with that word of prophecy, and her heart with quietneſſe, and a ſecret word from God accompanying it, that did ſtill thoſe waves; and accordingly God gave her a Son, a Son of her deſires. And the like God doth now; by ſpeaking (as I ſaid) ſomething to the heart: as by dropping in ſome promiſe or other into the heart, or ſome like conſideration; ſaying as it were to the heart, even as *Eli* from God did to her, *The Lord grants thy petition*; As to Saint *Paul*, when he was earneſt with God about removing his buffetings by *Satan* (which whether they were the ſtirring up a luſt, or temptations of *Blaſphemy*, I doe not now diſpute) *I beſought God thrice*, that is, earneſtly (ſayes he,) *that it might depart*; and to this he had an anſwer in the meane time given him till it ſhould be taken away; enough to ſtill and quiet him, ſo 2 *Cor.* 12. 8, 9. And *he ſaid*, that is, in *prayer* the Lord did put in this conſideration and promiſe into his thoughts, And *he ſaid unto me, My grace is ſufficient for thee, and my power is made perfect in weakneſſe*: This anſwer thus comming in, this promiſe thus ſeaſonably ſuggeſted, ſtayed and quieted *Pauls* heart. In like manner thou haſt (it may be) been long *praying* againſt poverty, or the like diſtreſſe, and God lets fall this or the like promiſe into thy heart, *I will never leave thee, nor forſake thee*, which quiets and contents thy minde. This is an anſwer, and obſerve ſuch anſwers, for they are precious. Heb. 13. 5.

§. 3. 2. When God draws nigh & reveales His love in and upon such a petition.

2. If whilst thou art a *praying*, God doth draw nigh to thy soul, and revealeth himselfe to it, in and upon such, or such a particular petition. As in case thou didst mainely intend when thou didst begin to pray, to set thy selfe to beg some temporall mercy at his hands, some great matter for the good and prosperity of the Church, (as *David Chap. 9. did set himselfe* to seeke God for the returne of the captivity:) and even before thou commest to aske it, or in asking it, God smiles upon thee, welcomes thee, falleth about thy neck and kisseth thee: This thou art to observe as a signe he heares thy *prayer*, and accepteth both thee and it; when there is such a strong sense of God s favour, and presence, whilest thou art upon such a suit and request, more then at other times, or then in other passages of the same *prayer*, this is a token God hears thee, in that particular, and thou art to observe this his speaking to thy heart: When thus thou shalt no sooner come into his presence to enquire of him, but he sayes, *Here I am*, as the promise is, *Esay* 58. 9. Therefore *Psal.* 69. 17, 18. *Heare me speedily*, sayes *David*, *and* (that I may know thou hearest me) *draw nigh to me*: therefore when God draws nigh to thee, it is a signe hee heares thee. *Daniel* having *fasted* and *prayed* for three weekes together, *Dan.* 10. 2, 3. Then an *Angel* came, and one of the three *Persons* came and told him he was a man *greatly beloved*, *ver.* 11. and 19. When in like manner God by his Spirit comes downe, and meets thee, and tells thy heart in secret that thou art *His beloved*, and *He is thine*, then thy *prayers* are certainly heard: for if he accepts thy person, much more thy *prayers*, 1 *John* 5. 19, 20. Men, false men, (*false upon the ballance*, as *David* speakes, when they come to be tryed and weighed) they will out of cunning use suitors most kindly then, when they meane to put them off, and deny them their requests: But God who is truth and faithfulnesse it selfe, doth not use so to deale, but when he meanes to answer the *prayer*, He withall sometimes reveales his free grace most, to the end they may see and acknowledge the fountaine of all, to be his everlasting love, and so take the thing granted as a fruit of it, and thereby come to be the more abundantly thankfull.

A caution: That yet this is not alwaies an infallible signe the thing is granted, though that the prayer is accepted.

Onely let me adde this Caution, which may be of great use to you. That it is not alwayes infallibly true, that when God draws

draws nigh to you in a particular request, That that request in particular, shall be granted in that manner you desired; but it is a certaine evidence that thy *prayer* is heard, and that the thing thou askest is agreeable to his will, and that he approves of thee and thy request exceedingly, and thinketh the better of thee for it, and he will give thee it, or something that is better. There may be herein and sometimes is a mistake of Gods meaning, to think that alwayes, then the thing shall be granted, when God draws nigh to a man: experience sometimes shews the contrary.

Quest. But you will say, Why doth God draw so nigh if he meanes not to grant it?

Answ. The reasons why God sometimes draws nigh when he grants not the thing.

1. He shews thereby His *approving will* of the thing *prayed* for. Now God approves many things, he decrees not. There is his *approving will*, and his decreeing will. God may shew his *approving will* of the thing thou askest, (as suppose it be in view a matter which is of great consequence for the Church;) which he doth for thy encouragement: but yet it follows not, that his decreeing will is for the accomplishment of that very thing in particular.

2. God may accept the person and the *prayer* when he doth not grant the thing prayed for; and by that drawing nigh witnesse his acceptation of thy person and the *prayer*. Yea,

3. That revealing of himselfe is oftentimes all the answer he intended to such a *prayer*, and it is answer enough too, to injoy in the stead of a particular mercy the assurance of Gods love. As suppose thou didst pray against some evill comming upon his Church, which he yet intends to bring; which he did set thy heart aworke to *pray* against, thereby to manifest the sincerity thereof; and then he seeing thee thus sincere draws nigh to thee, and tells thee, however, it shall goe well with thee, and that thou art greatly beloved of Him: Thou art sometime to take this for all the answer he meanes to give. And this he doth sometimes also to content the heart, and prepare it for a deniall in the thing: whereas otherwise the deniall of what a Christian hath beene earnest in, might occasion (as in many it doth) a questioning and doubting of Gods love.

§. 4. God sometimes stirs up a particular faith of assurance in some businesse.

3. When *God stirres* up in the heart a particular faith in a businesse: as sometimes He doth, and upholds the heart to wait for it maugre all discouragements. So he did in *David*, *Psal.* 27. 3. *David* was then in great hazards by reason of *Saul* or *Absolom*, and those such and so often, as that to sense and outward probabilities he was like never to live quietly againe at *Jerusalem*, and enjoy Gods Ordinances there in peace; but for this *David* had *prayed*, and had made it as the grand request of his whole life (as every man hath some more great request of all other, even as He hath some speciall grace above all other, or gift, &c. so request to God next to his salvation, as haply for his Ministery, or the like, therefore sayes *David* ver. 4. *This one thing have I desired*) and accordingly God gave him a speciall faith in this thing above all other, because it was his great request, *In this will I be confident*, *ver.* 3. And though *an hoste* of men should againe and againe *incompasse me*, saies he, yet *in this I will be confident*, that I shall still escape, and see *Jerusalem* againe, and enjoy the Ordinances and live in *peace*; and though his *faith* failed him often (as in the persecution of *Saul* it did) for he said he *should one day perish by the hand of Saul*: yet at other times his faith was marvellously upheld, and he was *confident* in this. He used not to be so, in other requests thus absolutely particularly and distinctly, and therefore he sayes, *In this*, *&c.* As there is a witnesse of the *Holy Ghost* immediate to the heart sealing up adoption to a mans person, so in some cases, there is the like testimony for the obtaining of some eminent thing we have asked. Which particular special faith, doth in a kind of similitude answer to the faith of miracles of old, whereby a man had a particular confidence that God would do such a miracle by him: so in and by meanes of prayer, in some things there may be a particular strengthening and assuring the heart, that God will doe such a thing for a man: which I confesse is rare and extraordinary, as also that immediate testimony concerning our persons is, which many want that goe to heaven. And haply this other concerning the accomplishment of speciall mercies, is much more rare; and but in some businesses; and is a thing which some men are not acquainted with, but yet may be in some cases existent to some mens spirits, as it was to *Davids* in the thing mentioned.

1 Sam. 27. 1.

And

And concerning this alſo I will alſo adde a Caution, as about the former. That it doth not alwayes fall out upon all ſuch kind of evidences made to a mans ſpirit, and that by God, that the thing prayed for doth come to paſſe. For theſe very perſwaſions ſtirred up by God may be and are often but *conditionall*, though thus immediately made to a mans ſpirit, and are ſo to be underſtood, and peremptory, and abſolute. It cannot be imagined that all theſe ſhould alwayes be of greater abſoluteneſſe and peremptorineſſe, then were many of thoſe revelations made by God to the Prophets, wherein He manifeſted his gracious purpoſe towards ſuch a man or people, either to vouchſafe them ſuch a mercy, or bring ſuch a judgement; which forewarnings though they were particular and expreſſe, yet limited and intended with a condition, according to the performance, or not performance of which, it fell out, either the judgment expreſly threatned was diverted, or that good thing which was as directly and fully promiſed, was not beſtowed: as it was in the caſe of *Jonas* threatning the deſtruction of *Nineveh*; and ſo in the promiſe concerning *Ely's* houſe, 1 *Sam.* 2. 30. *I ſaid indeed that thy houſe and the houſe of thy father ſhould walk before me for ever, but now the Lord ſayes, it ſhall not be ſo:* For they had broken the condition which was implied in it; they had deſpiſed the Lord, *and them that deſpiſe me*, ſayes God there, *I will deſpiſe.* In like manner is Gods meaning expreſſed towards us in ſuch like perſwaſions wrought in us by prayer, to be underſtood; as that ſuch mercies will ſurely come to paſſe, but ſtill under a condition of obedience, and performing of thoſe vowes, which a man joyned with thoſe his petitions, to move the Lord to grant the things, which if a man faile in, or ceaſeth to goe on to beleeve, it may and doth often come to paſſe, that things fall out contrary to that perſwaſion, and then we are apt to queſtion whether it was from God or no: which it might be, and truly wrought by his Spirit, and yet not alwayes abſolutely meant, (that was your miſtake ſo to take it) but conditionally onely. For in ſuch great requeſts of the ſoule unto *God*, there uſe to paſſe mutuall covenants betweene God and us; and Indentures are drawne and ſealed unto by us; that is, we in prayer, offer and promiſe to doe thus and thus, if God will vouchſafe us ſuch a mercy, & plead it to God to move

A caution, that herein a conditionall evidence be not taken for abſolute.

him to bestow it; and God, he thereupon (it may be) seales a covenant on his part to grant the thing, and works such an undoubted perswasion; but if we in that *interim* of waiting for that mercy, doe deale falsely in that covenant which we made; and this even whilest we are yet in dependance upon God for it, whereby it appeares that we would have done so much more after we should have received it once; in this case God denies the thing, and yet notwithstanding, that perswasion and evidence was from God that heard the prayer. He said indeed he would doe thus and thus for thee: (as he told *David*, *I would have given thee much more:*) because thou saidst to him, thou wouldst walke thus and thus, or didst vow this or that to him; thou failest in thy word, upon which God uttered his; and thereupon sayes God as to *Ely*, *Now it shall not be so*, and yet God had spoken it afore, and not Satan, nor thine owne heart onely.

§. 5. When God puts a restlesse importunity into the heart, to pray for a particular mercy.

4. When God doth put a restlesse importunity into the heart, maugre all discouragements. So in that *Psal.* 27. 4. *One thing I have desired, and I will seeke after it*, that is, as I have fought it, so I will not leave seeking to God for it: when God maintaines this in the heart, it is a signe he heares and will answer: for you know the Parable, that the *unjust Judge* heard her for her *importunity*; therefore when God puts an importunity into the heart, he meanes to heare.

A double importunity: one accepted, not the other.

Onely this likewise is to be added in this, There is a double importunity: one out of such an inordinate desire to a thing, as the heart knows not how to be without such a mercy, and so continues to aske, but *asketh amisse*, and so *receives not*, *Jam.* 5. But there is an importunity joyned with a subjection to *Gods* will, which when it runs along with it, then God hath stirred it up, and then looke for something to come; otherwise you may be importunate, as *they seeke me daily*, when yet God heard not, *Esay* 58. 2.

CHAP.

CHAP. VI.

Farther Obſervations *to be made, on the diſpoſitions and carriage of our hearts,* after *Prayer: untill the iſſue of the thing prayed for.*

§. 1. When God gives an obedient heart, in walking before him.

NExt: *after thou haſt prayed,* obſerve, what God doth towards thee.

As firſt, how he doth guide thy feet and heart *after praying:* there is much in that: that which was the Spirit of ſupplication in a man when he prayed, reſts upon him as the ſpirit of obedience in his courſe; ſo as that dependance he hath upon God for the mercy hee ſeeks for, is a ſpeciall motive, and meanes to keepe him fearefull of offending, and diligent in duty; to looke to his paths, to walke and behave himſelfe as becomes a ſuitor, as well as to come and pray as a ſuitor. Thus *David,* he walked by this principle, *Pſal. 66.* 18. *If I regard iniquity in my heart, God will not heare me*; that conſideration ſtill came in as a curb unto ſin; and without this a man provokes God, and ſo caſts himſelfe behinde hand againe, and by ſinning loſeth what ground he had got by praying. Therefore *David, Pſal.* 145. 8, 9, 10. when he was to pray, even as for his life, (as then he did, it being a deliverance from his enemies he ſought) he ſpecially prayes God to direct him and keepe him, that he might not ſinne againſt hm; for he knew by ſinning he ſhould enervate and ſpoile all his prayers: not onely *heare me ſpeedily,* (ſayes he) but alſo *Cauſe me to know the way wherein I ſhould walke*; *to Teach me to doe thy Will*; this he eſpecially prayes for, and more then for deliverance, for elſe he knew God would not heare him. Therefore when thou art in treaty with God for any mercy, obſerve, doth God ſtill after praying keepe thee in a more obedient frame of ſpirit? it is a ſigne he intends to anſwer thee; as in like manner, when he keeps thee from uſing ill meanes, &c. When he meant to give *David* the Kingdome, he kept him innocent, and his heart tender, that it *ſmote* him but for *cutting off the lap of Sauls garment:* he was not ſo tender after. Therefore in *Pſal.* 18. when he was delivered from all his enemies, he ſayes, *God dealt with him according to his uprightneſſe: for I kept my ſelfe from mine iniquity.* So alſo *Pſal.* 27. 11.

2. When

2. When God gives a heart to wait for and expecteth mercy.

2. When *God* after prayer ſtrengthneth the heart to wait for the mercy. So *Pſal.27.ult. David* having prayed, ſayes to his ſoul, *Wait on the Lord, be of good courage, and he will ſtrengthen thy heart.* Honeſt men when they nouriſh hopes in one that is in dependance on them, who waiteth and is obſequious upon the hopes he hath of a ſuit, uſe not to deny him: it were diſhoneſty in them to keep a man under hand, and then fruſtrate his expectations: Therefore when God keeps thy ſoule after praying in ſuch a dependant frame, look for ſome good anſwer. And indeed when a man hath prayed long, in the end he begins to *wait* (as I may ſo ſay) *rather then pray* (though he pray ſtill) becauſe now he looks God ſhould performe: before, and at firſt he told the Lord he *deſired* it, but now he can with ſome boldneſſe tell him, that *he waits for it and expects it.* The *hope* of a godly man and his expectation *ſhould make him aſhamed* if it were not anſwered, therefore in this caſe anſwers uſe to come.

Both theſe two laſt we have together joyned, *Pſal.* 37. 34. *Waite on the Lord, and keepe his wayes, and he ſhall exalt thee.*

CHAP. VII.

Obſervations *to be made* after *prayer, upon the* iſſue *of what was prayed for: and firſt,* if accompliſhed, *whether as the fruit of prayers, or out of common providence; Helps herein.*

WHen a man hath thus waited, and kept his way, then let him obſerve the *iſſue* and concluſion of what he ſought for, how things are caſt by God. Now of *neceſſity*, one of theſe two muſt fall out, that either the thing deſired is *accompliſhed*, or *not accompliſhed*; and in either of theſe he may come to ſpie out anſwers to his prayers; for prayer may be anſwered, though the thing be not done.

§. 1. God ſometimes anſwers the prayer fully in the way and manner deſired.

I meane to inſiſt ſeverally on theſe.

1. If the thing thou prayedſt for doth come to paſſe, then what needeſt thou doubt of an anſwer, and whether God heard thee or no? For thou beholdeſt it with thine eyes: and ſo often it falls out that God doth grant according to the deſires of a mans heart; and not onely ſo, but alſo *fulfills his counſell* therein,

in, as it is *Pſal.* 20. 4. that is, fulfils not onely his deſire, and aime of his prayer, but in that very way, by that very meanes, which his judgement and counſell pitcht upon in his owne thoughts. The *deſire* of the heart may be ſatisfied, when God gives ſome other thing, but the *counſell of* the heart is then fulfilled, when a man is anſwered in that particular, which his owne judgement pitcht upon as beſt for him. For counſell is an act of the underſtanding, deliberating about meanes to an end, and directing to chooſe a particular meanes tending to an end: ſo that as *Eliphaz* ſayes to *Job* 22. 27, 28. *Thou ſhalt make thy prayer to God, and he ſhall heare thee: and decree a thing, and it ſhall be eſtabliſhed to thee*, that is, a man is guided to decree and pitch upon ſuch mercies in his prayers, as God makes good in particular: he ſayes what he would have, and God performes it: and this priviledge thou ſhalt have (ſaies *Eliphaz* there) if thou wilt turne to him, and be *acquainted with him*, and *receive the Law from his mouth:* thou ſhalt not erre in praying; but what thou ſetteſt upon to pray for, ſhall be accordingly granted to thee: ſuch a man ſhall have the priviledge, *Fingere ſibi fortunam* in a right ſenſe, to be his owne chooſer, and carver of his owne mercies; and as Chriſt ſaid, *Be it according to thy faith*, ſo *God ſaies* ſometimes, *Be it according to thy prayers*; and *Eliphaz* ſpeakes of it as of a ſpeciall favour; that whereas other mens prayers are anſwered obliquely, thine ſayes he ſhall be anſwered directly, which are more comfortable; as direct beames are, and have more heate in them then collaterall and oblique. Thus if a man will heare God and obey him, God will heare him: for if a man be ſubject to *Chriſts Kingly Office*, his *Propheticall Office* ſhall guide him, and cauſe him not to erre in his Petitions; but by an unerring providence and preinſtinct infuſed by his Spirit, God will ſo guide him, as to aske even that very thing which God intends to give; whereas of himſelf *he knows not what*, nor how to aske. So *David* asked long life, and *God gave it him*, *Pſal.* 21. 2, 3, 4. God not onely gave him his hearts deſire, but the *requeſt of his lips*, *ver.* 2. *Hannah* askt a ſonne, and God anſwered her in the very thing ſhe deſired, and therefore ſhe called him *Samuel*, 1 *Sam.* 1. 20. *Becauſe* (ſaies ſhe) *I askt him of the Lord:* and *ver.* 27. *For this child I prayed, and the Lord* (did not give ano-

ther thing in ſtead of it, but *) hath given me my Petition I asked of him.* So, 1 *Chron.* 4. 10. *Jabeſh called on God,* (tis ſaid) *and God granted him the thing he requeſted.* And thus *God* often deales with his children. And to this end hath God given us his *Spirit*; and made *Chriſt Wiſdome unto us,* who knows what is good for us, though we doe not. And hath therefore alſo commanded us to ſpie out mercies for our ſelves, and then come to him for them: and to this end hath made ſuch particular promiſes of particular mercies, which he would have us have an eye unto in our prayers; all which is becauſe often he meanes to beſtow the very thing we aske.

Yet our hearts are often jealous whether it be an anſwer to prayer, or out of common providence.

And yet becauſe, although we have the very things we did aske and deſire, ſuch is the jealouſie and infidelity of our hearts, that we often diſcerne not, nor acknowledge that it was our prayers, that obtained them from God: but we are apt, when once we have them, either to look but to things below, and the ſecond cauſes of them, though before we did earneſtly ſeeke them of God, or elſe ſtill diſtruſtfully to queſtion whether or no it was at our prayers that he granted them, or out of common providence. Thus *Job* in his diſtemper, *Job* 9. 16. *although I had called, and God had anſwered me, yet* (ſayes he) *I would not beleeve that he had hearkned to my voice,* that is, not that he did it in reſpect to my prayer and requeſt, becauſe he now deales ſo ſeverely with me, *For he breaketh me with a tempeſt,* ver. 17. And thus doe our diſtruſtfull hearts, (which are apt to be unſatisfied with all the cleereſt pledges of Gods favour, and ſtill to miſconſtrue and pervert them,) although God doth anſwer us upon our calling upon him, yet we will not beleeve that he hearkened to our prayer in it. Therefore that you may be further inabled to diſcerne, how, and when things you prayed for, come in by prayer; I give you theſe further directions.

§. 2. Directions to helpe to diſcerne this.

1. From *the manner of Gods performance:* God diſcovers a more then ordinary hand of providence in things accompliſht by prayer: inſtanced and diſcovered in five particulars.

1. When God doth a thing in anſwer to prayers, he often doth it in ſuch a manner, that his hand may be in a more then ordinary manner ſeene in it. There are few prayers, wherein a man hath fought God much, but in the anſwers of them God diſcovers himſelfe much, and turnes many great wheeles in the accompliſhment of them, and *manifeſts* (as *David* deſires, *Pſal.* 57. 7.) *his marvellous loving kindneſſe*; and indeed, when God hears

hears *prayers*, that have beene a long while a making, He ſhewes uſually halfe a miracle one way or other.

Now God diſcovers his immediate hand in the anſwers of our *prayers* many wayes.

1. When he carries a thing through many difficulties, when there were a great many croſſe wards in a buſineſſe *prayed* for, the leaſt whereof would have kept the key from turning: when God ſhall make (as it were) a key on purpoſe to unlocke it; when God plots and contrives all the paſſages in a buſineſſe thou didſt *pray* for, and ſo accompliſheth it; This is a ſigne, it is a fruit of *prayer*, and that *prayer* had beene a making that key all that while: So in bringing *David* to the Kingdome; *Joſeph* out of priſon; *Mordecai* to honour: and likewiſe Saint *Peter* out of priſon, which was done at the *prayers* of the Church, *Acts* 12. He was ſleeping betweene two Souldiers: if they had waked, he had beene diſcovered: and he was in chaines, but they fall off, *ver.* 6, 7. And the Keepers ſtood before the doore, but they mind him not, *ver.* 6. and when one watch is paſt, he paſſeth quietly through another, *ver.* 10. and when both theſe were paſt, an Iron gate flies open of its owne accord, *ver.* 10. Now much difficulties are there in many buſineſſes, which yet in the end are accompliſhed by *prayer*: Iron chaines fall off, Iron gates, enemies hearts flie open of their own accord; and though not in that miraculous manner, by the meanes of an *Angel*, yet no leſſe wonderfully.

1 By bringing it to paſſe, through many difficulties.

Or ſecondly when God facilitates all meanes to accompliſh the thing which was *prayed* for, ſo as all meanes doe in view conſpire and combine in it, that thou haſt winde and tyde, and a faire day, and all the way paved, or as *David* ſayes, *haſt thy way made plaine before thee*; and there falls out a great conjunction and meeting of many circumſtances together to effect it, which had influence into it, whereof if any one had beene wanting, haply the thing had not beene done; when the thing *prayed* for is thus granted, *prayer* then hath done it. Thus, when he delivered the people of *Iſrael* out of *Egypt*, which was the accompliſhment of their long deſires and *prayers* (*their cry came up*, the Text ſayes) how were all things facilitated! they that detained them to themſelves, come and intreate them to goe out, *yea are urgent*,

Or ſecondly by facilitating all the meanes, and cauſing them to conſpire to accompliſh it.

Exod. 12. 31, 33. 35.

urgent, ſayes the Text; and that at *midnight*: any, hire them to goe out, with their eare-rings; and *Pharaoh* himſelfe then parts
ver. 32. lovingly and fairely with them, and deſires their *prayers*, *Bleſſe me alſo*. Yea, to ſhew there was no reſiſtance, the Text ſayes, *a Dog did not move his tongue*: The brute creatures did not diſturbe them, though at midnight, when thoſe Creatures uſe to be moſt obſtreperous through noiſes.

3. By bringing it to paſſe ſuddenly and unexpectedly.

3. When he doth it ſuddenly, and accompliſheth the thing thou haſt long *prayed* for, ere thou art aware of it: as the returne of the Captivity of *Babylon*, which was the concluſion of many *prayers*, was done in a trice, *they were as men in a dreame*, *Pſal.* 126. 1. They could ſcarce believe it was ſo, when it was done, it was becauſe they had *ſowne* many *prayers* which *came up* on the ſudden, *ver.* 5, 6. So *Peter*, he was faſt aſleepe, and did not ſo much as dreame of deliverance. So *Joſephs* delivery out of priſon, and advancement to be the greateſt man in the Kingdome, the ſuddenneſſe of it ſhewed it was Gods remembring of him, and hearing his prayers.

4. By doing above what was deſired with addition of other mercies.

4. When God grants the thing with an overplus, above what we did aske, and caſteth many other mercies in together with that which we long prayed for; this alſo may be a ſigne God did heare our prayers in it: for when he doth heare indeed, he uſeth *to doe above what we did aske or thinke*, thereby the more to overcome the heart. So *David* asked *long life*, and he gave him more then he asked, *Pſal.* 21. 2, 3, 4, 5. So *Solomon* he asked but *wiſdome*, and he gave him more then he asked, *Peace*, *Riches*, *Honour*, and all with it, 1 *King.* 3. 12, 13. *Hannah* ſhe asked but one male childe, 1 *Sam.* 1. 10. but God gave her three ſonnes more and two daughters, *Chap.* 2. 21. When prayers are anſwered, uſually mercies come thick, they come tumbling in; the thing we prayed for comes not alone; as when ſinnes are puniſhed, then miſeries alſo they come like armies in troops upon
Jam. 1. 2. us: as *temptations* likewiſe come together, and *we fall into many of them* at once, as Saint *James* ſpeakes: Thus doe mercies alſo.

5. By adding ſome ſpeciall circumſtance as a token of Gods ſpeciall hand in it.

5. When the thing is granted by prayers, there is often ſome particular circumſtance of providence concurrent with it, which is a token for good, and ſealeth to us that it is from God; ſuch often

often as a man himſelfe takes notice of, and which others take notice of alſo. *Shew me a token for good* ſayes *David*, Pſal. 86. 17. *that others may ſee it and be aſhamed:* and ſuch tokens doth *God* often make ſmall circumſtances to be. Things ſmall in themſelves, may be *magna indicia*, great ſignes and tokens: for example, *Moſes* and *Aaron*, and the *Iſraelites*, had long cryed to God for the deliverance of his people, and laid up many prayers; *their cry come up* as was ſaid; and when God doth deliver them, what tokens were there of good? and of Gods hand in it, and of his anſwer to their prayers? The Text notes (as was obſerved before) *that a dog did not barke at their going out*, Exod. 11. 7. which was a ſmall circumſtance, but it was *magnum indicium*, and ſo intended by God; for the Text addes, *That yee may know that God puts a difference betweene the Iſraelites and the Egyptians.* This was a token of Gods hand, to over-rule the tongues of rude brute creatures, that uſe to ſtir at ſuch unuſuall noiſes, and at travellers eſpecially in the night. So when *Iſaac* and *Abraham*, and his ſervant alſo, had prayed for a Wife for *Iſaac*, ſee by what a token God ſhewed he had heard their prayers, *Rebekkah* was the firſt that came out to the ſervant ſent to bring a wife for him: and if ſhe be the woman appointed for *Iſaac*, (ſayes the ſervant) *Let her offer me drinke and my Camels alſo:* this was a ſmall thing in appearance, but a great *indicium* of Gods hand in it, and therefore the ſervant *bowed* at it, and *worſhipped:* and the ſigne in it ſelfe was ſuch, as argued a good nature in her, and a kinde courteous diſpoſition, which therefore (it may be) he ſingled out, as a token of a meet wife, as a thing eſpecially to be looked at in the marriage choiſe. Gen. 24. 13, 14

§. 3. Obſervation from the time wherein the thing prayed for is accompliſht, as,

Againe, the conſiderations of the *time*, wherein the things we have asked, are granted, may much helpe us to diſcerne, whether it be in anſwer to our prayers. For God, who doth all things in *weight and meaſure*, ſhews his *wiſdome* and *love*, as much in the *ſeaſon*, as in giving the thing it ſelfe. God conſidereth all times of thy life, and ſtill chooſeth the beſt and fitteſt to anſwer thy prayers in, *In an acceptable time have I heard thee.* So *Eſay* 49. 8. As *David* (in like manner ſayes) he prayed *in an acceptable time*, *Pſal.* 69. 13. So accordingly God anſwers in the beſt and moſt acceptable time to us; for *he waites to be gracious, for he is a God*

of judgement, *Esay* 30. 18. that is, He is a wise God that knows the fittest times and seasons, wherein to shew kindnesse, and to deale forth his favours in.

1. Sometime the thing is accomplisht about the time wherein we are most instant in prayer.

As first, it may be, that at that very time when thou hast been most instant and earnest, yea even whilst thou art a praying, or presently after, the think is done and accomplisht. To this purpose is that of *Esay* 65.24. That as sometimes *he heares before they call*, (which argues much love to give mercies unsought) so also *whilest they are speaking, I will heare*, and grant the thing, which argues no lesse love; and he cuts out that time on purpose, that they might rest assured it was in answer to their prayer. Thus to assure *Hezekiah* his prayer was heard, God sent the Prophet in unto him whilest he was a *praying* and *weeping*, with *his head turned towards the wall*. So *Isaac* going out to *pray* in the field, Gen. 24. 63. meets his *Rebekkah* then a comming; that blessing of a good Wife, being surely the great request temporall he was then in Treaty with God for: this *Rebekkah* was the fruit of many prayers. So when Saint *Peter* was in prison, the Church being gathered together to pray for him, Saint *Peter* comes and knocks *at the same houre*, *Acts* 12. from the 12. *ver.* to the 18. So as it often falls out herein, as to the Ruler in the Gospel, *John* 4. 52. who *inquiring* diligently, *found that the same houre that Christ had said to him, Thy son liveth, his son recovered, and so he beleeved, and his whole houshold:* So also here, that sometimes the thing is done, or the news of it comes the same houre or soone after, wherein a man was praying about it, and haply then when the heart was most stirred about it, more then at any time else: this is a signe it was an answer of prayers, and may helpe to confirme a mans faith in it, as that also did his.

2. When granted in the fittest time.

Or secondly, when it is the most acceptable and every way the fittest time to have the thing granted. At that time 1 when thou *hadst most need, and* 2 when thy heart was *most fit for it*. For in answering prayers, God aimes especially at two things: 1 To *shew his mercy*, that a man might magnifie and exalt that: And 2 *To have the heart* satisfied and *filled with joy* and contentment in his answer, and the thing made sweet, and a mercy indeed to him: in briefe, that his *goodnesse might be delighted in*, and *his mercy exalted*. * And for these two purposes he cuts out such times,

* The fittest time knowne two wayes.

when

when we have moſt need; and alſo when our hearts are moſt ſubdued, and our luſts mortified. For then we are fitteſt to reliſh his goodneſſe alone, and not to be drawne away with the carnall ſweetneſſe that is in the thing. The one you have expreſt, *Eſay* 30. 18. *He waites to be gracious to have his mercy exalted.* The ſecond intimated *James* 5. *Ye aske and receive not, becauſe ye aske amiſſe, to conſume upon your luſts*; Such prayers, whilſt the heart is in this temper, the Lord denies or deferres in mercy till the heart be weaned.

For the firſt of theſe: As, ſuppoſe thou didſt pray long for aſſurance of ſalvation, and joy in the holy Ghoſt, and when thou hadſt moſt need of it, either when *thy ſpirit would have failed* without it, as *Eſay* 57. 16. Or againſt ſome great affliction approaching, or ſome great encounter with the world for the Name of Chriſt, then God filled thy heart with it, &c. that was the fitteſt time: now hath God heard thy prayer. As Saint *Peter* he was in Priſon, and had beene ſo for many dayes, as appeares by the fourth and fifth *verſes*, *Acts* 12. God could have delivered him at any time, while the Church prayed for him, *verſe* 5. But God kept him in on purpoſe, till that very night, when in the next morning *Herod* meant to bring him forth to execution, and then God delivered him at the prayers of the Church; then was the moſt fit time; As the *Pſalmiſt* ſayes, *The full time to have mercy on him was come.* And then to receive an anſwer, is a ſigne God did it out of ſpeciall love, which love he *would have exalted by thee*, as *Eſay* 30. 18.

1. When we have moſt need.

Pſal. 102. 11.

If 2. when thy heart was *moſt fit* for the mercy, it was granted, then art thou alſo heard in an acceptable time: For God doth not with-hold mercies from thoſe that are his, out of want of love; neither ſo much for what is paſt, as for the preſent evill diſpoſition of their hearts, whereby they are unfit to receive them: and in this ſenſe likewiſe may that be underſtood; that God *prepareth the heart*; and *heareth the Prayer*, *Pſal.* 10. 17.

2. When the heart was beſt prepared to receive it, and moſt weaned from it.

As firſt, when thy heart is moſt weaned from that temporall mercy (ſuppoſing it ſuch) granted thee upon ſeeking of it: So *David*, when he had the Kingdome in poſſeſſion given him; then when he was as a *weaned childe*, and had his high thoughts (which haply at the firſt news of it had riſen in his minde) purged out,

out, *Psal.* 131. 2. *I have no high thoughts, &c.* sayes he then; Thus, when thy heart had let all carnall ends goe, and had betaken it selfe alone to God, for thy portion to be had alone out of him, then the thing prayed for comes to passe: this was the fittest season.

Object. But you will be ready to say, To have a thing when my heart is taken off from it, and even contented not to have it, makes it to be as no mercy: for where there is no desire, there is no rejoycing.

Answ. If thy desire be taken off the thing, then thou wilt rejoyce the more in God now; and though the thing of it selfe should now give thee lesse satisfaction, yet God by the thing will give thee more, and he will make it up, for thou wilt relish his love and sweetnesse in it now, which is *better then life*, and therefore much better then that thing enioyed; and indeed the violence of the desire before, would have made it lesse sweet, for the thing alone would not have filled and contented that desire, when it was an inordinate lust, and so thou wouldst have beene vexed with it, rather then satisfied, and found a greater vanity in it: but now when it is become a subordinate desire unto God, that the desire is downe, and the heart quieted and contented with God in the thing: the heart sayes as she said, *I have enough.* So 2. likewise thou maist have an affliction thou prayedst long against, taken off then, when thy heart was most willing to *accept thy punishment* (as *Moses's* phrase is), to submit to God in it.

Lev. 16. 41.

§. 4.

A third sort of observations, from the answerable proportion between Gods dealing in the accomplishment of it, and our prayers.

A third thing you are to observe concerning the accomplishment of the thing prayed for, whereby you may discerne whether granted in answer to prayers, is, when thou seest God in his dealings with thee, and answering of thee, to deale in a kinde of proportion with thy manner of praying and seeking of him, and of walking with him whilst thou wert dependant on him, for such or such a mercy. And as you may see a proportion between sinnes and punishments, which are the rewards of them; that you can say, such a sinne brought forth this affliction, it is so like the Father: so you might see the like proportion betweene your prayers, and your walking with God, and Gods answers to you, and his dealings with you. So did *David*, *Psal.* 18. 24. *According to the cleannesse of my hands hath he recompenced me, &c.*

His

His ſpeech notes ſome ſimilitude or likeneſſe: as for example, the more by-ends or carnall deſires you had in praying, and the more you mingled of theſe with your holy deſires, and the more want of zeale, fervency, &c. were found in your prayers, the more you ſhall (it may be) finde of bitterneſſe mingled with the mercy, when it is granted; and ſo much imperfection, and want of comfort in it: ſo ſayes *David* in the ſame *Pſal.ver.*25,26. *With the pure thou wilt ſhew thy ſelfe pure*, Pure prayers have pure bleſſings, *& è contra: With the froward thou wilt ſhew thy ſelfe froward:* and againe, as you in praying ſometimes ſlackned and grew cold, ſo you might ſee the buſineſſe in like manner to coole, and caſt backward: as when *Moſes hands were downe, Amaleck prevailed*; but when they were *lifted up, Iſrael* had the better, *Exod.*17.12. God let him ſee a proportion, which argued his prayer was the meanes of prevailing. A man finds in praying, that his ſuit ſometimes ſticks, and goes not as he expected, this is becauſe he gives not ſo good a fee as he was wont, and doth not ply *God*, and ſolicite him; but on the contrary, when he was ſtirred up to pray, then ſtill he found things to goe well: by this a man may cleerly ſee, that it was the prayer which God did heare and regarded. Thus likewiſe when a man ſees hils and dales in a buſineſſe, faire hopes often, and then all daſht againe, and the thing in the end brought to paſſe, let him looke back upon his prayers: didſt not thou in like manner juſt thus deale with God? When thou hadſt prayed earneſtly, and thought thou hadſt even carryed it, then daſh all againe, by interpoſing ſome ſinne, and thus againe and againe? Herein God would have you obſerve a proportion; and it may helpe you to diſcerne how, and when they are anſwered and obtained by prayer; becauſe God deales thus with you therein in ſuch a proportion to your prayers.

CHAP. VIII.

Seven Obſervations *more, from the* effects *which the accompliſhment of the* mercy *hath upon the heart, &c.*

§. 1. If [illegible] granted draws the heart neerer to God and to rejoyce in his favour in it, more then in the thing

FOurthly thou mayeſt diſcerne whether they be in anſwer to thy prayers, by the effects upon thy heart.

As 1. If the thing that is granted upon thy prayers, draw thy heart more neere to God, it is then certaine, that it was granted as an anſwer to thy prayers. Things granted out of ordinary providence onely, doe encreaſe our luſts, and are ſnares to us: as *Saul* gave *David* his daughter *Michol* to be a ſnare to him: So *their full tables are made ſnares:* ſo God gave the *Iſraelites* their will, the things they deſired, but withall *gave them up to their luſts, Pſal.* 106. 15. he gave them their requeſts, but ſent *leanneſſe into their ſoules*; the Quailes might fat ſome of their bodies that ſurvived, yet their ſoules grew leane, there was a curſe upon their Spirits: this new delicate food made their bodies more luſtfull, they *did eat and drinke, and roſe up to play.* But things obtained by prayer are ſanctified to us, for every thing *is ſanctified by prayer*, ſo as it ſhall not inſnare nor intangle our hearts: a thing obtained by prayer, as it came from God, ſo a man will returne it to God, and uſe it for his glory: So *Hannah* having obtained *Samuel* by prayer, ſhe returnes him unto God, 1 *Sam.* 1. 27, 28. *For this childe I prayed, and God gave me my petition, and therefore alſo I have lent him to the Lord as long as he liveth.* If therefore thou findeſt this his dealing with thee in anſwering thee, to be a kindly motive to cauſe thee to mourne for ſinne, and to be as a reſtraint againſt ſinne, it is a ſigne it was the fruit of prayer. Thus it wrought with *David, Pſal.* 6. 8. *Away from me ye that worke iniquity: God hath heard the voice of my weeping.*

Exod. 32. 6.

1 Tim. 4. 5.

Alſo if thou rejoyceſt in God, more then in the thing obtained: ſo *Hannah* begins her ſong when ſhe bleſſeth God for her childe; *My heart rejoyceth in the Lord, &c.* 1 *Sam.* 2. 1. She rejoyceth not ſo much in the gift as in the giver; and his favour more in this, that her prayer was anſwered, then in the thing obtained: this is a ſigne of having obtained the mercy through prayers,

prayers, when it is thus ſanctified unto a mans ſpirit.

§. 2. Prayer anſwered enlargeth the heart with thankfulneſſe.

2. Prayers anſwered will inlarge thy heart with thankfulneſſe, and thus uſually they doe; ſelfe-love makes us more forward to pray, then to give thankes; for nature is all of the craving and taking hand: but where grace is, there will be no eminent mercy gotten with much ſtrugling, but there will be a continued particular thankfull remembrance of it a long while after, with much inlargement: and *As prayer abounded, ſo will thanksgiving abound alſo.* *Hannah* ſhe makes a ſong, 1 *Sam.* 1. 2. Great bleſſings that are wonne with prayer, are worne with thankfulneſſe: ſuch a man will not aske new, but he will withall give thanks for old. Thankfulneſſe, of all duties proceeds from pure grace, therefore if the ſpirit ſtirs thee unto it, it is a ſigne he made the prayer; *What thankes ſhall I render to God, for the joy I have in you* ſaith Saint *Paul*, 1 *Theſ.* 3. 9, 10? So in all his other Epiſtles, all thoſe he writes to, as he prayes for them, ſo he tells them, he gives thankes for them, and for their graces which he had prayed for. And if anſwering prayers for others, makes Saint *Paul* ſo thankfull, what when for himſelfe? Prayer and thankes, are like the double motion of the lungs, the ayre that is ſucked in by prayer, is breathed forth againe by thankes: Is thy heart afreſh inlarged, as to mourne for paſt ſins long ſince committed, ſo in like manner, to give thankes for mercies won with long prayers, and this for a long while after? it is a ſigne that they were obtained by prayer.

§. 3. If this encourageth thee to goe to God againe.

3. If the mercy obtained doth encourage thee to goe to God another time, to pray againe the more confidently and fervently, it is a ſigne thou haſt got the former that way: For the *Holy Ghoſt* having once ſhewed thee this way of procuring mercy, hence it is, thou art thus ready to take the ſame courſe another time, *Pſal.* 116. 2. *The Lord hath heard me, and I will call on him as long as I live.* I know (ſaies he) now what courſe to take if I be in any want, even to call upon him; and he calls upon others to doe ſo too.

§. 4. It makes a man carefull to performe his vowes made in prayer, to obtaine it.

4. When God having heard thy prayers upon ſolemne vowes made by thee, thy heart is made carefull to pay thoſe vowes which thou didſt make in the time of thy ſuing to God for that mercy, this may be an argument to thee, the thing being granted,

that thy prayer was heard. For first, it argues that thy heart it selfe doth secretly make such an account, that upon them God did grant the thing, and thou doest therefore make conscience to returne all againe to God in service, as the condition of thy Indentures made with him; and as a homage due, and an acknowledgement for ever, that such a mercy was won by prayer; and by this preservest the memory of the receit of that mercy: vowes being of the nature of homage: and secondly, in this also it is an evidence that the thing was obtained by prayer, in that God calls for those vowes from thee, by his Spirit in thy heart, and stirres thee up to perform them; it argues that in relation to thy prayers answered, he takes them as dues from thee, that having dispatcht thy suit, He now calls for what was agreed to be given him when it should be performed. And thirdly, in that also he doth accept the payment of these thy vows of thee, he acknowledgeth that those vowes and prayers were heard: for as *Manoah* said in another case, *If he meant to have destroyed us, he would not have accepted a sacrifice:* so in this case it may be said, if God had not heard thy prayers, he would not have accepted thy vowes after thy praying. Thus *David*, *Psal.* 66. 13, 14. *I will pay thee my vowes, which my lips have uttered, and my mouth hath spoken, when I was in my trouble*; the reason followes, verse 17. 19. Because that *Verily God hath heard me, when I cryed to him:* and so *Eliphaz* in *Job* doth connect and hang these two together, *Job* 22. 27. *Thou shalt make thy prayer to him, and he shall heare thee, and thou shalt pay thy vowes:* This which he speaks of paying his vowes, was not onely as it was to be his duty, but also as a consequent that would follow the other, that when his prayers should be heard, he thereupon would performe his vows: for his scope is to move *Job* to turne to God, shewing what benefit would accrue to him by it, and amongst others this: The hearing his prayers, and performing his vowes.

Judg. 13. 23.

§. 5. If a man sees by faith, and acknowledgeth Gods sole hand in the accomplishment.

5. When thou art inabled by faith, to see cleerly *Gods* hand shewed forth in the effecting of that mercy over and above the power of second causes, and to acknowledge it to his glory: for the truth is, one maine cavilling reason in our blind hearts, whereby we are usually hindred and put by from apprehending our prayers to be answered, when yet the thing is done, we shall finde

finde to be, that our eyes are terminated and bound in ſecond cauſes, and not raiſed to ſee Gods hand in the thing: Therefore on the contrary, when God inableth thee to ſee that he hath done thee this kindneſſe; ſo as thy minde is cleare in it, this is a fruit of his hearing thy prayers: And this you will uſually finde to be true, that *ſo much faith and dependance* as you had upon *God in prayer* for the obtaining of a mercy, *ſo much faith and acknowledgement you will have in the accompliſhment of it.* Parallel with this rule that other, which in another caſe is uſually given, that in performance of duties, ſo much as the ſoule did goe out of it ſelfe to God, for ſtrength to performe them, ſo much when they are performed, will the heart acknowledge *Gods* aſſiſtance and be humbled: And this is a ſigne of prayer being heard upon this ground, becauſe Gods end of hearing prayers is, that we *might glorifie him.* So *Pſal.* 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me.* Therefore when the heart hath prayed much for a mercy, with dependance before the obtaining of it, and then is inabled to exalt God when it is obtained, it is a ſigne that God did it in relation to thoſe prayers. For there is that connexion made betweene theſe, as betweene the cauſe and the effect. *I will heare thee, and thou ſhalt glorifie me. David,* when he was delivered out of all his troubles, (as when he made that 18. *Pſal.* he was, as appeares by the title of it) then at the 6 verſe, he relates how he had prayed and how he was heard; and ſee thereupon how his heart was enlarged to acknowledge God alone to have done all, in the reſt of that Pſalme; ſo from the 27. and alſo from the 31. ver. When we ſee Angels from God, beyond the power of ſecond cauſes deſcending, it is a ſigne, that prayers, as Angels, firſt aſcended, and obtained that mercy. Thus alſo the Church, *Eſay* 26. having obtained thoſe deliverances by prayer, ver. 17. (for which there ſhe makes that ſong by way of thankfulneſſe) ſhe aſcribes all unto God, ver. 12. *Thou haſt wrought all our works for us,* and ver. 18. *Verily we have not wrought any deliverance in the earth.*

§. 6. With the mercy, ſometimes a ſpeciall evidence comes in, that it is obtained by prayer.

6. When with the mercy there commeth the aſſurance of God love, and evidence of his favour; when God ſends not a bare token onely, but a letter alſo with it, to beare witneſſe of his

his love, in which the token is wrapt. I need not make that a signe, for when this comes with a mercy, it carries its owne evidence, you will then know well enough that it is the fruit of prayer.

§. 7. By the event things obtained by prayer, prove reall and stable mercies.

7. Lastly, it will be evident by the *event*; things obtained by prayer have few thorns in them, the curse is taken out, but what comes but by ordinary providence, comes as it were up of it selfe alone, and like the earth untilled, is full of thornes, and briers, and many vexations: The reason is, for what comes in by prayer comes as a blessing, and *so no sorrow is added to it*; and also because prayer killeth those inordinate lusts, which is the cause of that vanity and vexation which is in the things enjoyed. *But When the blessing of God maketh rich, he addeth no sorrow with it, Prov.* 10. 22. Things long deferred, at last obtained by prayer, prove most comfortable, and in a setled manner such; they prove standing and stable blessings; and what trouble the heart was put to in the deferring, it is recompenced by the more setled constant immixt sweetnesse in the enjoying; prayer having long perfumed it, and the thing being steeped therein, it proves exceeding pleasant. So *Prov.* 13. 12. *Hope deferred makes* the *heart sick*, *but when the desire comes, it is a tree of life*, and heales that sicknesse, and abundantly comforts the heart. Thus *Isaac* found *Rebekkah* a great blessing, and *a comfortable* wife to him, *Gen.* 24. *ult.* Such a comfort also was *Isaac* to *Abraham*, *Gen.* 17. 18, 19. *A son* indeed, *a son of laughter*, as his name signifies: and such was *Samuel* to *Hannah*, she had not onely a sonne of him, but a good sonne, a blessed sonne, a Prophet, and the Judge of the people of God: whereas *Jacob* getting the blessing, but without prayer, how imbittered was it to him, (though a blessing to him in the event) by twenty years banishment from his mothers house? When *Israel* themselves set up a King, but not *by me*, as God sayes, what a punishment was he to them? *given in Wrath, and taken away in anger*: Hos. 13. 11.

CHAP.

CHAP. IX.

Conſiderations *to quiet the heart, and to help it to diſcerne an anſwer to, and acceptation of the prayer* when the thing is not accompliſht.

BUt now the next and more difficult queſtion is, *When the thing is not granted*, how ſhall we then diſcerne and know, that God doth notwithſtanding heare the prayer?

§. 1. The thing prayed for is not alwayes granted, when yet the prayer is heard.

Concerning which, I muſt premiſe this, that it is true, that alwaies the very thing it ſelfe deſired is not granted, when yet the prayer is heard. Chriſt prayed, *the cup might paſſe from him*, which though ſome interpret the word *paſſing*, for the ſhort continuance of the brunt, and that therefore in that reſpect he was heard directly in what he asked: yet if ſo, why was that clauſe *if it be poſſible*, added? that argues his petition was for a totall removall, yet with ſubjection to Gods will; for he knew there was no great impoſſibility in a ſhort removall of it: nay, it was impoſſible but that it ſhould paſſe, *Act.* 2. 24. But howſoever, it is plaine in *Moſes*, about his going into *Canaan*: *Deut.* 3. 26. *I beſought the Lord*, ſayes he, *ver.* 23. *and he was angry with me and would not heare me, ver.* 26. Likewiſe ere I come to reſolve the caſe, an objection is alſo to be removed, which is;

That if the Spirit of God doth make every faithfull prayer in us, as *Rom.* 8. 26. it is ſaid he doth; *we know not what to pray for, but the Spirit helpeth our infirmities, &c.* and he *ſearcheth the deep things of God*, as it is ſaid, 1 *Cor.* 2. that therefore he knowing that God will not grant ſuch a thing, you may thinke that he ſhould not ſtirre up the heart to pray for that which God meanes to deny, but alwaies guide the heart aright, and not let us erre or miſſe in the things we *pray* for. To this, in briefe by way of anſwer.

An objection anſwered: That though the Spirit knowes Gods minde, and teacheth us what to pray for, yet the thing prayed for may not be granted.

1. The Spirit makes not prayers in us, alwayes according to what Gods ſecret will and foreknowledge is, but according to his revealed will to us, both in his word and in his providence, as things therein are preſented to us, and doe lie before our view, and ſo not alwaies according to what he meanes to doe, but according to what it is our duty to pray moſt for: for he concurs to

to assist us to *pray*, as he doth in *preaching* or using other such like meanes and Ordinances, wherein though the Spirit knows whom God meanes to convert, whom not, yet he assists us Ministers in our spirits oftentimes as much to *preach* to those he meanes not to convert, as to those he meanes to convert: He dealing with us therein according to what is our duty, not according to what is his decree.

Againe, secondly, that phrase helps to answer this, when he is said to *help our infirmities*, and therefore not according to his owne vast knowledge, doth he frame our *prayers*, but so as he applies his assistance to our infirme, weake, and narrow apprehensions: and stirres up desires in us to such things, as according to our knowledge we are in duty to conceive, and which by all we can see, by what is afore us revealed in his providence, we think to be most for our good, and his glory; and God accepts such *desires as from us*, but yet *doth for us* according to the largenesse of his owne love.

§. 2. A mistake to pray absolutely for such blessings as are not absolutely promised.

And so now to come to the case propounded, and therein unto helps to pacifie, and direct the heart about those *prayers* at which the things are not granted.

And first, how diddest thou frame thy *prayer* for that thing which is denyed thee? Didst thou *pray* for it absolutely, and peremptorily, as simply best for thee? thou must not then thinke much, if such a *prayer* be denied, for therein thou wentest beyond thy commission: but if thou didst pray for it conditionally, and with an [if] as *Christ* did, *if it be possible*, (which instance is a strong ground for such kind of *prayers*) and, *not my will, but thy will be done*, so, as thou didst referre it unto, and trust *Gods* judgement in the thing, and not thine owne, onely didst put him in minde as thy duty was, of what was represented to thee as best for thee in view, and so left it to him to cast, and didst referre to His will and wisdome: * Then thy *prayer* may be most fully answered and heard, and yet the thing denyed, and thou art to interpret, and take Gods meaning and minde revealed in the event in the best sense which way soever it falls: for otherwise, Christ had not been heard, when yet, the Text sayes, *He was heard in all he feared, Heb.* 5. 7.

* In which when we are denied we are to rest in *Gods* judgement as best for us, and so interpret the prayer answered.

§. 3. There may be a reservation in the deniall, for some greater mercy.

2. Observe, if there were not a *reservation* in that deniall, for some

ſome greater and further mercy, whereof that deniall was the foundation. Thus 1 oftentimes ſome great croſſe is prevented, by the deniall of a thing, which we were urgent for: if we had had many of our deſires, we had been undone: So it was a mercy to *David*, that his childe was taken away, for whoſe life he was yet ſo earneſt, who would have beene but a living monument of his ſhame. It was alſo a mercy to *David*, that *Abſalom* was taken away, (whom ſurely he *prayed* much for, for he loved him much) who if he had lived, might have been the ruine of him and his houſe. As a wicked mans deliverance and the granting his requeſt layeth a foundation, and is a reſervation of him to a worſe Judgement: So the deniall of a godly mans *prayer* is for his greater good, and is laid as a foundation of a greater mercy: 2 and againe, oftentimes the very deniall breakes a mans heart, and brings him neerer to God, puts him upon ſearching into his wayes, and eſtate, and in his *prayers* to ſee what ſhould be amiſſe therein, which alone is a great mercy; and better then the thing, ſeeing by the loſſe of that one thing he learnes how to *pray* better, and ſo to obtaine a hundred better things afterward. Chriſt deſired *the cup might paſſe*, it did not; and that was the foundation of our ſalvation, and the way to His glory: He being to paſſe through that ſuffering into his glory. The woman that had the bloody iſſue, though ſhe uſed many meanes, and haply *prayers* amongſt the reſt, and all in vaine, yet none tooke effect, that in the end ſhe might come to *Chriſt*, and have both body and ſoule healed at once.

§. 4. There may be a tranſmutation of the thing denyed, into ſome other bleſſing that is better of the ſame kind.

3. Obſerve that if there be not a *tranſmutation* and a *tranſlation* or turning of the thing deſired into ſome other great bleſſing of the ſame kinde: for God (*all whoſe wayes are mercy and truth to His people*) doth improve, husband, and lay out the precious ſtocks of their prayers, to the beſt advantage, in things, whereby the greateſt returnes and gaines may accrue: as old *Jacob* laid not his Hand of bleſſing as *Joſeph* would have guided them but laid the right hand upon the younger Son, whom *Joſeph* did ſet at his left: So often doth God take off his hand of bleſſing from the thing we *prayed* for, and layes and diſcovers it in another more for our good: and as God giving *Iſaac* the power and priviledge to bleſſe a ſonne, though *Iſaac* he intended it for *Eſau*,

yet God unbeknowne to him transmitted it to *Jacob*, yet so, as the blessing was not lost: Thus it is in our *prayers* for a blessing both upon our selves and others. There is often a *transmutation*, never a *frustration* of them: which may as truly and directly be called an answer to the *prayer*; As if a Factor beyond Sea, when the owner sends for such and such commodities supposing them more vendible and advantagious, but the Factor knowing the state of things, and the prices, sends him over in stead of them, such as shall sell better, and bring in more profit, may be said to answer his letters, and that better, then if he had sent those very commodities he writ for; Thus *Abrahams prayers* for *Ishmael* were turned for *Isaac*: *Davids* for the Child, to *Solomon*.

§. 1. God answers to the ground of our prayers.

4. Observe if in the end God doth not answer thee still according to the *ground* of thy prayer: that is, see if that holy end, intention, and affection, which thou hadst in prayer, be not in the end fully satisfied, though not in the thing thou didst desire: for God answers, *Secundum cardinem*, according to the hinge which the prayer turnes upon. As when a Generall is sent out with an Army, by a King or a State, who give him many particular directions: how to order and dispose, and manage the war, although in many particulars that fall out, wherein they could not foresee to give so punctuall and particular directions, he swerve from the directions, yet if he keeps to the intent of their Commission, and doth what is most advantagious for their ends, he may be said to keep to his Commission. For as they say of the Law, *Mens legis est lex, the minde of the Law is the Law*, not the bare words it is printed in: so the *Meaning of the Spirit* is the prayer, *Rom.* 8. 27. and not simply the things desired, wherein we expresse those our desires: and still the meaning, the intent, the ground of our prayers shall be answered. To open this, the maine ends, and meanings of our hearts in our requests are Gods glory, the Churches good, and our owne particular comfort, and happinesse: we can desire but comfort, and a man looketh out, and spieth out such a particular mercy, which he thinketh tends much to Gods glory, and his happinesse, and yet that thing is denied; yet notwithstanding God will answer him according to the meaning of his prayers, his glory shall certainely be

be advanced, even for that prayer of his, ſome other way, and his comfort made up, which is the common deſire of all mankiude: and thou canſt have but comfort, let the thing be what it will that conveighs it to thee; and God will take order that that comfort thy ſoule deſired, thou ſhalt have come in one way or other, which when it doth, thou canſt not but ſay thy prayers are heard. For as God fulfills his promiſes, ſo he heares prayers, there is the ſame reaſon of both: now God hath promiſed, *He that leaves Father and Mother, ſhall have an hundred fold*: not *in ſpecie*, as we ſay, *in kinde*, this cannot alwaies be fulfilled: for an hundred Fathers he cannot have. God fulfills it not alwayes in the ſame kinde, bnt in ſome other things, which ſhall be more then a hundred Fathers would be.

Moſes he *prayes* he might goe into *Canaan*, God anſwers the ground of his *prayer*, though not in the matter in it expreſſed and deſired, and that both for *Moſes* his comfort and his owne glory; for he takes him up to heaven, the true *Canaan*, whereof that *Canaan* was but a type, and he appoints *Joſhua* a freſh and a young man, comming on in the world, and one whom *Moſes* himſelfe had tutored and brought up, and was his pupill, ſervant and attendant, *Num.* 6. 11. 28. and this was more for Gods glory; for *Jehuah* was therein to be the type of Chriſt leading us to heaven, which the Law (of which *Moſes* was the type) could not bring us unto by *reaſon of the weakneſſe* of it; and he being young did it better: and it was not ſo much alſo for Gods glory, that one man ſhould doe all; and whereas *Moſes* deſired to have the honour of it; in that his ſervant that attended him, and had beene brought up by him, and had all from him, that he was the man ſhould doe it, was well-nigh as great an honour to *Moſes*, as if he had beene the leader himſelfe. And ſo *David* when he deſired to build the Temple and an houſe to God, for the like reaſons God denied it, but yet honoured him to prepare the materialls, and to draw the patterne, as alſo in that his Sonne did it, who was therein alſo the like type of Chriſt, being a *Prince of peace*, but *David* a man of blood and warre, and likewiſe God accepted this of *David*, as if he had built it, and will recompence him as much.

§. 7. God when he denies, yet ſometimes yeelds far in it to give ſatisfaction to his childe.

5. Obſerve, if in the thing which thou haſt prayed much a-

bout, though it be denied thee, yet if God doth not endeavour to give thee (as I may ſo ſpeake) all ſatisfaction that may be, even as if he were tender of denying thee; and therefore doth much in it for thy prayers ſake, though the concluſion proves otherwiſe, as being againſt ſome other purpoſe of his, for ſome other ends: as when he denied *Moſes* to goe into the Land of *Canaan*, he did it with much reſpect (as I may ſo ſpeake with reverence) to *Moſes*: he yeelded as far as might be, for he let him leade them, till he ſhould come to the very borders; and he let him ſee that good Land, carrying him up to an hill, and (as it is thought) by a miracle inabled his ſight to view the whole Land; and the man he choſe to performe this worke, was his ſervant, which was a great honour to *Moſes*; that one brought up by him ſhould ſucceed him. So when *Abraham* prayed for *Iſhmael*, *O let Iſhmael live in thy ſight*, *Gen.* 17. 18. God went as far in granting his requeſt as might be: for, ſayes he, ver. 20. *I have heard thee, and I have bleſſed him, and I will make him fruitfull, and multiply him exceedingly, and he ſhall beget twelve Princes; but my covenant I will eſtabliſh with Iſaac.* So likewiſe, when in caſting that thing, thou didſt ſeeke at his hands, he ſhews an extraordinary hand in turning it; it is a ſigne he had a reſpect to thee, that he would vouchſafe to diſcover his hand ſo much in it; let the thing fall which way it will, if Gods hand appeare much in it, thou mayeſt comfortably conclude, that there is ſome great thing in it, and that prayer wrought that miracle in it, to diſpoſe it ſo; and that there is ſome great reaſon why he denies thee, and a great reſpect had to thy prayers, in that he is pleaſed to diſcover ſo extraordinary a providence about it.

§. 7. Obſerve the effects that denyals have upon the heart: As firſt, if a man doth acknowledge God righteous in it, &c.

Laſtly, looke into the effect of that deniall upon thine owne heart; as,

1. If thy heart be inlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine owne unworthineſſe the cauſe of his denying thee. Thus we often finde the Saints expreſſing themſelves in their prayers: that *Pſal.* 22. though typically made of Chriſt; yet as it was penned by *David*, and as it may concerne his perſon, it may ſerve for an inſtance for this, *I cry in the day time, but thou heareſt not*: this might have

have made him jealous of God; but sayes he, *Thou art holy, &c.* and dealest now with me in an holy manner, and art just in it: *Others have called thee*, and have beene heard, though I now for my unworthinesse am denied: *But I am a worme.* It might have put a man off, when he should think others are heard, but not I, but it puts not him off, but humbles him, *I am a worme, &c.* And *Thou art holy.*

2. If God fill thy heart with an holy contentment in the deniall; if he speake to thy heart, as he did to *Moses*, when he denied him, *Deut.* 3. *Let it suffice thee*; if as to Saint *Paul*, when he was so earnest about removing that buffeting, if thou getteſt but such an answer as that to him, *My grace is sufficient*; or that some such like consideration is dropt in that stayes thee: it was the effect of *Davids* seven dayes fasting, that he did so contentedly beare the losse of the Childe, which his servants thought would have overwhelmed him, 2 *Sam.* 12.19, 20,21. But a consideration was dropt in which was the fruit of his prayer, *That he should goe to him, not he returne hither*; and his minde was comforted thereby, in so much, as it is said, *ver.* 24. *that he comforted Bathsheba also.*

2. If God fill the heart with a holy contentment in the denyall.

3. If thou canst be thankfull to God, out of faith, that God hath cast and ordered all for the best, though he hath denied thee; and although thou seest no reason, but that the thing prayed for, would have beene for the best, yet art thankfull upon the deniall of it, out of faith resting in Gods judgement in it: as *David*, in all those forementioned places was, *Thou art holy, that inhabitest the praises of Israel*; he praises God for all this: *David* before he did eate, after his seven dayes fasting for the childe, arose, *And went first into the Temple and worshipped*, 2 *Sam.* 12. 20. and of what kind of worship it was, appeares by his annointing himselfe and *changing his rayment*, which was in token of rejoycing and thanksgiving, and it fell out to him according to his faith, for presently after, *Solomon* was begotten, *ver.* 24.

3. If the heart be thankful out of faith, when denyed.

§. 4.

4. If thou canst pray still and giveſt not over, although thou standest for mercies which thou missest; if when thou hast mercies granted, thou feareſt most, and when denyed loveſt most, and art not discouraged, thy prayers are heard, *Psal.* 80. 4. Though God seemed angry with their prayers, yet they pray and expostulate

If the heart be not discouraged, for continuing still to pray for other things.

poſtulate with him, and give not over, for they made that Pſalm as a prayer, *And how long wilt thou be angry againſt the prayer of thy people?* So Pſal. 44. 17. *Though we are caſt among Dragons, yet we have not been falſe in thy Covenant.* So ſay thou, I will pray ſtill, though I never have an anſwer in this life. It moves ingenuous natures to ſee men take repulſes and denialls well, which proud perſons will not doe: and ſo it moves God.

CHAP. X.

Application: *A* reproofe *of thoſe that pray, but looke not after the Returne of their prayers: The* cauſes *of this neglect.*

A reproofe of thoſe that pray, but looke not after the returne of their prayers.

THe Uſe of all is, to reprove thoſe, who put up prayers, and are earneſt in begging, but looke not after them when they have done, no more then if they had not prayed: who ſtill venture and have a great ſtocke of prayers going, but looke not after the returnes that are made, caſt not up their commings in, and gainings by prayers; and when they have prayed, ſit downe diſcouraged; as not making account in earneſt, that ever they ſhall heare of their prayers againe, even as if they had beene but as words caſt away: *as beating the ayr*; *as bread caſt upon the waters*, which they thinke ſinkes or is carried away, and they ſhall find it no more: but herein you deſpiſe Gods Ordinance, and *erre, not knowing the power of the prayers*; and ye contemne the Lord. But you will ſay as they in the Prophet ſaid, *Wherein do we contemne him?* if you askt a man a queſtion, and when you had done, did turne your back upon him, as ſcoffing *Pilate* askt in ſcorne of Chriſt, *What is truth?* but would not ſtay for an anſwer, did you not contemne him? as not to anſwer when a queſtion is asked you, is contempt, ſo not to regard the anſwer made, when you have beene earneſt in begging, is no leſſe contempt alſo: if you had writ letters to a very friend about important buſineſſe, and had earneſtly ſollicited him for an anſwer, and he were carefull in due time to ſend one, if you ſhould make account to heare of him no more, ſhould you not wrong him in your thoughts; Or if he did write, if you ſhould not vouchſafe to reade over his anſwer, were it not a contempt

tempt of him? ſo is it here, when you have beene earneſt with God for bleſſings and regard not the anſwer: and becauſe verily this is a fault among us, I will therefore endeavour to diſcover to you the cauſes and diſcouragements, which though they keepe you not from praying, yet from this earneſt expectation, and reall, and true making account to heare of anſwers of your prayers; onely my ſcope is, not to ſhew you ſo much the reaſons, why God denies you many requeſts, as why even in your owne hearts you are diſcouraged after you have prayed, as if they would not be anſwered, although God doth anſwer them. Theſe diſcouragements are partly *temptations*, partly *ſinfull impediments* wherein we are more faulty.

The cauſes of this neglect, are of two ſorts.

1. Becauſe your aſſurance that your perſons are accepted, is weake, therefore your confidence that your prayers are heard, is weake alſo: For as God doth firſt accept the perſon, and then our prayers: ſo the beleefe that God doth accept our perſons, is that which alſo upholds our hearts in confidence that our prayers ſhall be granted; this you may finde in 1 *John* 5.13,14,15. in the 13. *ver.* he ſayes, *Theſe things have I written to you, that ye may know you have eternall life*: and upon that aſſurance this will follow, *ver.* 14. 15. *And this is the confidence that we have in him, that if we aske any thing according to his will, he heares us &c. And if we know he heares us, we know we have the petitions we deſired of him.* Marke how he linkes theſe three together, as effects and conſequences each of other. 1. *Theſe things I write unto you, that you may be aſſured*, that life and heaven is yours, as in 12. and 13. *verſes*. And upon that 2. this confidence will follow in your hearts, *That God hears you*, that is, that you have his eares open to you, and his heart enlarged towards you: and the 3. if you be aſſured that God heares you, then from this will follow an aſſurance, that *You ſhall have any thing granted*, you deſire; yea, and he makes this one of the maine and immediate effects of Aſſurance of juſtification; therefore he ſaies, *This is the confidence* that we have in him; that is, this effect there is of this confidence, for whereas they might ſay, what benefit will accrue to us by this aſſurance? why this ſaies he, which is one of the great and maine priviledges of a Chriſtian, even aſſurance that God will heare him; and not onely ſo, but grant him all his prayers. For when

1. Temptations, want of aſſurance; as 1. That becauſe your perſons are not accepted, your prayers are not.

when a man is assured God hath given him his Son, he will then easily be induced to beleeve and expect, *How shall he not with him give me all things? Rom.* 8. 32. If once he looks upon God as a Father, he will then easily conceive that which Christ sayes; *If Fathers that are evill can give good things to their Children, how much more shall not your Father give his Spirit, and all good things to them that aske them?* and if he gave his Son, when we did not pray to him, how much more shall he not with him give us all things we pray for? If a man comes to sue to any man whose minde he knew not, whether he loved him or not, he would have small hope or expectation of having his suit granted, though he came againe and againe; but if he be assured he is in favour with him, according to that degree of favour he supposed himselfe to stand in with him, he is assured and confident of obtaining his request.

2. Of the weakenesse of our prayers: which is answered by 3. things.

2. Discouragement is the weakenesse of their prayers: though a man thinkes his person is accepted, yet alas, sayes he, my prayers are so poore and weake as surely God will never regard them. To remove which, let me first aske thee this question: Doest thou pray with all thy might? then though *that thy might* be weake in it selfe, and in thine owne apprehension such, yet because it is all the might which thou hast, and which grace hath in thee, it shall be accepted. *For God accepts according to what a man hath, and not according to that he hath not. 2 Cor.* 8. 12.

1.

2. Thou art to consider that God doth not heare thee for thy prayers sake, though not without them, but *for his Names sake*, and his *Sons sake*, and because thou art his childe, as the mother when her childe cryes, (suppose it to be a weake childe) doth not neglect to heare and relieve it, but tenders it; not because it doth cry more lowd, but because it cries, and pities it the more weaker it is.

2.

3. Againe though the performance in it selfe be weake, yet considered as a prayer, it may be strong, because a weake prayer may set the strong God aworke; as faith for the act of it, as produced by us, may be weake, yet because its object is Christ, therefore it justifies: So it is in prayer, it prevailes, not because of the performance it selfe, but because of the name, which it is put up in, even Christs name; and therefore as a weake faith

3.

justifies,

juſtifies, ſo a weake prayer prevailes as well as a ſtronger; and both for the like reaſon in both, for faith attributes all to God, and ſo doth prayer; for as faith is meerely a receiving grace, ſo prayer a begging grace. And therefore doeſt thou think thy prayers are accepted at all, notwithſtanding thy weakneſſe? if that they are accepted, then they muſt be accepted as prayers; now if they be accepted as prayers, then as effectuall motives to prevaile with God to grant the thing you aske; for if he ſhould not accept them to that end, for which they were ordained, it is as if he accepted them not at all. As therefore when he approves of any mans faith as true and ſincere, he approves and accepts of it to that purpoſe, for which it was ordained, which is to ſave and juſtifie, and to this end doth as fully accept the weakeſt act of faith, as the ſtrongeſt; ſo is it with their prayers, which being ordained as a meanes to obtaine mercies from him, if he accepts them at all, it is with relation to the accompliſhment of them, which is their end.

4. Men are miſtaken in judging of the weakneſſe of their prayers, they judge of the weakneſſe of their prayers by their expreſſions, and gifts in performing them, or by the ſtirring and overflow of affections, whereas the ſtrength and vigor of prayer ſhould be eſtimated from the faith, the ſincerity, the obedience, the deſires expreſt in it. As it is not the lowdneſſe of a Preachers voice, but the weight and holineſſe of the matter, and ſpirit of the Preacher, that moves a wiſe, and an intelligent hearer: ſo not gifts, but graces in prayers are they that move the Lord. The ſtrength of prayers lies not in words, but in that it is fitted to prevaile with God; one prayer is not more ſtrong then another, further then it is ſo framed as it hath power with God more or leſſe; as of *Jacob* it is ſaid, *he had power with God, Hoſ.* 12. Now prayers move God, not as an Oratour moves his hearers, but as a childe moves his Father: two words of a childe humbled, and crying at his fathers feet, will prevaile more then penned orations. *Rom.* 8. It is *the meaning of the Spirit*, that God looks unto, more then the expreſſions: for the *groans* there are ſaid to be *unutterable*. *Hezekiahs* expreſſions were ſo rude and broken, that he ſayes, *Eſay* 38. 14. that he did but *chatter*, (he being then ſick) even *as a crane*, yet God heard them.

3. So often failings of answers: answered by foure things.

A third discouragement is failings of answers; I have prayed often and long, and I have beene seldome or never answered, and therefore I make little account of my prayers, that they are heard: others have the revenues of their prayers comming in, but I doe misse whatsoever almost I stand for: Therefore say they as those, *Why have we fasted and thou regardest it not? Esay* 58.3.

1. To remove this, consider 1. That thou hast the more reason to wait, for thou hast the more answers to come: for as wicked men *treasure up wrath*, so doe godly men mercy, and especially by their prayers; and therefore mercies, and answers doe often come thick together, even as afflictions also doe.

2. Suppose thou shouldst have few answers concerning the things thou seekest for here, either in praying for thy selfe or others, yet *thy reward is with the Lord.* It is in praying as in preaching, a man may preach faithfully many a yeare, and yet not convert a soule, and yet a man is not to give over waiting, but to observe after every Sermon what good is done, and whether God will give them repentance, as it is 2 *Tim.* 2. 25. And if none be converted, yet as *Esay* 49. 4. *A mans reward is with the Lord, Every man shall receive his owne reward according to his owne labour*, 1 *Cor.* 3. 8. and not according to the successe of his labour onely. So it is in praying, though thou missest againe and againe, and nothing succeeds thou prayest for, yet be not discouraged, for thy reward is with the Lord, which will come in one day.

3. 3. GOD doth it, not that he heares thee not, but to try thee: for a man to say as *David* sayes, *Psal.* 116. 1, 2. *God hath heard my prayer, therefore I will call upon him as long as I live*, what is nothing so much as to be able to say, Well, I have prayed thus long, and for these many things, and never sped, and *yet I will call upon him whilest I live*, though I finde no answer in this life. To find commings in, in a trade, and yet to hold out trading still, argues not so much faithfulnesse in a mans calling, as when a man hath losses and castings behinde hand, and yet to follow it.

4. 4. God usually stayes so long that we have done expecting, *Luke* 18. 8. *The Elect cry day and night*, but *God stayes* so long, *v.*7. that when he comes *he finds not faith*, they have done expecting,

ing, have forgot their prayers, and then *he doth things they looked not for.* Esay 64.

§ 2.

Other discouragements there are wherein we our selves are more faulty, and which are our sinnes, more then our temptations, which yet weaken the expectation of having our prayers answered: as,

A 2. cause are sinfull discouragements, which are three

1. Slothfulnesse in prayer, when we doe not put to all our might in praying, and then no wonder, we doe not onely not obtaine, but that our owne hearts misgive us, that we looke for little successe and issue of such prayers, *Qui frigide rogat; docet negare*; he that shews himselfe cold in a suit, teaches him he sues to, to deny him; if we see one seeking to us faintly, and sleightly, we are not then sollicitous to deny him, but thinke he will be easily put off, and not thinke much; so accordingly when we shall observe so much by our selves, and see our selves slothfull in praying, and praying *as if we prayed not*, no wonder if by reason of that consciousnesse, wee looke not after the successe of such prayers, which in the performance wee sleighted; when we pray, as if we were willing to be denyed, we knowing that the Scripture sayes, that *the fervent prayer* onely *prevailes*, that prayer which is ἐνεργουμένη, that sets all the faculties on worke, *James* 5. 16. How should wee then expect that God should grant any good thing to us? For though God sels nothing to us for our prayers, but gives freely, yet he would have his gifts accepted: now without large desires, and longings they would not be accepted: and what is fervent prayer, but the expression of such fervent desire? *Jacob wrestled* when he obtained; *many seeke to enter*, sayes Christ, *but you must strive*. Now when wee know these things, and yet are slothfull, how can we expect any answer at all? will not the consciousnesse of it quell all our expectations? and hence it comes to passe that God proportioning his dealings with us to our prayers, because we seeme to pray, and yet pray not to purpose, therefore God he sometimes seemes like one a sleepe, and then sometimes to wake, and make faire offers to helpe, and yet falls as it were asleepe againe, because we were thus drowsie in our prayers; those prayers that awaken God, must awaken us: Those prayers that stir God, must first *stir us to lay hold on God*, as *Esaiah* speaks: as obedience

ſtrengthens *faith* and aſſurance, ſo fervency in prayer begets confidence of being heard. In all other things ſlothfulneſſe doth diſcourage and weaken expectation: doth any man expect that riches ſhould come upon him, when he doth his buſineſſe negligently? *for it is the diligent hand that maketh rich*: doth any man expect a crop and a harveſt, if he takes not paines to plow, and ſow his corne? no more if you doe not take paines with your hearts in Prayer, can you expect an anſwer, or indeed will you.

2 Diſcouragement: looking at prayer as a duty, rather then as a means to obtaine bleſſings.

2. Cauſe: or ſinfull diſcouragement herein: is looking at *prayer* onely as a duty to be performed, and ſo performing it as a taske, and not ſo much out of deſires ſtirred up after the things to be obtained, nor out of faith that we ſhall obtaine them; which is as if a Phyſitian having a ſick ſervant, to whom he preſcribeth, and commandeth to take ſome phyſick to cure him, and his man ſhould take it indeed becauſe it is commanded and preſcribed by his maſter, looking at it as an act of duty as he obeyes him in other buſineſſes, but not as looking at it as a medicine, or meanes, that will have any worke upon him to cure him, and therefore orders himſelfe as if he had taken no ſuch thing. Thus doe moſt in the world *pray* to God, take *prayer* as a *preſcription* onely, but not as a *meanes*: they come to God daily, but as to a *Maſter* onely in this performance, not as a *Father*, and thus doing, no wonder if they looke for little effect of *prayers*: for our expectation never exceeds or reaches further then our end and intention, which we had in any buſineſſe. If I performe any Ordinance but as a duty, then I reſt therein, and expect no further: as if a man preacheth for *filthy lucre* onely, he performes his duty, and then looks for his hire, but lookes not after any other effect of his Sermons: ſo nor will men doe after their *prayers* for anſwers to them when they performe them as duties onely. Now to help you in this, you are to looke to two things in *prayer*. Firſt to a *command from God*. Secondly, to the *promiſes of God*: and ſo to conſider it in a double relation, firſt as a *duty* in reſpect to the *command*, ſecondly, as a *means* to obtaine or procure bleſſings at Gods hand in relation to his *promiſes*: therefore in *prayer*, firſt *an act of obedience*, ſecondly, an act of *faith* is to be exerciſed, *Aske in faith nothing wavering*,

A direction. 2. Things to be lookt at in praying; A command; A promiſe.

Jam.

Jam. 1. Now the moſt in the world performe it as an act of obedience onely, and ſo reſt in the preſent performance and acceptation of it, but if a man *pray* in *faith*, he will *pray* with an eye to the promiſes; and looke on *prayer* as a meanes for time to come to obtaine ſuch or ſuch a mercy at Gods hands; and if ſo, then he is not ſatisfied till he hath an anſwer of his *prayers*, and till then will waite, as the *Church* ſayes, *She would waite till he did ariſe and plead her cauſe.*

A third ſinfull diſcouragement is returning to ſinnes after *prayers*, when a man hath prayed for ſome mercy, and riſeth full of much confidence that his *prayers* are heard, and ſo a while he walkes, yet falling into a ſinne, *that* ſinne doth daſh all his hopes, undoes his *prayers* (as he thinkes) and calls them backe againe, meets as it were with the anſwer, which is Gods meſſenger, and cauſeth it to returne to heaven againe. How often when God had even granted a petition, and the Decree was a comming forth, and the grant newly written, and the ſeale a ſetting to it, but an act of Treaſon comming betweene, ſtops it in the ſeale, and defers it, blots and blurreth all, both prayer and grant when newly written, and leaves a guilt in the minde, which quells our hopes, and then we looke no more after our *prayers*; and this eſpecially if when we were a ſinning, ſuch a thought came in, (as often it doth to reſtraine us) are you not in dependance upon God for ſuch a mercy, and have prayed for it, and are faire for it, how then dare you doe this, and ſinne againſt him? when in this caſe the heart goes on, and blots all the *prayer*, and diſcourageth a man; for ſaith the conſcience, Will God heare *ſinners?* (as he ſaid.) And thus farre it is true that *ſinning* thus betweene, interrupts and hinders the obtaining our petitions, that anſwerably as we doe thus daſh and betray and undoe our *prayers*, ſo in a proportion, we finde in the way to our obtaining the thing wee *prayed* for, ſo many rubbes and difficulties doe ariſe; for as wee lay blocks in Gods way comming towards us to doe us good, ſo he in ours: therefore often when a buſineſſe goes proſperouſly on, and wee thinke wee ſhall carry it, comes ſome accident betweene the cup and the lip, that caſts all behinde hand againe, becauſe anſwerably wee dealt with God. For when

3. Diſcouragement; falling into ſinnes againe after praying.

The anſwer of it.

we had *prayed*, and were encouraged and in good hopes, then by ſome *ſinne* or other we ſpoiled all, and bereaved our ſelves of our expectation. But yet this you are to conſider, that as in the end *praying* uſeth to overcome *ſinne* in Gods Children, ſo alſo God in the end overcomes difficulties, and brings the matter to paſſe: and know it is not *ſinnes* paſt ſo much that hinder the prayers of Gods people, as the preſent unfitneſſe and indiſpoſition of their hearts for mercy.

TIDINGS

TIDINGS OF *PEACE* TO BE SPOKEN TO Conſciences diſtreſſed.

PSAL. 85. ver. 8.

——*God will ſpeake peace unto his people, and to his Saints, &c.*——

THe maine thing intended to be inſiſted upon out of theſe words is diſpatcht, yet that I may not leave ſo faire and fruitfull a crop ſtill ſtanding upon the ground unreaped, I will goe on more briefly to have in the reſt of that Harveſt the Text affords.

This *Pſalme* (as was ſaid) was penned as a Prophecy of and *prayer* for the returne of Gods people out of the captivity of *Babylon*, and the ſetling and eſtabliſhment of that Church and State upon its former Baſis, yet ſo as therein there is a further and more eſpecial aime had to the peace and glory to be brought in by Chriſt, till when this Prophecy otherwiſe had but a poore and ſlender accompliſhment, in regard of much outward glory or peace that that Church enjoyed.

And therefore the peace here ſpoken of and promiſed for the preſent is to be extended largelier then to outward proſperity, or an happy iſſue out of that calamity, even to ſpeaking peace to drooping and weather-beaten conſciences: and accordingly we find this kind of peace to have been eſpecially promiſed by the Prophet *Iſaiah* to the people at their returne out of the Captivity,

Captivity, both in *Isa.* 48. from 20. to the end, and *Isa.* 57. from the 14. to the end, there being many broken hearts that had wanted the light of Gods countenance long, having been during the Captivity, baniſht from the Ordinances of the Temple, hanging up their *harps* mourning, whoſe *thoughts* were as if God had meant to *deſtroy them*, as appeares *Jer.* 29. 11. who afterwards were refreſhed with inward *peace*, at the reſtauration of thoſe Ordinances, as well as with outward, as by thoſe places doth appeare. Therefore in relation to this kinde of peace onely I will at this time handle the words.

In the words you have a diſcovery of Gods proceedings in treating of peace, or proclaiming war, with his people and ſubjects.

Obſer. 1. 1 You ſee *that ſometimes God doth not ſpeake peace to his owne children.* This was their ſtate for the preſent, when this *Pſalme* was penned: *He will ſpeake peace*, therefore at preſent he did not; yea, it may incline us to thinke that God at preſent ſpake the contrary, for the Prophet ſpeakes this by *faith*, as contrary to ſenſe, and preſent experience; he beleeves God intends to come againe to a treaty of peace, though now he ſeemes to have nothing but anger, and blood, and war in his looks, ſpeeches, and actions; and to threaten and proclaime warre, and take up Armes againſt them. And thus God often deales with his owne Children, whether a people or a particular man: ſo with a nation, *Eſay* 63. 10. *They rebelled, and he fought againſt them:* ſo with a particular man, God frowned upon and rated his Childe *Ephraim, and ſpake bitter things againſt him*, (it is the phraſe uſed, *Jer.* (31.20.) though yet *Ephraim is my pleaſant Child*, ſayes he:) *David* had not a good word from him a long time, *Pſal.* 51. 8. *Make me to heare againe of joy and gladneſſe.* And *Pſal.* 50. 7. *Heare oh my people, and I will ſpeake*, but not againſt them they might hope, becauſe he ownes them for his people: *Heare oh Iſrael, and I will teſtifie againſt thee:* and yet it followes, *I am the Lord thy God.* *Job* ſayes, he did not ſpeake onely againſt him, but alſo *wrote bitter things*, he wrought as it were books againſt him, *Job* 13.26. he writing over in his Conſcience *the ſinnes of his youth* in letters of blood, and wrath, and terrors for them.

Obſer. 2. There muſt needs be ſome great reaſon for this, *they being his people*,

people, which is the ſecond thing that is intimated, and may be obſerved out of theſe words, namely, the reaſon or moving cauſe provoking God thus to interrupt the peace of his people; they had fallen into ſome groſſe *folly* or other, ſome ſinfull inordinate diſpoſitious had beene indulged unto, and nouriſhed in them, which is uſually, though not alwayes, the cauſe of this his dealing: this is evident by this, that the concluſion of their peace, when it is made up againe, hath this clauſe, as the onely article of reconciliation betweene them, that *they returne no more to folly*, implying they had formerly runne out into ſome inordinacy, which to reduce them from, God had tooke up armes againſt them, and thereby taught them wiſdome to take heed of loſing, and then buying peace at ſo deare a rate againe. And indeed all the quarrells, that God hath againſt a Nation, a particular place, or perſon, that belongs to him, doe begin there; *They rebelled*, and He *fought againſt them*, Eſay 63. 8. *For the iniquity of his covetouſneſſe I was wroth*, Eſay 57.

The reaſon is, for anger is out of love as well as hatred, which therefore he expreſſeth though with griefe, he ſhould be put to quarrell with thoſe, he hath ſet himſelfe to love. And as wicked men, whom hee alwaies hates, may out of his patience have a truce; ſo on the contrary, with his owne, God may take up a quarrell, yet He loves them, and remembers them, with everlaſting kindneſſe. *Reaſon.*

The *Uſes* of both are theſe.

1. As peace with God is deare to you, ſo to take heed of turning unto folly; Onely take this advertiſement, that they are not meere follies or ignorances that doe interrupt, or breake the peace: as it is not ſimply the outrage of ſome Pirats that will cauſe two States at peace to enter into a warre, unleſſe that State conſent to their act, and maintaine them in their rapine. So it is not ſimply the riſing of luſts that *warre in our members againſt the law of the minde*, that breake the peace betweene God and us, unleſſe they be approved of, and conſented unto, nouriſhed and maintained with ſome preſumption; whileſt we maintaine, and take up a conſtant fight againſt Gods enemies in us, and diſavow the outragious riſings of our luſts, the peace may hold, and often doth; for whileſt we are not at peace with ſinne, God may be *Uſe* 1.

at peace with us and our ſpirits; but ſo much peace as we give them, ſo much war God takes up.

Uſe 2. The ſecond *Uſe* is: Doth God take up quarrells againſt His owne? then upon any breach made, goe forth to meet Him: It is Saint *Pauls* exhortation, not *to let the Sunne goe downe upon thy wrath*, but to reconcile thy ſelfe ere night, with thy offended brother; but I turne the exhortation, *Let not the Sunne goe downe upon Gods wrath* towards thee; but every day make and renew thy peace with God, ere thou ſleepeſt, that as *David* ſayes, *thou maieſt lie downe and ſleep in peace*, *Pſal.* 4. 8.

Uſe 3. The third *Uſe*: If the peace of Gods owne people be thus often interrupted, who yet are *the Sons of peace*, *Luke* 10. what wrath is reſerved for the *children of diſobedience*, and open Rebells? that are *children of wrath*, becauſe *of diſobedience*? *There is no peace to the wicked, ſayes my God*, Eſay 57. God is *a preparing againſt thee*, who ever thou art, that goeſt on in *ſinne, if thou turne not*, Pſal. 7. 13. thou art preſt for hell, and art thither bound, to encounter with the wrath of the great God, thither where no truce is to be had, *there is no diſcharge in that warre*, as *Solomon* ſayes, *Eccleſ.* 8. 8. Thinke of this, you that *ſinne*, and will *ſinne*; whoſe peace is not ſtruck up between God & you, who never yet ſo much as entered into any treaty of peace with God, who never apprehended God and your ſelves at oddes.

Ephes. 2. 2.

Obſer. 1. The third thing to be obſerved out of the Text is this; *That when the Child of God wants peace, he can have no peace till God ſpeake it*; God muſt ſpeake peace, if ever his people have it: therefore ſayes he here, *I will heare what God will ſpeake*: he ſpeakes in oppoſition to the voice of man, and the helpe of ſecond cauſes, and of all meanes whatever, which in time of diſtreſſe, of themſelves can doe no good.

Reaſon 1. Reaſon firſt: Becauſe *God* is the *King of all* the world, the Soveraigne Lord of all. Now treaties of warre and peace are the prerogative of Kings, and of them alone: they may conſult with their ſubjects about eſtabliſhing good Lawes, as they uſe to doe, &c. but the proclaiming Warre and Peace with forraine States, they have ever held in their owne hands; and ſo doth God who is the King of Kings.

Reaſon. 2. Secondly, becauſe God is the Judge of all the world, and the party

party offended, at whoſe ſuite all arreſts and controverſies doe come; now when a coudemned man ſtands at the barre, let all the ſtanders by ſay what they will, bid him be of good comfort, and tell him that his cauſe will goe well, yet till he heare the Judge himſelfe ſpeake as much, he cannot be at reſt in his minde: the Judge onely can acquit him and abſolve him. The King alone ſpeaks pardons; and ſo doth God peace; all afflictions are his arreſts; thou muſt therefore make thy peace with him, if thou wilt be at peace.

Thirdly, peace, eſpecially of conſcience, is a thing muſt be *created*, for our hearts of themſelves are full of nothing but turmoile; as the *raging Sea*, which *cannot reſt*. *I create the fruit of the lips, peace, Iſaiah* 57. 19. men may ſpeake it, but I muſt create it; A word of power, ſuch as went forth when light was created, muſt goe forth from God, or elſe there is no peace; for otherwiſe our hearts are as the ſea, that reſts not. *Reaſon* 3.

Fourthly, the wounds of conſcience which are in Gods people, are of that quallity, that none but God can cure them; for, the chiefe thing that wounds them, is the loſſe of *Gods* favour, not ſimply his wrath: for it is the glory of God, and his favour, not ſelfe-love onely that makes them ſeeke him; therefore nothing gives peace, but the reſtoring of his favour, and the light of his countenance; the ſame dart that wounded, muſt heale againe; *Iſay* 57. *I ſmote him, and I will heale him*; And as one that is ſick with love, when love is the diſeaſe, no phyſick, no perſwaſion of friends can cure it, nothing but onely the love of the party beloved; ſo when a ſoule is wounded for the loſſe of Gods love, not all the things in the world can cure the heart, but one word from him, one good looke, one promiſe from him that we are his, ſtills all, and onely can give peace. Like to a poore childe, that cries for its mother, let who will dandle it, and play with it, and uſe it never ſo kindly, yet it will not be ſtilled till the mother comes; ſo it is with a poore ſoule that cryes after God day and night. *Reaſon* 4.

1. *Uſe*. In caſe thou art in diſtreſſe, eſpecially of ſpirit, and want of peace of Conſcience, waite upon God, in the uſe of meanes for peace; friends may come to thee, and ſay, Why ſhouldeſt thou be troubled? thou haſt no ſuch cauſe to be caſt down? *Uſe*. 1.

down; but all theſe are *miſerable comforters*, (as *Job* ſaid) unleſſe God ſpeake peace: *David* heard by the Prophet *Nathan* that his ſinne was pardoned, but yet his ſoule was not at quiet, till God would ſecond it immediately by his Spirit; therefore ſaies he when *Nathan* had beene with him, *Pſal.* 51. 8. *Make me to heare of joy and gladneſſe.* Art thou baited with helliſh blaſphemies caſt into thy ſoule? God muſt ſpeake peace, and rebuke Satan for thee, and take him off thee; all thy friends, all the men in the world cannot doe it; they can onely ſay as the Arch-angel ſaid, *The Lord rebuke thee.* And he can as eaſily doe it, as he did rebuke *Laban*, and forbade him ſpeaking roughly to *Jacob*, the ſame charge he can give in an inſtant to Satan: therefore wait upon God, and looke up to him.

Uſe 2. 2. Conſider this againſt the time you come to die; all your deſire is to die in peace, and, *Oh let thy ſervant depart in peace!* is the ſpeech and deſire of all; But who is it, that muſt ſpeake peace to you then? God onely. At death you will ſend for a good Miniſter, or a good friend, to give you ſome comfort, (as you call it) but, if God will not ſpeake it, how can they? If you could call all the Angels out of Heaven, and all the Saints both in Earth, and Heaven; and ſo could have all that whole Colledge of Phyſicians about you, and they ſhould deſire to comfort you with all their cordials; yet if God will not ſpeake it, who is able to doe it? *Job* 34. 29. *If he hides his face, who can behold him?* None can ſhew his face, as the oppoſition in the next words ſhewes. Falſe daubers may come to you, and ſay, *Peace, peace*, as they in the Prophet ſaid; but liſten what God will ſpeake, he onely muſt, and can doe it; and be ſure you make ſure of him before you come to die. Would any wiſe Prince defer the treaty of peace with his enemy, till he come into the field, and when the battell is begun? how fooliſh then are thoſe, who neglect ſeeking after God, till the aſſault of death comes, and the *King of feares* with all his terrours, hath encompaſſed them round?

Obſer. 4. 4. *Obſervation* is, that let Gods people be in never ſo great diſtreſſe, yet *it is an eaſie thing for God to give peace* to them; marke the expreſſion uſed here, It is but *ſpeaking peace*, that is, it is as *eaſie* for him to give peace, as it is for you to *ſpeake a word*;

word; it is no more to him: Then, our comfort is, that as he only muſt doe it; ſo he eaſily can doe it, even with word.

Reaſon 1. Becauſe his ſpeaking is *creating*: if he ſpeakes, he makes things to be, even with a word; as at firſt, he did but ſay, *Let there be light, and there was light*; ſo ſtill, if hee but ſay, *Let there be peace*, there *is peace*: *he made all, and upholds all by the word of his power*. As therefore when the ſtorme was at its height, and the waves moſt raging, yet at one word of *Chriſts* they were all ſtill: *The Sea and the winds obey him*: ſo when tentations are moſt fierce, and the doubts of thine owne heart moſt tumultuous, and raging, a word from him can ſtill them. *Reaſon* 1.

Secondly, becauſe the light, which God gives to a mans ſpirit, when he ſpeaks peace, is a ſure and infallible light, and therefore a ſatisfying light; ſo as when it comes it muſt needs give peace; and no objection, no tentation can darken or obſcure it, when it ſhines: *If he give quietneſſe, who can trouble?* ſayes he in *Job* 34. 29. No creature is able to ſeparate from his love, or the aſſurance of it.

1. It is a certaine and infallible light, which God gives, when he ſpeakes peace; The *anointing from above*, which enlighteneth a mans eyes, *is truth, and is no lie*, 1 *John* 2. 27. that is in *teaching a man* (of which he there ſpeakes, not onely what he is in himſelfe, but what he is in teaching us) he doth it ſo, as a man is not deluded by it, and therefore it is added, *None elſe need teach* him; for did the Spirit (when he did ſpeake peace) ſpeake ſo, as that that man to whom it is ſpoken, did not infallibly apprehend it, he ſhould ſpeake in vaine: for ſo the Apoſtle reaſons in caſe of *unknowne tongues*, that if a *Trumpet* give *an uncertaine ſound*; or a man ſpeakes ſo as it ſhall not be knowne what hee ſpeaks, *he beats the aire*: 1 *Cor.* 14. 9. Now therefore ſurely GOD, when he ſpeaks peace, ſpeakes it ſo infallibly, and diſtinctly, that the ſoule knows the meaning of it; It is not a voice elſe, for, ſayes the Apoſtle there, *ver.* 10. The *end of all voices is to ſignifie*, and therefore *if I know not the meaning of the voice, he ſhall be as a Barbarian, that ſpeaks to me*: *ver.* 11. eſpecially when the ſpeaker undertakes to be a *witneſſe*, as the Holy Ghoſt in ſpeaking peace is, 1 *John* 5. 6. Now to *witneſſe*, is ſuch a teſtimony,

as is taken for infallible, for the end of it is to put an *end to the controverſie*, and it ends the ſtrife betweene man and man; now the Holy Ghoſt when he ſpeakes, ſpeakes as a *witneſſe*, and therefore puts an end to a mans doubts: he ſpeakes infallibly.

And therefore in the ſecond place, it is a ſatisfying light alſo; it is ſuch a light as diſpells darkeneſſe, and anſwers all objections; and ſo ſpeakes peace home. As in a queſtion, and controvrrſie in Divinity, or Logick, when ſome one bottome truth is underſtood, a man hath a light, which goes through all the Objections, and anſwers them all; ſuch a light doth the Spirit give to a poore diſtreſſed ſoule, about the great controverſie of his owne ſalvation, when he doth ſpeake peace; he gives ſuch a light, as ſatisfies the minde, as lets him ſee that in Gods free grace, and in Chriſts, which doth anſwer to all, he, or all the devils can ſay againſt him, from what wants, or objections are in himſelfe. *He openeth*, and *no man*, nor devill, *is able to ſhut*: And therefore when he doth ſpeake peace, his teſtimony is taken and beleeved: If we *receive the witneſſe of men*, and reſt in it, 1 *John* 5. 9. *the witneſſe of God is greater*, that is, of more power, and efficacy to perſwade, and ſatisfie the ſoule.

Uſe 1. 1. *Uſe*, is an Uſe of comfort to poore ſoules, that are in diſtreſſe, and ſuch a diſtreſſe ſometimes, as they thinke, and ſay, their cauſe is deſperate, and paſt recovery, ſo farre as their ſoules ſometimes ſhot into deſpaire. Conſider, how eaſie it is for you, to have your condition altered, and changed even in a moment. I tell thee, though (it may be) thou haſt beene caſt downe this twenty yeares, and thy ſoule is battered, broken, hardened, ſetled, fixed in ſerious thoughts of thy ruine, and reprobation, yet one good looke, one good word from God, ſhall in an inſtant diſpell all, after thy conceit and apprehenſion cleane; God can and doth often more with one word, in one moment, then Satan could doe in many yeares, with all the objections he could muſter up. The truth of this, in experience we often finde and obſerve in our ſelves and others. Yea, and ſometimes when he doth ſpeake peace, he gives ſuch ſatisfaction to a mans ſoule in that particular, that he would be content to be as many yeares more, in his ſpirituall conflicts, to enjoy but the like light, one halfe houre. Thus eaſie is it, for God to ſpeake peace. Though thou

thou thinkeſt thy ſelfe never ſo *farre off from peace*, yet he can ſpeake peace to them, that *are afarre off, as well as thoſe who are neere*, as himſelfe ſayes, *Iſaiah* 57. 19. for, ſayes he, it is *I* that ſpeake it. And when he doth it, then all thy doubts and diſtreſſes, will be forgotten, as the paines of a woman in travaile are when a Man childe is borne.

Secondly, is the Church in any diſtreſſe? (as the Church here at this time was) he can redeeme it out of all with a word. A word ſpoken to *Cyrus* his heart, did ſet them in their owne land againe, ſo you have it expreſſed, *Eſay* 44. 26, 27, 28. *The God that ſaith to Jeruſalem thou ſhalt be inhabited, and to the Cities of Judah, Ye ſhall be built*; you ſee his manner of doing it, it is but with a words ſpeaking; *he ſayes to Jeruſalem, be built*; and though there be never ſo great impediments in the way, he will *ſay to the deep, be dry*, that his people may paſſe over; he dryed up a whole Nation, a Sea of people, namely the *Babylonians*, to make way for this deliverance. And when they are conquered, and *Cyrus*, a new King comes to have the ſway of things, God ſpeakes to his heart alſo; *That ſaith of Cyrus, He is my ſhepheard*; and cauſeth him to ſay to Jeruſalem, Be thou built. Therefore goe to him and truſt him in all the diſtreſſes of the Church, as the Church alſo did, *Pſal.* 44. 4. *Thou art my King, command deliverances*; A *Mandamus* from God doth it, and will doe it at any time. *Uſe* 2.

Let God be never ſo angry, and his peoples diſtreſſe never ſo great, *yet he will ſpeake peace in the end* to his people: you heard before, that if we have peace, he onely muſt give it; and then, that he could, and was able with eaſe to doe it: and now you ſhall heare, that he will certainely doe it in the end.

The *Reaſons* the Text ſuggeſts are theſe:

1. If we conſider but who this God is, that is to ſpeake peace, *I will here what God the Lord will ſpeake*; he is *the Lord*, and therefore able to ſpeake what pleaſeth him; he is peculiarly *the God of peace*, and therefore willing to ſpeake peace. Now, 1. when it is ſaid, he is the *God of peace, and the God of comfort*, the meaning is, he is full of it, infinitely full of it, and out *of the abundance of thy heart, the mouth ſpeakes*: thoughts of peace, and love to his doe boile within him, as hatred, or malice doth in a malicious *Reaſon* 1.

malicious man towards his enemy; ſo as he cannot containe and forbeare expreſſing it towards him; that as *David* ſayes, his *thoughts did burne within him*, and at laſt, *brake forth*; ſo in God, *I know the thoughts I thinke towards you* (ſayes he to them of the captivity) *Jer.* 29. 11. *They are thoughts of peace, and not of evill.* And 2. beſides that theſe his thoughts of peace are taken up of himſelfe, his Sonne alſo hath beſpoken peace for us; and therefore God will ſpeake it. Even as *Joſeph*, though he ſpeake roughly a while to his brethren, yet could not in the end containe, *Gen.* 45. 1. ſo nor God.

Reaſon 2. Secondly, Let us conſider, who they are to whom he is to ſpeake it, they *are his people*, as the Text hath it; and to them there is no queſtion, but he will ſpeake peace, though he ſeemes angry for a while. They are his people, that is the reaſon given, 1 *Sam.* 12. 22. *He will not caſt off his people:* as alſo *Eſa.* 63. 8, 9. *When they rebelled, he was wroth, yet he ſaid, Surely, they are my people, ſo was I their Saviour. They?* why they are the *ſonnes of peace*, *Luke* 13. 6. ordained for peace, and therefore ſhall be ſure to have it; and although ſome differences may ariſe betwixt God and them, yet there is a naturall σοργὴ in the Lord that moves him to ſpeake peace in the end to them: as the dumbe ſonne of *Crœſus*, when he ſaw his father like to be killed, though he had never ſpake before, yet then out of an *impetus* of ſpirit, the ſtrings of his tongue were unlooſed, and he cried out to the murtherer, *Kill not King Crœſus*; ſo, when the enemies of his Church are ready to devour his people, and *Satan* is ready to ſwallow his childe up in diſpaire, then Gods bowells worke within him, and he can hold no longer, but cries, *Save my child, ſave my Church. Is Ephraim my pleaſant child*, (ſayes he) *Jer.* 31. 20? Well ſayes *God, though I ſpake againſt him*, and tooke him up and chid him ſoundly, *yet I cannot forget* my child ſayes he, nor my Fatherly affection to *him, but my bowels are ſtirred, and I will ſurely have mercy on him.*

Reaſon 3. Thirdly, otherwiſe if God did not in the end ſpeake peace they would indeed *returne to folly*, which is the third thing in the text. For this end of ſpeaking peace, is that they might not returne to folly, *Pſal.* 125. 3. *The rod of the wicked ſhall not alwayes lie upon the righteous, leſt they put forth their hand to iniquity.*

There-

Therefore at the laſt verſe, *Peace ſhall be upon Iſrael.* As for this cauſe he ſpeaks outward peace, ſo alſo inward, and ſuffers not the rod of Satan, and of his owne heavie diſpleaſure to lie upon their hearts: for elſe they would returne to the pleaſures of ſin; for every creature muſt have ſome delight; their ſpirits would faile and be tired out elſe, and wearied in good duties, if God ſhould not in the end ſpeake peace, *Eſay* 57. *The ſpirit would faile before me.* When the child ſwounds in the whipping, God lets fall the rod, and falls a kiſſing it, to fetch life into it againe. As it's a rule in Phyſicke, ſtill to maintaine nature: and therefore when that ſhall be in hazard to be deſtroyed, they leave giving purging Phyſicke, and give cordialls: ſo doth God with his people; though with purging Phyſicke, he often brings their ſpirits very weake, and low, yet he will uphold and maintaine their ſpirits, ſo as they ſhall not faile, and be extinguiſht, but then he will give cordialls to raiſe them up againe.

Uſe 3. What good heart that beares a child-like affection to God, would offend ſuch a God, that be thy diſtreſſes what they will be, will certainly ſpeake peace: then doe not put him to it, ſpend not upon that precious ſtock of his free grace and love. Tis true, *he is married to thee*, and therefore *though thou haſt gone a whoring after many lovers, Jer.* 3. 1, 2. 14. ſtill he ſayes, *Returne*, for *I am married to thee:* as therefore when man and wife are fallen out, they conſider, we muſt live together, and therefore they reconcile themſelves againe: ſo conſider, it muſt be between God and thee, and make it a meanes and motive to recover thee, as *Samuel* did to the Iſraelites, 1 *Sam.* 12.22. *You have committed this great ſinne, yet turne not aſide from following the Lord, for God will not caſt you off, you are his people.* Goe home to him againe, he will ſpeak peace. Think thus, the time will come wherein God will be friends againe with me, he and I cannot be ſtrange long; though I would, he will not, *Eſay* 57. 18, 19. though he went on ſtubbornly, yet God healed him, and would not loſe his childe, therefore I will returne of my ſelfe.

THE FOLLY OF *RELAPSING*, after Peace Spoken.

PSAL. 85. ver. 8.

——But let them turne no more to folly.

THE Sixth Observation is, That *Peace being spoken to* their hearts by GOD, *they should returne no more to folly.* See this, *Ezra* 9. 13, 14. *Thou having punisht us lesse then we deserve, and given us such a deliverance as this, should wee againe breake thy Commandements, wouldest thou not be angry with us till thou hadst consumed us?*

Reason 1. 1. Reason: because it will be a greater aggravation in *sinning*; It is made the aggravation of *Solomons sinne*, 1 Kings 11.9. *That God had appeared to him twice:* they were especiall appearances and manifestations of mercy; and though such doe now cease, yet we reade of such as are analogicall to them, as *John* 14. 21. Christ promiseth to manifest himselfe, which is by shedding abroad his love, and his Fathers love into the heart, which is evident dy the former words, *he shall be loved of my Father, and I will love him*; and after he saith, *we will come to him, and make our abode with him, ver.* 23. *and* 27. *My peace I will give unto you.* Now such appearances will be set upon the score of every *sinne*, many yeares after, as they were upon *Solomons*. And the reason is, because nothing wounds an ingenuous loving Nature more

more then matter of unkindneſſe: *If it had beene my enemy*, ſayes *David*, *I could have borne it*, Pſal. 55. 12. 14. *but it was thou oh man, mine acquaintance, we tooke ſweet counſell together*, a boſome friend to whom I had committed my ſecrets, opened my heart: Thus when GOD hath unboſomed himſelfe as it were to a man, and told him what was in his heart towards him, this goes nigh him if he lifts up the heele againſt him. And the reaſon of that further alſo is, 1 becauſe of all things elſe, a man cannot endure to have his love abuſed, you come nigh him when you doe ſo, for his love is himſelfe, and commands all in him, ſo that abuſe his love, and you ſtrike at his heart; it is leſſe to abuſe any excellency in a man, to reproach and extenuate his parts, learning, &c. though theſe are deare to him, but his love is his bowels. And therefore when God hath opened his heart to a man, and ſet his love upon him, and revealed it to him, and he carries himſelfe unworthily, *it paines him at the heart*. Beſides 2 it is againſt the law of Nature and of Nations to ſeeke out for a peace, and get it concluded, and then ſecretly to prepare for, and enter into a war; nothing more hatefull, or can exaſperate two Nations one againſt another more then this. It was the aggravation of *Abſaloms ſinne*, that being newly reconciled with his father, and taken into favour againe, after two yeares diſcountenance, he then began to rebell more cloſely.

2. Reaſon is intimated in the word *folly*, as if the Lord ſhould have ſaid, Set aſide the unkindneſſe and wrong you doe to me, yet therein you befoole your ſelves; you will have the worſt of it. And indeed, when God doth afterwards draw nigh to a man againe, upon that his recovery of his peace, it appeares to be folly, even in that mans owne apprehenſion; when he hath taſted how ſweet God is, then come and aske him, What, will ye returne to ſinne againe? he will then ſay, Aske me if I will wound or cut my fleſh: It is impoſſible, thinkes he, I ſhould any more be ſo beſotted; if there were no more motives, hee thinkes it the greateſt folly in the world. And therefore God on purpoſe chooſeth out that expreſſion, and placeth it here in this cauſe, becauſe it is indeed the greateſt folly in Gods ſight; and is ſo apprehended by our ſelves, looking upon *ſinne* after peace is ſpoken to us. It is folly to *ſinne* againſt God at any time, *Reaſon.* 2.

but eſpecially then; and that will appeare by theſe particulars.

1. Becauſe, before a man had that peace, he felt the bitterneſſe of ſinne, for God never ſpeaks peace, till that be felt: now that is an argument even to ſenſe, never to returne to it againe; which a foole will be warned by; *A burnt Childe dreads the fire*; even as a Child will take heede being taught by ſenſe. When a man ſhall be in great diſtreſſe, and his Conſcience ſhall ſuggeſt to him, as *Jer.* 4. 18. *Thy wayes and thy doings have produced theſe things to thee, this is thy wickedneſſe*: a ſpeech like that when you ſay to your Children, when they have gotten any harme, or cold, or ſickneſſe, this is *your playing* and gadding and going in the Snow, and your eating of fruit, &c. ſo doth God ſpeake there to them when they were in diſtreſſe, this *is your wickedneſſe, for it is better, it reacheth to the heart*, it woundeth the Conſcience, the wounding of which, of all elſe is the greateſt miſery. When once a man after this, hath peace reſtored to him, and he comes newly out of ſuch a diſtreſſe, aske him then how he likes turning to ſuch a *ſin* againe, and he will tell you, it is the greateſt folly in the world: Aske *David* if he will murther any more after his bones have been broken, and ſet againe.

2. Thou wilt eaſily acknowledge, it is folly to returne to *ſin* againe, if thou conſidereſt the termes, upon which thou didſt obtaine thy peace. Reckon what paines it coſt thee, to waſh out the guilt and ſtaine which ſinne had made, what vowes, and reſolutions thou madeſt, what bonds thou didſt ſeale unto, what promiſes never to returne, what prayers and tears, what raps and knocks at Heaven Gates, ere thou couldeſt get an anſwer, or God to ſpeak one word, he making as if he had not been within: why is it not folly now to loſe that in an inſtant, thou haſt beene a getting ſo long, haply many years, and with ſo much paines and coſt? You uſe it as an excuſe to prodigalls to ſay, Things lightly come by, are lightly gone; and yet you count them, and call them fooles for it, as not knowing what it is to earne a penny: how much more folly is it, when a man having afore morgaged his peace, and God reſtored it againe after much ſuit, and waiting many a terme, then to come home, and venture to caſt all away at one throw at dice? ſuch a foole art thou, when thou returneſt to ſinne; to drinke that at one draught which thou haſt beene

beene getting many a yeare, what madneſſe is it? when thou haſt taken much paines, to waſh thy ſelfe, then to wallow in the mire againe, and make thy ſelfe new worke, what folly is it? who but children and fools will doe thus? That which the Church ſaid in another caſe, may well be alluded to in this, *Cant.* 5. 31. *I have waſhed my feet, how ſhall I defile them?*

3. Conſider, what it is thou doſt hazard to loſe by returning to folly: *thy peace. David* loſt it, as appeares, *Pſal.* 51. 12. therefore ſayes he, *Reſtore to me the joy of thy ſalvation*; In loſing of which, thou wilt be ſo much a loſer, that if the *ſin* thou chooſeſt, were able to give thee all the world, it could not recompence thee; no not the loſſe of one houres communion with God, which in a moment will bring thee in more ſweetneſſe, then all thy ſins can doe to eternity. If all the pleaſures of ſin were contracted, and the quinteſſence of them ſtrained into one cup, they would not afford ſo much, as one drop of true peace with God doth, being let fall into the heart. *It is peace which paſſeth underſtanding.* Few pleaſures here doe exceed the ſenſes, nay the ſenſes are capable of more then the things can give; but this paſſeth underſtanding. *Gods loving kindneſſe is better then life.* If it were propounded to thee, thou muſt loſe thy life next moment, if thou ſhouldeſt commit ſuch a ſinne, wouldſt thou venture, if thou didſt beleeve it? Now *the loving kindneſſe of God is better then life*, and wilt thou loſe the enjoying of it, though but for a moment?

4. It is folly to returne againe, becauſe the pleaſures of ſinne will be much leſſe to thee after thou haſt had peace ſpoken. Take them at the beſt, when they are freſheſt, and when thy palate was moſt in reliſh, and taſte with them, when thou wert carnall, and ere thou kneweſt what ſweetneſſe was in God, and they then were but poor ſorry pleaſures: but now, they will prove far more empty then before; they are empty vaine pleaſures even to him that hath them in their flower, and in his ſeaſon of ſinning; and therefore all wicked men are weary, and doe inwardly complaine of their condition, onely they cannot finde ſweetneſſe in God, and ſo are faine to keepe themſelves to their huſks; but alas, to thee they are farre leſſe worth then to another man, who knows not God, and therefore thou art like to have a worſe bargaine of it; another man can make more money of a ſinne,

and get more pleasure out of it, then thou art able to doe.

For first, thy conscience having been scorched with sinne, as scalt flesh dears more, and is more sensible in comming to the fire, then other parts of the body, is become of a quicker sense; whereas wicked mens is seared, and so they commit all *uncleanesse with greedinesse*; but thine is tender and galled in the act, which allayes much of the pleasure of thy sinne, and mingleth the more bitternesse with it.

And 2. besides this galling of Conscience, which is common to thee with many an unregenerate man, thou hast a principle of grace, an inner man, which is dead to such pleasures, that tastes them not, that is like *Barzillai*, who through age, 2 *Sam.* 19. 35. could not taste either what he ate or dranke, as young men doe, no more can that *New man* in thee: and therefore it can be but halfe as pleasant to thee as to another man. If one side of a man be taken all with a numbe Palsie, what pleasure is it to that man, to exercise his limbs in the actions of life? He is but halfe a man, and lives but halfe a life; so it is with thee, when thou hast grace in thy heart, but halfe thy heart can take pleasure in sinning, that new man the other halfe reluctates, grieves for it, hates what thou dost; and all this must needs strike off much of the pleasure.

But 3. If we adde to this, that this new man in him having once tasted what sweetnesse is in God, and *How good the Lord is*, is then like a man that hath eaten sweet-meats, other things are out of taste with him, and therefore also it is folly to returne. *No man* (sayes Christ, *Luke* 5. *ult.*) *having dranke old Wine, desireth new, for he saith the old is better*; a man used to high fare, cannot agree so well with thin diet: so the soule having beene used to taste of great pleasures in God, the impression and remembrance of them leaves his soule lesse satisfied then another mans; a stomach that hath beene enlarged to full diet, looks for it, and riseth more hungry from a slender meale: now communion with God inlarges the faculties, and widens them, and makes them more capable of greater joyes then other men have, and therefore the creature is lesse able to fill them; still he remembers with much griefe, whilest he is eating his husks, what fare he had in his Fathers house: and oh, *Then it was better with me,*

me, then now. Call me not *Naomi*, but call me *Marah*, as she said, *for I went out full, and am come home empty*; so doth he say, when he comes from the act of sinning, he went with his heart full of peace, and meeting with a bargaine of sinning, thought to eek out his joy, and make it fuller, but he comes home empty.

1. Use, is to those who have had peace spoken to them, let them at such times feare themselves and God most, for then comes in this, as you see here, as the most seasonable admonition that can be given, to returne no more to folly. 1. Feare God then most; for of all times else, then sinnes provoke him most; to come and call him *Father*, and *the guide of your mouth*, and yet to fall to sinne, this is *to doe as evill as you can*, you cannot doe worse. *Jer.* 3. 4. 5. So *Ezra* 9. *After such an escaping, should we againe breake thy Commandements, wouldest thou not be angry till thou hadst consumed us?* In times of affliction it is the property of a good child to love God most: in times of speaking peace, to *fear God* most and his *goodnesse*, and to feare to offend him for his goodnesse sake. Did I onely say, that God is *provoked* most then, if you returne to folly? Nay, I adde further, he *is grieved*, which is more then to be provoked; and therefore you shall marke that expression and admonition not to *grieve Gods Spirit*, then comes in, when the *Spirit hath sealed us up to the day of redemption*, *Ephes.* 4. 30. Then by sinning we are said more properly to grieve him then before, when he hath so far ingaged himselfe to love a man, and expressed himselfe to him, and sets his Seale upon him for his. God is angry with wicked mens sinnes, but he is grieved for yours. To grieve him is more then to anger him. Meere anger is an affection can ease it selfe by revenge, and by comming even againe with the party, and when we can or intend to doe so, our mindes are not so much aggrieved, but please themselves rather to thinke of the revenge which we meane to execute: so when wicked men sinne whom God meanes to meet with, he is said to be angry rather then grieved; and sayes, *I will ease my selfe of mine adversaries*, Esay 1. 24. *and avenge my selfe of mine enemies.* But here, as when a mans wife that lyes in his bosome, or his childe shall wrong him: so is it when one sinnes, whom God hath set himselfe

selfe to love, and done much for, and made known his everlasting kindnesse unto, and sealed to the day of redemption: this goes to his heart, grieves him rather then angers him, and such are the truest and deepest griefs. What should he doe with you in this case? if afflict you, and by that meanes goe about to turne you from your iniquity, therein he shall but afflict himselfe as it were, for *Though they rebelled, yet when they were afflicted, he was afflicted, Esay* 63. 9, 10. As when a Father that is a Magistrate, or as one that maintainesa Student in a Coledge, if either punisheth a child, or pupill in his purse, he punisheth himself, so must God afflict himselfe to afflict you. Put not the Lord into these straits if you have any love in you. And 2. as thou art therefore to feare God most then, so thy selfe most, and to be more watchfull over thy owne heart; thou art then apt to returne to folly, if thou takest not heed; as when a man hath beene very hot, or sweat much, he is apt to take the greatest cold. *Hezekiah*, after God sealed peace to him, and answered his prayers, and renewed the lease of his life, his heart got cold, he did returne to folly. The reason is, because then the heart is apt to grow lesse watchfull, and to thinke it selfe fortified enough against any temptation. As Saint *Peter* having seene Christ transfigured in the Mount, grew confident in his owne strength. And know that the Devill watcheth such an opportunity most, for he gets a great victory if he can foile thee then, after he hath been foiled himselfe, and when thou art most triumphing over him; how many battles have beene lost through security of victory and recoyling of the enemy? and besides, our corrupt nature, so farre as unrenewed, is apt to gather heart to it selfe, to slight sinne, as thinking its pardon easily gotten.

Therefore when thou art tempted, labour often to renew those thoughts, which thou hadst of thy sinne at that time, when thou wert suing for peace, before thy peace was gotten; when thou wouldest have given a world for Gods favour; and also what thoughts thou hadst of it, when God spake peace, how thou didst abhor it, yea, thy selfe, and looke what sin was most bitter to thee and an enemy to thy peace; as if uncleannesse, idlenesse, neglect of prayer, ill company, &c. and preserve in thy heart those bitter apprehensions of it, and say of it, thou hast

beene

beene a bloudy sinne to me, as *Moses* wife said of her husband: and though I have got peace, and my life saved, yet it was a bloudy sinne to *Christ*, his bloud was shed to purchase this my peace, and shall I returne to it?

And when tempted to it againe, have recourse to the kindnesse God shewed thee in pardoning, and say, How shall I doe this, and sinne against God? say as he said, *Is this thy kindnesse to thy friend?* 2 *Sam.* 16. 16. and what, shall I *Absalom*-like, now I am new reconciled to my Father, fall a plotting treason againe? what shall I make more worke for prayer, more worke for God, breake my bones againe, and lie roaring againe? Thinke thus, I was burnt in the hand afore, I shall be racked surely now, *Sin no more left a worse thing befall thee.*

Use. 3. The doctrine of assurance (if not abused) and of Gods speaking peace to men is no dangerous doctrine to make men secure and presumptuous in sinning: when peace is preached in any mans heart, this use naturally flows from that doctrine, *return no more to folly*. The very scope of the whole Epistle of Saint *John* is to helpe all beleevers to assurance, as appears by the 1 *John* 1. 4, 5. and the 5. *Chap.* 13. *These things I write to you, that ye might have communion with God, and that your joy might be full.* But this will open a way to all licentiousnesse. No sayes S. *John* Chap. 2. 1. *These things I write unto you that you sin not*; nothing guards the heart more against tentations, then the peace of God: it is said to *guard* the heart, *Phil.* 4. 2. Yea and if you doe sin, the assurance of Gods love is the speediest way to recover you; so it followes, *If any one doth sinne, we have an Advocate with the Father, &c. And he that hath this hope in him*, that is, to live with Christ, and *knows what manner of love the Father beares us, purifies himselfe as he is pure*, 1 *John* 3. 1, 2, 3. If there were no more but selfe-love in a man, it were then no wonder if he doth abuse it. For selfe-love, where the love of God is wanting, is unthankfull and ungratefull, willing to take all the love and kindnesse which is afforded, and abuse it and worke upon it for it's own advantage; and it is true also that because we have too much of this principle unmortified in us, therefore God trusteth so few with so much assurance, because they would abuse it. But where true love to God is seated, and much of it implanted,

there the love of God and the peace of God doth as kindly and naturally enkindle and enflame and set it aworke, even as arguments suitable to selfe-love doe worke upon, and stirre that principle. For grace is more for God then for our selves, it being the image of Gods holinesse, whose holinesse consists in this, to aime at himselfe in all: and therefore when Gods free grace towards a man is revealed, it raiseth him up to higher straines of love to God and hatred of *sinne*. And therefore it is observable, *Psal.* 51.12. that *David* when he *prayes for the restoring of the joy of his salvation*, he *prayes* not simply for it or alone, but withall *prayes* for a *free spirit, Establish me with thy free Spirit*: that is, a spirit of ingenuity, which is kindly, sweetly, and freely wrought upon: therefore when we have a free spirit wrought in us, then that free love that is in God towards us, will worke most kindly upon it, and constrains us to *love him that loved us first*. *The love of Christ constraines us*, 2 *Cor.* 5.14. *Because we thus judge that if Christ dyed for all, then they which live should not live unto themselves, but unto him that dyed for them*: Saint *Paul* gives the reason, why this love of Christ did thus constraine him, because he *did thus judge*, that is, this consideration of Christs love, he having a principle of love in his heart to Christ, he found to be a powerfull prevailing reason to perswade him to live to Christ. Having a new judgement he saw force and strength in the argument. And so shall we if we thus judge, and it will have this naturall consequence as naturally to follow upon it in our hearts, as any reason in any other kinde hath, that is brought to enforce any other conclusion. And therefore as the minde is *constrained* (as it were) to assent to a truth proved by force of reason, that if you grant this, then this or that will follow: so because we judge this reasonable by an argument drawne out of *loves Topicks, that if Christ dyed for all, who otherwise must themselves have dyed, that then they should live to him*, this will *constraine* us to love him, and live to him: *Amore Dei est extaticus, nec se sinit esse sui juris.*

THIS

THis Text and admonition here gives a just occasion to consider a little of that so often questioned case of Conscience concerning relapses of Gods children into the same *sins* and folly againe, and whether after peace spoken, Gods people may returne againe to folly. Some have held, that a man after a second repentance could not fall into the same *sinne* againe; others if he did, it excluded him from mercy for time to come. For the comfort of some poore soules, whose case and tentation this may be, I will speake somewhat though sparingly and with caution.

The cause of relapsing into the same sinne after peace spoken, resolved.

1. The Scripture no where excludeth those from the state of grace, or barres mercy from those that have relapsed into the same *sinne*, especially so long as in regard of the manner of their *sinning*, it be but folly, not wickednesse or wilfull *sinning*; that is, rather proceeding out of errour of understanding, and heat, and impetuousnesse of fooliſh affections, then obstinacy and malice in the will, and with *despite of the spirit of grace*, *Heb.* 10. 27.

Yea, 2. In Scripture we meet with such passages and promises, as may undoubtedly uphold any soule, that hath so fallen after peace received, into the same *sin*, and preserve him from apprehending himselfe excluded therefore from mercy and the state of grace: As *Hos.* 14. 4. *I will heale their back-sliding, I will love them freely*; unlesse they had fallen after repenting and former healing, it could not have beene called backsliding, and yet this he promises to heale, and withall shewes the ground that moved him to it, his loving them freely: for if in any thing his free love is shewn to any of his children, and drawne out, it is in healing againe such a backsliding soule after recovery and peace given. For they falling into the same *sinne*, which hath beene repented of and healed, provokes GOD more then a thousand other acts of *sinnes* formerly committed, though of the same kinde. And therein also to shew his free love, that he can pardon even the abuse of love it selfe, he leaves some thus to *sin* after his love shed abroade in their hearts. Some he shewes his free love unto, in keeping them from *sinning*, others in pardoning them, and giving them repentance: they are but severall

wayes of drawing it forth; so that if in any thing, herein his free love is shown, for if it were not free, it would never endure it selfe to be abused. And likewise the sure mercies of *David* are then showne, when God *multiplies to pardon:* so *Esay* 55. 3. having mentioned the promise of the *sure mercies of David*, He promises to *multiply to pardon*, as it is in the Originall, *ver.* 7. which are thus joyned, both because the sureneſſe of his Covenant is therein showne, and because we might haply multiply to *sin*; and at least it supposeth the possibility of it againe. God likewise runs upon such a supposition in that expression of his, to his own people, *Jer.* 3. 1, 2. They *say, if a man put away his wife, and she becomes another mans, shall not the land be greatly polluted? but thou hast played the harlot with many lovers, yet returne againe to me*, saith the Lord. He speakes to her, as to one had beene his Wife, who though she had not beene put away by him, but had put away her selfe and runne away, not once but often, and that with many lovers, and sometimes in the midst of her whoredomes, had come in and made challenge of his former love, and pleaded his former mercy to her, and yet fallen back againe, *ver.* 4, 5. (where he addes, *Wilt thou not from this time cry, My Father, and thou art the guide of my youth?* that is, I know saies God, you will come now and cry as heretofore you have done and say, Oh thou art my father and my Husband, and confidently still claime an interest in me upon my former kindnesse, and *yet doe as evill as you can*, for you cannot doe worse then thus to abuse my love) yet for all this at the 12. *ver. returne thou backsliding, Israel*, saith the Lord, *for I am married to you*, *v.* 14. That which he doth thus to a nation, he may doe to a particular man who is his childe.

Examp. 1. Againe. 3. There are not altogether examples wanting for this.

1. We finde *Sampson* a godly man (whom yet we would scarce have thought such but that we finde his name in the lists of those worthies, *Heb.* 11.) ensnared with a *Philistine* woman, against the counsell of his parents, *Judg.* 14. 3. who clearly laid open his *sinne* to him, and he was in the event reproved for his folly, for his wife deceived him, told his riddle to his enemies, which he in the end perceived, and further to reprove him,

in

in the issue she was given away to another, *ver.* 16, 17, 20. from all which passages of reproofe, an holy man that had his eyes in his head, could not but see his errour; and yet againe a long while after this, (twenty years after, *Judg.* 15. 20. (when certainly ere that he had repented of this his *sinne*, for which his parents before, and after, God so clearly did rebuke him) he went to Gaza, *Judg.* 16. *ver.* 1. *and saw an harlot and went in unto her*, and there escaped narrowly with his life at mid night. And *ver.* 4. After that also it came to passe he fell in love with another, as bad as any of the former, *Delilah*, who was his ruine. But his returning thus to folly cost him deare; for in the end he was taken as a captive to the *Philistims* his enemies, and that through her falsehood; deprived of his strength he had spent upon these women; had his eyes, those betraying lights put out, that had ensnared him; and himselfe made a foole of, to make his enemies sport. So as no child of God can take any great encouragement thus to returne to folly, for the future, by his example, though comfort they may have there from in case they have returned for the time past.

2. Another example may be that of *Jehoshaphat* who committed a great *sinne*, in joynieg with *Ahab* that wicked King that *sold himselfe to worke wickednesse*, 2 *Chron.* 18. 1, 2, 3. and he was foretold what would be the successe of that confederacy and journey, by *Micaiah*, before he went with him to battle, and after in the battle it selfe, where he hardly escaped with his life, and by an extraordinary providence at his *prayer* was delivered, *ver.* 31, 32. and as if that were not sufficient, God sends another Prophet to him, *Chap.* 19. 2. who with open mouth reproves him and discovers to him his *sinne*, *Shouldest thou helpe the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord:* which message to so good a man doubtlesse was not in vaine, but humbled him for that his sinne, and wrought repentance in him to avert that wrath. And yet after that great and miraculous deliverance of him and his people, *Chap.* 20. we finde him relapsing into the same sinne, *ver.* 35. *After this did Jehoshaphat joyn himself with Ahaziah King of Israel, Who did very wickedly, & he joynod himself with him to make ships to goe to Tarshish:* which another Prophet in like manner reproveth, *Examp.* 2.

and likewiſe God himſelfe rebuketh by the like ill ſucceſſe of that league to the former, *the ſhips were broken, ver.* 37.

3. Saint *Peter*, a man, who ſeemed by other of his carriages, bold enough, was yet three ſeverall times ſurprized with baſe feare: once when he tempted Chriſt not to hazard himſelfe at *Jeruſalem*, where Chriſt had told him that hee was to ſuffer: *Mat.*16.21,22,23. *Maſter* (ſayes he) *ſpare thy ſelfe:* upon which ſpeech Chriſt calls him *Satan*, rebuketh him more ſharply, then at any other time, for which there was a more then ordinary cauſe. Saint *Peter* thought that if his Maſter ſhould ſuffer at *Jeruſalem*, that himſelfe, and the reſt ſhould not be ſafe: That ſpeech therefore proceeded from feare, and therefore Chriſt doth immediately thereupon call for ſelfe-deniall, and taking up the Croſſe, *ver.* 24. And this was immediately after peace ſpoken, *ver.* 16, 17, 18. Chriſt had never more comfortably given teſtimony to Saint *Peter*, and his *faith*, then there. Yet againe, after this Chriſt had him up into the Mount, and transfigured himſelfe, to hearten him againſt that triall to come, which made him ſo confident; yet then he denied him, at his arraigne-ment: when againe Chriſt immediately upon that lookt backe upon him with ſo ſweet a looke, as broke his heart for this his folly; and ſo he returned againe, and it coſt him many a teare; and Chriſt after the Reſurrection, owned him againe, more then any of the reſt, bade them that firſt met him, *Goe tell Peter*, Hee mentions him by name, and in ſpeciall, *goe tell* him the firſt news of it: and then alſo he asked him, *Peter, loveſt thou me?* and he ſaid, *Lord, thou knoweſt I love thee:* as if he had ſaid, Though I have played the wretch, yet *I love thee:* upon this, though he grew more bold, *Acts* 4.13. yet *Gal.*2.11,12. we finde him falling unto the grudging of the ſame diſeaſe, which caſt him into another fit, he *diſſembled, fearing them of the Circumciſion:* this was a ſpice of the former ſinne, though not ſo groſſe, and though the outward acts in theſe ſins were divers in their occaſions, yet they were all acts and buds of the ſame root of bitterneſſe; and may as well be called ſins of the ſame kinde, as the committing differing acts of uncleanneſſe, are reckoned falling into the ſame ſinne.

In the fourth place, if the Scriptures had beene utterly ſilent

in examples, yet reaſon conſonant to other principles and grounds of Divinity, and of the Scriptures, might prrſwade the ſame.

1. If he may after the moſt ſerious and thorough repentance fall againe, into as grievous a ſinne of another kind, and returne: why not into the ſame againe? I confeſſe there is ſome diſparity, which might make him more averſe, and ſet him in ſome more remoteneſſe, from the ſame *ſinne* he hath particularly repented of, then another; which ſhall be conſidered in its place: Yet the difference cannot be ſuppoſed ſuch, as ſhould make the one poſſible and not the other: all true repentance working the heart to an abominating every *ſinne*, as well as any; and therefore if it were true, it was for that particular *ſinne*, as *ſinne*; and then it would worke the like againſt all, and every *ſinne*, according to the meaſure of *ſinfulneſſe*; and though it may, and doth worke a more keen, and ſpeciall hatred againſt that particular *ſinne*, a man hath been moſt ſtung with, yet ſtill, this is but ſo farre, as this aggravation, (*to fall into the ſame ſinne againe*) may cauſe ſuch a relapſe, to be more ſinfull then another *ſinne*: and ſo farre, that upon that ground he is, and may be more ſet and ſtrengthened againſt it, then againſt another *ſinne*. But then, if the ſuppoſition fall upon another groſſe *ſinne*, never before committed, the ſole and ſingle act of which, other circumſtances make as haynous, even as this reiterated act of *ſinne* formerly committed, can be, then the one is equally as poſſible as the other. But however, yet ſtill the difference is but in degrees: namely, in that the heart is enlongated a degree, or ſo, further from that ſinne formerly committed, then any other: which will not therefore ſo vary the caſe, (as *magis & minus* doe not) that it ſhould be made impoſſible to fall into the one, and not into the other. *Reaſon* 1.

2. *Reaſon:* if he may fall into ſome groſſe ſinne, which at firſt converſion, he did above all other humble himſelfe for: and yet, *that* ſame *initiall repentance*, did not put him into ſuch an impoſſibility of falling into that ſinne againe: Why then ſhould a renewed act of repentance of the ſame, or for ſome other reiterated ſinne, be ſuppoſed to have ſuch virtue in it; as to make him ſhot-free for ever, from the ſame fiery dart againe? *Reaſon* 2.

Againe

Againe thirdly: Let it be considered, from whence it should be that a renewed, or indeed any act of true repentance, though never so great, and intense, should have such a transcendent, eternall, and invincible vertue in it, and priviledge annexed to it; for how is it, that repentance doth strengthen us against sinne, but by restoring the decayed frame of Grace, to a better constitution and greater degree of strength then before; and by raising it, above a mans lusts & above that lust, more then all other? as in *David*, when he prayed, *Create in me a cleane heart*, which, through his *sinne* of uncleanesse, was in an especiall manner, defiled with a proneness to that sinne: But yet withall remember, that *that* new frame of heart, and strength gotten by that renewed repentance, and *that* augmentation, and increase of hatred against, and abominating that sinne wrought by it, is all but a creature; as grace, and every new degree of grace is: and therefore for preserving us, hath in it selfe but the power, and force of a created habit, which may be prevailed against, by the sinne that is in us; and can no more, nay much lesse put us into a state of confirmation against any particular sinne, then the grace of the Angels could of it selfe confirme them in a state against all sinne. And as for the impression of that bitternesse, which in our repentance for that sinne fallen into, was made upon our hearts; that also can be supposed to have but the like force upon our spirits, *that* the impression of *joy unspeakable and glorious*, hath upon the heart in those heavenly raptures, which beleevers sometimes enjoy; yea and the latter of these will easily be supposed to be of the greater efficacy of the two; and both but creatures: Now those ravishing joyes are not yet such immortall and everlastingly quickning cordials, that put such spirits into a man, as to preserve him from swounds, and faintings of spirit for ever: and though, whilest they abide and are present to the heart, they doe then raise it above all things here below: yet when a man hath beene a while off from that Mount, and hath conversed a while with things here againe below; then that lustre wears away, as the glory that shined in *Moses* face did: and after a while, the sense and present taste of those joyes wears out; and when that is gone, the bare remembrance of them which is left, hath not in their absence, such an infallible,

though

though a great efficacy to preserve his minde in an everlasting distreliſhing former delights; but that he may, and often doth fall in love againe too too much with them: although indeed whileſt the preſent ſenſe of them did abide upon the heart, it abſtracted the minde from all things here below. And hence a man is apt to *fall from his firſt love*, *Rev.*2. and from that high eſteeme of ſpirituall things; as the *Galatians Gal.*4.15. *Where is the bleſſedneſſe you ſpake of*, ſayes Saint *Paul* to them? therefore anſwerably the remembrance of the bitterneſſe of any *ſinne*, felt in our deepeſt humiliations, is much leſſe able to preſerve a man, nor is the impreſſion and dint made ſo laſting, nor the ſcars and wounds of conſcience continuing for ever ſo freſh, as everlaſtingly to preſerve and deter us from falling into the ſame *ſin* againe. For both are but creatures, and at beſt but arguments drawne from ſenſe, and experience within our ſelves, and have but an humane created power, which is not alwaies efficacious; eſpecially ſeeing GOD hath ordained us *to live by faith more then by ſenſe*, for faith is appointed by GOD to be our more conſtant keeper, 1 *Pet.* 1.5. *We are kept through faith unto ſalvation*, and by it more ſurely and more conſtantly then by impreſſions of joy, or ſorrow, which are made to ſenſe: and yet we are not kept by it of it ſelfe, but by *the power* of GOD; ſo then we are *kept by the power of God* as the principall ſupporter, and guardian, *through faith*, as the inſtrumentall, and by it rather then by ſenſe or any other grace of ſorrow or repentance; becauſe faith caries the heart out of it ſelfe wholly into the hands of God *as a faithfull Creator*, (who is the ſtrength of Iſrael, to *keep* a man *from every evill worke*) as not being able to ſecure it ſelfe againſt any ſin through the power of any mortification, or ſtrength that any other grace or degree of grace hath built, no not for one moment; and therefore is as dependant upon God after a fall, and a renewed repentance out of it, yea and more then before he fell, and his owne wofull experience hath reaſon to make him ſo. The like inſtance to illuſtrate the truth of this we may draw from the aſſurance of faith it ſelfe. For even the aſſurance of faith it ſelfe, (which is an act properly belonging to that grace called therefore *the aſſurance of faith*, *Heb.* 10.20.) which doth ſtrengthen us as much againſt doubting when it is joyned with joy unſpeak-

able and glorious, as repentance can doe againſt any other *ſinne:* and whileſt it is upon us in the ſtrength of it, a beleever is apt to think himſelfe armed and ſtrengthened, and ſo eſtabliſht, as that he ſhall never queſtion Gods love any more, or the pardon of his *ſinnes:* and yet experience ſhewes it, that the guilt of ſinne prevailes ſometimes againe, after this, and the ſame doubts ariſe, and prevaile as much as ever; neither will the remembrance of the former aſſurance be alwayes of force enough to reſiſt them; for he may come to queſtion that aſſurance it ſelfe alſo; and ſo *forget that he was purged from his old ſins.* and if the guilt of ſinne prevaile in the Conſcience againe, againſt ſuch a renewed and ſetled act of *faith*, why may not the power of a luſt prevaile in the members, afrer a renewed act of repentance?

Reaſon. 4. 4. If it be ſaid, that a renewed act of thorow repentance doth keepe a man, not by any peculiar vertue in it ſelfe alone, but by the power of God concurrent with it: Then I demand to ſee the promiſe wherein God hath infallibly obliged and ingaged his power, upon ſuch a renewed act of repentance, to preſerve from falling into that ſinne of all other for ever; without which no man in faith can affirme it; and without which there is an *it may be*, and a ſuppoſition of ſuch a poſſibility, as ſometime it falleth out, and reduced to exiſtence. GOD indeed hath ſaid, that *if We fall, he will put under his hand*, to break that fall, that it ſhall not ruine us; but not ſo to keep us in his hands, as we ſhall be out of danger of falling againe. A renewed act of repentance is indeed an ordinance ſanctified to preſerve a man; yet, but in the ſame manner that other ordinances are, as Prayer, and the Word preacht, and admonition, &c. with which GOD doth not alwayes ſo infallibly cooperate, as efficaciouſly to worke alwayes that which they ſerve to.

5. If there were not ſuch a poſſibility, as might and doth ſometimes fall out; then every regenerate man after ſuch a renewed act of repentance, might ſecure himſelfe againſt the committing that groſſe act againe for ever; but ſo he can never doe againſt any particular act of ſin, but that ſin againſt the holy Ghoſt. Saint *Paul* therefore exhorts, when a brother is fallen into a ſinne, *to reſtore ſuch an one with the ſpirit of meekneſſe*; upon this conſideration, *conſid ering thy ſelfe, leſt thou alſo be tempted*; and

and he laies the exhortation upon those who are most *spirituall*; *Ye that are spirituall, restore such an one, considering thy selfe, lest thou also be tempted*, *Gal.*6.1. so as he speaks of such, as have their hearts raised up to the best frame, through the most deep, and serious repentance: and now we will suppose one, that hath formerly fallen himselfe into the same sin, which another is fallen into, but not yet restored, but himselfe is returned by repentance out of it: (for indeed, such a spirituall man, is of all other like to be the meekest bonesetter of a man fallen) and even such doth Saint *Paul* exhort to consider, that themselves may for the time to come, be also or in like manner tempted, that is, fall as this man fell; and therefore *so be tempted* as to fall into the same sin againe, that he was fallen into. And if any man could be secure from the like fall againe, he had been out of the reach of this exhortation to this duty upon that ground mentioned, as not capable of it. But the holy Ghost hath elsewhere, 1 *Cor.* 10. 13. told us, that there is *no tentation which is common to man*, but is incident to befall any man, at any time; and therefore *ver.* 12. *exhorts him that standeth, to take heed lest he fall:* indeed that temptation which *is common to Devills with men*, the sin of finall despaire, and against the holy Ghost, &c. a regenerate man may through the grace of Christ, secure himselfe against: but, all such *sins as are common to man*, from these or any of them, no man in any state, can without an extraordinary revelation, secure himselfe from the commission of.

Onely I adde these Cautions concerning this case.

1. There are *two* sorts of corruptions. First, most grosse corruptions, which Saint *Peter* calls, τὰ μιάσματα τοῦ κόσμου, the *defilements of the world*, 2 *Pet.* 2. 20. they being the common mire, or kennell, wherein the uncleane swine of this world wallow, and which the Apostle calls such *works of the flesh as are manifest*, *Gal.* 5. 19. even to the light of Nature; such as are adultery, fornication, drunkennesse, &c. and by those two expressions doe they distinguish them from a sort of more spirituall and refined lusts. For secondly, there are corruptions more spirituall, as pride, secret love of the world. Now, for those grosse corruptions, which are contrary, even to common honesty, and (to to use *Jobs* phrase) *are punisht by the Judges*, *Job* 31. 11. which 1. *Caution.*

profane men wallow in, a godly man hath more ſtrength againſt them, ſo as it is not ſo ordinary for him to be entangled againe and againe with theſe; for where but morall principles are, theſe are abſtained from, as we ſee in the Phariſee, *I am no Adulterer, &c.* therefore, where grace is, much more. And ſome *ſinnes* are more oppoſite to the ſpirit of *holineſſe*, and leſſe compatible with grace, as uncleanneſſe, of which Saint *Paul* ſayes, *God hath not called us unto uncleanneſſe*, but to holineſſe, 1 *Theſ.* 4. 7. it is in an eſpeciall manner there oppoſed to *holineſſe*, and ſuch as theſe are *workes of the fleſh* which are *manifeſt*, even to nature, to civill men: and therefore when they are often fallen into, they doe manifeſt, that the heart is but fleſh. And although the limits, how ſeldome or how often, cannot be ſet concerning relapſes into theſe, or any ſinnes; yet, in an ordinary courſe, it may be ſaid, that few *godly* men fall into ſuch ſinnes againe and againe: God keepes them from ſuch in any ordinary providence, that ſcandals ſhould not ariſe: they being ſinnes which all the world takes notice of. But thoſe other ſinnes of raſh anger, and love of the world and ſpirituall pride, &c. theſe being leſſe manifeſt, and ſitting more cloſe to our ſpirits, godly men are more ſubject unto.

Yet ſecondly: we muſt againe diſtinguiſh:

1. There are the inward luſtings to thoſe outward acts: now, though grace weakneth the very luſtings within, yet, takes them not wholly away: *The ſpirit that is in us*, (that is,) in us Saints, ſayes Saint *James*, *luſteth to envy*: and as to envy, ſo to all other *ſinnes*.

And ſecondly, there are the outward groſſe acts of ſuch *ſins*; and therein the weakneſſe of *ſin* in a regenerate man, and ſtrength of grace ſhewes it ſelfe moſt in preſerving from them: for as *to will* is *preſent with me*, ſayes S. *Paul*, *to will what is good, yet how to performe it I am not able*, *Rom.* 7. 18. So on the contrary, to luſt the heart may be ready, and luſt may ſoon riſe up in rebellion, but when it ſhould come to the act, there is a weakneſſe diſcovered; they come to the birth, and want ſtrength often to bring forth: the contrary luſting & prevailing of grace being then ſeen & diſcovering it ſelfe: that it fareth with a regenerate man in this cauſe often, as with a man that is deadly wounded; who riſeth up

to

to strike his enemy, and thinkes to runne him thorow, but sinks downe againe, *medio conatu*, when his sword is at his enemies breasts, through a deficiencie of spirits; or as a man in a Palsie, or the Gout, who thinks he is able to walke, till he comes to try, and then he findes a weakenesse which makes him fall back again: Thus even when the whole forces of lusts are mustered up, yet the weapons fall out of their hands. Humours in a healthfull constitution, may stirre, and boake in the stomacke when yet they come not up, nor prevaile unto vomiting. In that place aforenamed *Gal.* 5. the Apostle seemes not to deny but that in the most regenerate, lustings may arise, for *the flesh* (sayes he) *lusteth against the spirit, ver.* 17. but yet as for outward acts, he tels them, *ver.* 16. *That if they walke in the spirit*, that is, in the prevalency of the spirit, keeping up a holy frame of heart above the flesh, that then *yee shall not fulfill the lusts of the flesh*: for that frame of heart so kept up will hinder the outward fulfilling of the lust: which is never done till flesh and corruption is actually raised above the spirit, and gets more voices to carry it, till the spirit be under hatches and the flesh above, and so steeres the helme: otherwise the lusting of the spirit against the flesh, will hinder the outward doing, and fulfilling of a lust. For the reason he gives, *ver.* 17. *So as you cannot doe what you would*, implies, that not onely lustings, which arise without consent, may be in such a man, but further, much of the will may be wonne to consent to them, to like them; when yet there is not strength enough to carry it on to the outward act; *you cannot doe what you would.* And what those workes of the flesh are, which are manifest works of the flesh and which Christians whilest they walke in the Spirit fulfill not, hee mentions and reckons up in the following words. And this is the more ordinary frame of a Christians heart; for *verse* 24. (sayes hee) *they that are Christs have crucified the affections and lusts*, that is, so farre, as not to fulfill them.

3. He may more easily fall into a grosse *sin* of another kinde, then into the same after speciall repentance for it, and peace spoken in the pardon of it. Because true tepentance especially fortifies the heart against that *sinne* which a man hath most repented him of; and sincerity lies more in watching over that

ſin then any other: ſo ſayes *David*, *Pſal.*18. *I was upright, and kept my ſelfe from mine iniquity*, that eſpeciall *ſin* which was eminently his *ſin*. A mans arme that hath been broke, will, if well ſet, rather breake in ſome other place then where it was broke at the firſt. Hence ſometimes it falls out, that that which was a godly mans boſome ſin before converſion, continues not to be ſo after, but, another ſteps up in the roome of it, by reaſon that he then endeavoureth to waſh out that great ſtraine, moſt; and ſpendeth the moſt of the Fullers ſope, to purge himſelfe from it; and ſo becomes, ever after, moſt watchfull over it; and ſets in this his weakeſt place, the ſtrongeſt garriſon, and a watch, to prevent the enemy. And as an act of ſome preſumptuous *ſinne*, though it inclines the heart more to all *ſinne*, then before, yet, eſpecially to commit that kind of *ſin* againe, rather then any other: ſo on the contrary, it is in a ſound and ſolemne repentance, for ſome eſpeciall ſin; and in the endeavouring, to mortifie ſome eſpeciall member of the body of *ſin*: (to mortifie which, not onely in the bulke and generall, but alſo particularly and apart in the ſeverall members of it, the *Holy Ghoſt* exhorts *Col.*3.5.) though thereby, the whole habit of the body of *ſin* is purged and weakned, yet that particular *ſin* which we aime eſpecially to have mortified, is through Gods bleſſing more ſubdued then any other. We ſee Idolatry was the *ſin* which the people of Iſrael relapſed into, againe and againe; yet when they were once throughly humbled by the Captivity for it, they never returned to it of all *ſins* elſe, not to this day: ſo as it may be ſaid, as was foretold, haply in another caſe, *Ezek.* 16.43. *Thou ſhalt not commit this lewdneſſe of all thy abominations*: *Jonah*, though he would haply never runne away from God againe after his Gaole delivery out of the *Whales* belly; yet, immediately after peace ſpoken to his heart, he falls into a ſinne of another kind; in to a paſſion of extream anger & peeviſhneſſe, & quarrelling againſt God. And the reaſon of this eſpeciall tenderneſſe to fall into the ſame ſinne, is, becauſe the Conſcience looks upon a relapſe into that ſin, to be more hainous, then into any other ſin of another kind; becauſe of that aggravation of it, which thereby would ſtaine and die it: and although a ſin of another kind ſhewes the variety of corruption more; yet, this is more againſt the power and worke of repen-

repentance it selfe, which was particularly exercised about that sin: and also breaks, and dissolveth all bands of a mans vowes, covenants, prayers, &c. made against it in particular, and so is made more grievous. And this we may see in *Ezraes* humbling himselfe for that great sinne of the people in joyning themselves in marriage with the people of the Land, when he did set himself to humble himselfe for them, together with those *that feared God, Chap.* 9. 4. What an hideous apprehension of the hainousnesse of that sin, if they should againe fall into it, did that dayes repentance raise his heart up unto? as appeares, *verse* 14. *Should we againe breake thy commandements, and joyne in affinity with them, wouldest thou not destroy us, till thou hadst consumed us,* and *till there was no escaping?* Into which sinne, yet, the people did againe fall, after they had repented of it, with a solemne confession, and promise of amendment, which is recorded *Chap.* 10. *ver.* 11, 12, &c. yet they returned to it againe the second time, as we find in *Malachy*, who lived the last of the Prophets, and after this prayer of *Ezra*. For *Chap.* 2. 11. the Prophet sayes, *An abomination is committed in Jerusalem, for Judah hath married the daughter of a strange God:* and then followes the aggravation, *ver.* 13. *This ye have done againe*, that is, the second time, and in that respect are challenged to deale treacherously; and that also in respect they had repented of it the first time, *covering the Altar with teares, with weeping, and crying out*, as *Malachy* there speakes: so as *God regardeth not your offerings any more.* And therefore also *Psal.* 78. 40. *How oft did they* (saith he, as aggravating their sins) by murmuring *provoke the Lord?* and *Num.* 14. 22. God reckons up, and mentions the times of their sinning, how often they had thus sinned, as an aggravation of them, *They have tempted me these ten times.*

4. He may fall into the same sinne againe and againe, untill he hath recovered himselfe; and his peace fully, by a through repentance, but yet seldome after. *Lot* committed incest two nights together; but the orifice of his lust was not yet stopped by repentance; the wound was not closed, and so bled againe afresh; but when it is healed once, and the heart made perfect with God, and divorcing from that sinne, and entred into Communion with God againe, then, though it may fall out, yet a man *Caution* 4.

man more hardly returnes. A woman that is gone from her husband may play the whore a long while with him she ran away withall till her husband fetches her againe: but to runne often away, after receiving againe is intolerable. That is not so ordinary in Gods childe.

5. *Cant.* 5. Though we can hardly set limits to say when, or when not, this shall fall out by the degrees of mens repentings: as that if they have such or such a degree of repentance, that they fall no more: yet wee may further consider a difference of their returnings to God, and repentings; and of Gods speaking peace.

1. Of their *Repentings*: some are more imperfect and but as it were thawings of the minde a little, by meanes of a little Sunshine of Gods love: some are more thorow and deep; that recover a man, and put him into a sound and healthfull estate. As for example, a man in an ague hath well dayes, yet his fits returne, and it may be they leave him for a month or so; and yet they take him againe, as at Spring and Autumn; which is becaus all this while his body is not thorowly recovered to a state of health: so is it with a mans heart in respect of his lusts, though he may have many well dayes, wherein he may eate his meate, and receive sweetnesse in the Word, and ordinances: yet at this time his distempers and aguish fits returne, he being aguish still; but in the end, after the peace of God hath more thorowly established his heart, he attaines to some setled constant victory over it; and when it doth not prevaile to victory, such aguish fits end usually in consumptions, in which long agues often end: as in Temporaries, in whom, sinne overcomming Gods striving with them, it eates all good beginnings out: but if they belong to God, then usually that aguish distemper is in the end, by a more thorow repentance, so healed, as that they attaine to more victory, and security against it then any other sinne; that as in those other kinde of tentations, it often falls out, that, that which a man doubteth of most, he comes in the end to be most assured of, and to doubt no more; so also here, a man becomes most freed from that sin, he was long exercised with, of all other. So also

2: For Gods dealings with his, there is much differenee there-

in

in to be found: there are ſome kinds of ſpeaking peace by God, and meltings of the heart of his people, which yet are not of that force as to overcome, but wherein God doth but (as it were) ſtrive with them; which ſtrivings doe ever and anon work their hearts to a repentance, and that true, and ſerious: which yet is not ſo deep, and thorow, nor ſo healing the heart at the bottome, as it ſhould. For God ſometimes uſeth more imperfect kind of ſtrivings, even with his owne children, about ſome particular ſin they are to leave, which doe not ſo fully, at firſt, prevaile, and overcome in them; which God doth, to let them ſee the running iſſue of their natures, how grace would *runne* out of it, (as the Apoſtle ſpeaks) and overcome grace in them, if he ſhould let it alone: and ſo, lets out upon his child after many yeers ſome luſt, which had beene long downe, which puts him to it exceedingly, ſo that he is in hazard to be undone, and is put into feares of it; and yet God viſiteth his ſpirit by fits, and *per intervalla* at times ſtrives with him; and though he falls, yet he puts under his hand, and gives him well dayes, and ſome comfortable viſitations; yet ſuch as are not deep enough to work him fully off from it. For, as God ſtrives with wicked men, ſo he ſometimes ſtrives with his owne alſo; which may ſeeme to be the true meaning of that ſpeech, *Gen.6.* where having mentioned the ſinne of his owne children, *verſe* 2. That the Sonnes of God tooke to them wives of that wicked ſeed of *Cain*, he ſayes, *My Spirit ſhall not alwaies ſtrive with man, for that* [*he alſo*] *is but fleſh:* He meanes not this of all mankinde, for he ſayes, [*he alſo*] is but fleſh: now, with what other creatures, doth he joyne them in this compariſon, but with others of the ſonnes of men? ſo as the meaning is, I ſee my Children, that they alſo are corrupt, and degenerate as well as the reſt of mankinde, and my Spirit hath ſtriven with them. In which ſtriving, God lets them ſee, how if he did not in the end, ſhew forth his free love to the full, in the reſcuing of them, and healing their backſliding, they would be undone: ſo as, in the end, through his grace which is ſufficient, they obtaine the greateſt conqueſt over that luſt of any other; when the heart is once thorowly awakened, and ſetled in a thorow peace. And as, thoſe doubts they were moſt troubled with once, (which though they had at times ſome Heb. 2. 1.

light againſt, yet by fits did ſtill ariſe) are yet in the end, ſo overcome, as they ariſe no more, but they enjoy the greateſt freedome from them: So it is often herein. And theſe *ſtrivings to not overcomming*, I reſemble to the thawing of the Ice, in a great froſt, as when in the day time, the Sunne ſhines, and in the Sunſhine it thaweth a little: but yet, ſo as at night, or in the ſhade it freezeth, when ſometimes, the weather alſo begins to change for a night, and yet falls a freezing againe: ſo here, there is not ſuch a thorow ſhedding abroad the love of God in the heart, as ſhould make a thorow generall thaw, to the purpoſe, as we ſay; and ſo, when the heat of that is withdrawn, it freezeth againe: but in the end there comes a more thorow and generall thaw, and change, that carries all away, melts the heart, and ſo alters the temper and conſtitution of the weather, (as I may ſo ſpeak) as it freezeth no more. And ſuch a thawing of his heart had *David*, when *Nathan* came to him, and not afore; though it may be he had thoſe leſſer relentings often before.

But let thoſe that are in ſuch a caſe, take *heed they be not hardened through the deceitfulneſſe of ſinne:* and of all the times that paſſe over you in your lives, theſe are the moſt climacteriall, and criticall, and moſt dangerous: For God *will not alwayes ſtrive*, but if thou beeſt his childe, if ſuch thawings will not doe it, he will uſe ſome great afflictions, in the end to divorce the heart, and thy *ſinne*; his love will one way or other overcome thee, and in the end prevaile. As when *Iſrael went on ſtubbornly in the way of his heart*, (ſayes God) *I have ſeen his wayes and will heale him and guide him*, *Eſa.* 57. and the Lord may ſo heale thee, as thoſe luſts of all other ſhall not in that groſſe manner, break forth any more. And in thoſe times, when God dealeth thus with him, a man will after ſay, that in ſuch paſſages of his life, he had more free love ſpent on him, then in all his life time, before or after; and when he is freed and healed, he will be more thankfull, and fearfull then ever before, or then otherwiſe hee would have beene; and ſo get ground by his ſtumblings. If any of you, being now in ſuch a conflict as this, in ſuch a viciſſitude and chance of war, if yet thou findeſt a conſtant fight againſt thy *ſinne*; and that thoſe breakings, and meltings of thy heart by God, doe win ground of it; and that the comforts, and hopes, which

which at times are vouchſafed, doe ſtrengthen, *and eſtabliſh thy heart in well doing*: as 2 *Theſ.* 2. *ult.* and makes thee more fearfull, every time thou riſeſt, then ever; ſo as to look upon another fit if it ſhould come, (which knowing the deceitfulneſſe of the heart, thou feareſt) as the fit of ſome great ſickneſſe, leſt it ſhould returne againe; eſteeming it as the greateſt croſſe that can befall thee; which thou wouldeſt buy off with thy blood; and bleedeſt moſt of all to thinke that thou haſt ſo unconſtant a heart, which as it hath abuſed Gods love formerly, ſo thou feareſt, will doe ſo againe; if thus thou goe on to fight it out, the love of God will in the end overcome in thee: but if thou findeſt that thoſe encouragements from God, doe through thy corruption, (which turnes Gods grace into wantonneſſe) nouriſh thy luſts, and make thee leſſe fearfull againſt the next time; and thy heart harder and ſecurer, and to ſlight *ſinne* more, becauſe thou haſt beene ſo oft viſited from on high, and pardoned: thy caſe is dangerous, and may prove deſperate.

6. Though he may returne, yet not preſently, *Luke* 5. *laſt. he that hath taſted old wine, doth not ſtraightway drinke, and deſire new*: not whileſt the love of God, and the taſte, and reliſh of it is freſh in his mouth: when the impreſſion is worne out indeed, and begins to be forgotten, then haply he may returne.

To conclude with the uſe of this point; If it be folly to runne into the ſame *ſinne*, though we repent of it afterwards: then what folly is it in them that utterly fall away; and after they *have beene enlightned, and taſted out of the good word of God*, then fall againe to the pleaſures of *ſinne*, and never repent of them? as many doe, that come, and try a little, what is in religion, and the wayes of God, and then returne againe to their vomits, and never returne to piety againe. *Fooliſh ſoules, who hath bewitched you? are ye ſo fooliſh, that having begun in the ſpirit, ye end in the fleſh?* as *Gal.* 3. 3. *Folly* indeed: to ſpend the harveſt of your time in ſeeking God, and then to leave him, when you are about to take leave of the pleaſures of *ſinne*. Alas poore ſoules, whither will ye goe? doe you ever thinke to have ſuch a *GOD* againe? *Thou haſt the words of eternall life*, ſaid the Diſciples to Chriſt: and as *Saul* ſaid to his ſervants, to keep them from falling away unto *David*; *Can the ſonne of Jeſſe give you vineyards, and make*

Uſe.

you Captaines of thouſands? 1 *Sam.* 22.7. So, can the world give you that peace that I can give you, may Chriſt ſay to you; yea and heaven beſides hereafter? Is the devill, with all the wages of *ſinne* you poſt after, able to make you amends? You thereby diſhonour God in returning to *ſinne*, and bring an evill report upon the good land; and diſcredit your Maſter in changing your ſervice; but withall you befoole your ſelves moſt: you *returne to folly*. For even that which you thinke to gaine the worlds good word and opinion by, even that you loſe: for, though they make a ſpoile of you, and triumph in ſuch, *and glory in their fleſh awhile*: yet they never think well of ſuch an one; nor truly love him. A backſlider, is like luke-warme water, having been once heated, which good men ſpue out, and evill men regard not; for what uſe can indeed be made of it? *Like ſalt that hath loſt* it's *ſavour, it is good for nothing but the dunghill.* Like one that hath beene married, but lives divorced; ſhe is undone for her marriage ever after. Such is the condition of thoſe that fall away and repent not: You who have but turned unto folly, and are not growne up to a deſpiſing and deſpiting Gods wayes, *Returne oh Shulamite, returne.* And you that have peace, and communion with God, take heed you doe not loſe him, you will never have ſuch a God againe.

FINIS.

THE TRYALL
OF
A CHRISTIANS GROWTH
IN
Mortification, } OR { *Purging* out Corruption.
Vivification, } OR { *Bringing forth more fruit.*

A *Treatise* handling this CASE, How to discerne our Growth in GRACE: Affording some Helps rightly to judge thereof,
BY
Resolving some Tentations,
Clearing some Mistakes,
Answering some Questions,
} About Spirituall Growth.

Together with some *Observations* upon the Parable of the Vine, *John* 15. 1, 2. *verses.*

By THO: GOODWIN, B. D.

2 COR. 7. 1.
Let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God.

LONDON,
Printed by *J. G.* for *R. Dawlman*, 1650.

To The Reader.



His following Treatiſe [The Tryall of a Chriſtians Growth] *was formerly printed during the time of my abſence out of my native Country: and by reaſon thereof had many imperfections and incongruities both in ſtyle and matter; which, now being againe (through the good hand of God upon me) returned, I have endeavoured to amend. So as partly through ſome alteration in the method and frame of it, partly by cutting off ſome redundancies, I have reduced it to ſome better ſhape, and neerer proportion to its fellowes.*

The ſcope and way of handling this ſubject [Growth] *is not* Doctrinall *ſo much, nor yet* Hortatory, *as either perſwading to, or diſcourſing of a Chriſtians growth in generall, (concerning which much hath been already written by others) But the more proper aime of this is to reſolve* A Caſe of Conſcience, *(like as thoſe two other preceding Tractates of mine have done) namely this,* How to diſcern our growth, *and to anſwer more uſuall temptations about it: And ſo theſe three Treatiſes being of like ſort and kinde, and properly belonging to that part of* Theologie *which we call* Caſe Divinity; *I have therefore in this new Edition of the whole ordered to put them together, (which is all the alteration I have made) although in their firſt and ſingle publiſhing ſome other came between.*

If in the performance this falls ſhort of many more

raiſed experiments of Growth which are found in ſuch as the Apoſtle John *calls* Fathers, *elderly Chriſtians, who with* Enoch *have* walked *long with God*; *yet I have hoped that you that are* young men (*as he alſo ſtyles the middle ſort of Chriſtians*) *that* you *may finde many things helpfull to your right underſtanding and judging of your growth, and which may free you from many miſtakes in miſ-judging thereof, and ſo conſequently of many tentations about it, which that Age of Beleevers are more peculiarly incident unto. I dare not ſay,* I write theſe things to you Fathers, *I never preſumed it in my thoughts; I my ſelfe wrote and preached it when I was but young in years, and* for the time *far younger in grace and experience. And I*

2 Cor. 10. 14. *dare not (if the great Apoſtle would not)* ſtretch my ſelfe beyond that meaſure which God hath diſtributed to me. A meaſure, which, *yet*, may reach you *that are young men, though more eminent grown Chriſtians are gone far beyond the line of it.*

The God of grace and peace grant us and all his children ſpirits endeavouring to ſpeak the truth in love (*in theſe*

Ephes. 4. 15. *dividing times*) that we may grow up into him in all things, who is the Head, even Chriſt.

April 26. 1643.

Tho: Goodwin.

THE TRYALL OF A CHRISTIANS GROWTH.

AN INTRODUCTION.

Some OBSERVATIONS premiſed upon this Parable of the VINE,

JOHN 15. 1, 2.

I am the true Vine, and my Father is the Husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

The ſumme and diviſion of the words, and ſubject of this Diſcourſe.

A Faire and fruitfull Parable this is, ſpread forth into many Branches. In which, under the pleaſant ſhadow of a *Vine*, (upon occaſion they had but newly been reall partakers of his blood in the fruit of the Vine) *Chriſt* elegantly ſets forth himſelf in his relation to his viſible Church, and the eſtate of his Apoſtles, and in them, of all viſible Profeſſors to the end of the world: Shewing withall under that ſimilitude,

what his Father meant to doe with *Judas*, now gone out to betray him; as with all other unfruitfull branches like unto him, even *cut* them *off*, and *throw them into the fire*. But on the contrary, encouraging them, and all other fruitfull branches, that they ſhould ſtill continue to abide in him, with promiſe, that they ſhould yet *bring forth more fruit*.

The Parable hath three Parts:

1. A *Vine* here is, of all the *faireſt*, *ver.* 1.
2. A *Husbandman*, of all the *carefulleſt*.
3. The end of planting this Vine, *fruitfulneſſe*.

1. Firſt, this *Vine*, as all *Vines* elſe, hath *two* ſorts of *branches*:

1. Such as (though greene) bring forth no true fruit, nought but leaves.

2. 2. Such as bring forth fruit, *ver.* 2.

The *Husbandman* hath anſwerably offices of two ſorts towards them both, αἴρειν, καθαίρειν, which is a witty *Paranomaſia*, *Amputare & Putare*, to *Lop* and *Cut off*. Firſt, clean to *cut off* thoſe that are utterly unfruitfull, which thereupon are *caſt out*, doe *wither*, and are *gathered and caſt into the fire*: So *ver.* 2. & 6. And thus now he meant to deale with *Judas*.

But 2. to *Purge*, and but lop off the luxuriancies, and too much runnings out of the fruitfull branches into ſprings, which they are ſubject to.

3. Thirdly, his *end* in all is, that *fruit*, and *more fruit* might be brought forth. This is his end of planting this Vine, this is the end of purging theſe branches of it, which he being fruſtrated of, in thoſe other, is the cauſe why he takes them cleane away.

And to exhort theſe unto fruitfulneſſe, was one main end of Chriſts uſing this Parable, and unto this tends all in the following *verſes*, either as *meanes* or *motives* unto fruitfulneſſe.

Firſt, as meanes,

1. 1. He aſſures them of their being in the ſtate of grace, *verſe* 3. Aſſurance is a means of fruitfulneſſe.

2. He ſpeaks of *Purging* them *by his word*, in the ſame *verſe*; *Ye are cleane through the Word I have ſpoken to you*: This is a means he further uſeth.

3. He

3. He inculcates into them the sense of their owne inability *to doe any thing without him, ver.* 5.

4. Therefore *to abide in him*, and suck from him, *ver.* 5.

5. And to let his *Word abide in them*, by which *himselfe shall also abide in them*, and by which they may still be purged, and so be fruitfull.

The motives are,

1. If not, they know their doome, to *the fire* with them, *ver.* 6. 2.

2. If they doe, their prayers shall be granted, *ver.* 7.

3. Hereby his Father is glorified, *ver.* 8.

4. They shall shew themselves his Disciples, *ver.* 8.

5. They shall continue in his love, who loves them as dearly as his father doth him, *ver.* 9, 10.

And so you have the summe of all this Parable.

The principall subject I aime at in this Scripture, is this maine case of Conscience, which useth to be the exercise, and inquisition of many good souls, How a Christian may discerne his growth, both in purging out corruptions, and increase of grace, and the fruits of it.

Therefore what ever other spreading fruitfull observations grow upon this stock, (and this Vine affords many) wee will but shortly, and as men in haste, view and take notice of, but as in our way to that other which I principally intend, and onely so far stay upon the observation of them, as the bare opening this similitude here used, doth give sap and vigour to them.

The first Observation, how Christ is a Vine, *and onely the* true Vine.

First, *Christ, he is a Vine.* To explaine this first. *Adam* indeed was a Vine, planted in Paradise, to beare all Mankinde upon, but he turned a *wild one*, he proved not the *true Vine*. God planted him (to allude to that, *Jer.* 2. 21.) *A noble Vine, a holy and right seed*, but he degenerated, and so have all engraffed on him, and so bring forth nothing but *grapes of Sodome*, as *Isaiah* speakes.

But 2. God the Father having many branches of chosen ones, that grew by nature on this cursed stock of *Adam*, whom yet,

as

as *ver.* 16. *he had ordained to bring forth fruit*, that is, to ſpring and ſpread forth in the earth in all ages, and then to be tranſplanted unto Heaven, the Paradiſe appointed for them; the earth being but the nurſerie of them for a while: Hence therefore he did appoint his own *Sonne* to be a new root, as into whom he meant to tranſplant them, and ordained him to be that bulk, and body, and chiefe branch which they all ſhould grow out of, who is therefore called *The roote of David, Rev.* 22. and that *Righteous branch, Jer.* 22. 6.

Whom therefore 3. he planted as a roote here on earth with us, and cloathed with a humane nature, a weak and mean bark and body, and a rind and out ſide, ſuch as ours is; that ſo both roote and branches might be of the ſame nature, and Homogeneall: which nature of ours in him, he likewiſe *filled with his Spirit* (as with juice and ſap) *without all meaſure*, that ſo he might fructifie, and grow into all thoſe branches appointed to be in him, by communicating the ſame ſpirit to them.

And 4. although he was of himſelfe the faireſt *Cedar* that ever the earth bare, yet in relation to thoſe multitude of branches, he was to bear, chuſeth to be a *Vine*, which is of all trees the loweſt, the weakeſt, and of the meaneſt bark, and out-ſide of any other, onely becauſe of all others it is the plentifulleſt of branches, and runs out and ſpreads its bulk in branches; and thoſe, of all branches elſe of any other trees, the fruitfulleſt, it is therefore called *The fruitfull Vine*, *Pſal.* 128. 3. and for that reaſon onely doth he ſingle out this compariſon, as ſuiting with his ſcope, ſhewing therein his love; that as he condeſcended to the loweſt condition, for our ſalvation, ſo to the meaneſt reſemblances for our inſtruction, yet ſo as withall he tells us, that no Vine, nor all the Vines on earth were worthy herein to be compared, nor to be ſo much as reſemblances of him.

2. *Obſer.* That Chriſt is onely the [True Vine.]

For he, and he alone is the true *Vine*, that is the ſecond Obſervation.

For take thoſe choiceſt excellencies in a Vine, for which the compariſon here is made, as more particularly, that of *fruitfulneſſe* either in boughs or fruit, and it is but a ſhadow of that which is in him. As God onely is [*I am that I am,*] and all things elſe have but the ſhadow of Being: ſo Chriſt alone hath onely

onely all the excellencies in him in the true reall nature of all things to which he is compared. So in like manner he is said to be *Bread indeed, John 6. 55.* and *ver. 32. The true bread from heaven.* Manna, and all other meat, and all that sweetnesse which is in meat, is and was but a shadow to that which he affords. He excells and exceeds all things he is compared to, in what they have, and they are but shadowes to him, *Heb. 10. 1.*

First therefore, never any Vine so fruitfull. *All our fruit is found in him, Hos. 12. If you abide in me, you shall bring forth much fruit.* He hath juice to supply you with every grace, to *fill you with all the fruits of righteousnesse,* which if the branches want, it is for want of faith in themselves, to draw from him, not want of sap in him.

Secondly, this he is at all times, hath been in all ages, thus flourishing; this root never withers; is never dry or empty of sap, it is never winter with Christ. *Every branch,* saith the second *verse,* that is, every one that hath born fruit in any age, beareth all its fruit in *him:* branches in him fear no drought, *Jer. 17. 8.*

Thirdly, for largenesse of spreading, no such Vine as this: *He* (as the Psalmist sayes, *Psal. 80. 11, 12.*) *sends out his boughes unto the sea, and his branches to the rivers:* all the earth is, or hath been, or shall be filled with them.

Is to perswaded us to take Christ alone, and make him our All in all, because in him all excellencies are supereminently found. All creatures are not enough to serve for comparisons to set him forth, and when they doe in part, for some particular thing that is the excellentest in them, yet therein they are but *shadowes, Heb. 10. 1.* He onely is the truth, he is the *true light, John 1.* The Baptist, *Moses,* and all lights else were but as twilight, but a shadow: So he is the *true bread,* the *true Vine,* he hath really the sweetnesse, the comfort, the excellencies of them all. The like may be said of all those relations he hath taken on him; so he onely is a true *Father,* and *Husband,* &c. and the love and sweetnesse in all other Fathers and Husbands are but a shadow to what is in him. *Use.*

Obser. 2. How the Father is the Husbandman.

As CHRIST is thus a *Vine,* so his *Father is the Husband-*

man, and as ſtrange a Husbandman as Chriſt a Vine.

For firſt, he is the very *root* of the Vine it ſelf, which no Husbandman is to any Vine; therefore he that is the Vine calls the Husbandman his Father, *My Father is the Husbandman.* This Vine ſprings out of his boſome by eternall generation, for this is the derivation of our Off-ſpring, *Chap.* 14. 20. *I am in my Father, and you in me.* And *Chap.* 5. 26. The Father, *He hath life* (originall) *in himſelfe*, and *gives it to the Sonne*, and the Sonne to us, and thence ſpring living fruits, the fruits of righteouſneſſe.

2. He is the ingraffer, and implanter of all the branches into this Vine. *Eſay* 60. 21. he calls them *his righteous people*, [*the branch of my planting*] *the work of my hands.* Other Husbandmen doe but expect what branches their Vines will of themſelves bring forth, but God appoints who, and how many ſhall be the branches, and gives them unto, and ingraffs them into his Sonne.

3. He appoints what fruit, and what ſtore of fruit theſe branches ſhall bring forth, and accordingly gives the increaſe, which other Husbandmen cannot doe: *Paul my plant, and Apollos may water, but God onely gives the increaſe*, 1 *Cor.* 3. 7. Though Chriſt merited, yet the Father decreed every mans meaſure of fruitfulneſſe.

4. He is the moſt diligent Husbandman that ever was; for he knowes, and daily views, and takes notice of every branch, and of all their fruit: for ſayes the Text, *Every branch that brings not forth fruit, he takes away, &c.* therefore knowes who beareth fruit, and doth not. He *knowes* their perſons, *Who are his*, and who are not, 2 *Tim.* 2. 19. not ſo much as *one* man could come in *Without a wedding garment*, but he ſpies him out.

5. The moſt carefull he is daily to *purge* his Vine: ſo ſays the ſecond verſe. And of all poſſeſſions, ſaith *Cato*, *Nulla poſſeſſio majorem operam requirit*, Vineyards need as much care, and more then any other. The *Corne*, when it is ſowne, comes up, and *growes alone*, and ripeneth, and comes *to perfection, the Husbandman ſleeping and waking, he knowes not how*, ſaith Chriſt: But Vines muſt be dreſt, ſupported, ſheltred, pruned, well-nigh every day.

And

And of all trees God hath most care of his Vines, and regards them more then all the rest in the world.

Is to honour the Father in all the workes tending to our salvation, as much as we honour the Son: If Christ be the Vine, his Father meanes to be the Husbandman: and indeed it may teach us to honour all the three Persons in every work that is saving, for in all, they bear a distinct office; the Father hath not onely a hand in Election, but also in Sanctification, concerning which this Parable was made. If Christ be the roote that affords us sap, whence all fruit buds, the Father is the Husbandman that watereth the Vine, gives the increase, purgeth the branches, and is the root of that life which Christ affords to us: and then the *Spirit* also comes in to have a work and influence herein also; for he is *the sap*, though not here mentioned, yet which is implyed, which lies hid in this Parable of the Vine, and appeares in all the fruits that are brought forth, therefore called, *Gal.* 5. *Fruits of the Spirit.* None of the three Persons will be left out in any relation, or in any work, that is for our salvation. That ever three so great Persons should have a joynt care of our salvation and sanctification, and we our selves neglect it! That they should be so carefull, we so negligent and unfruitfull! If they doe all so much for us, what should not we endeavour to do for our selves? *Use* 1.

Be carefull of your words, thoughts, wayes, affections, desires, all which are the fruits of your soules; for God takes notice of all, *he walkes* in this his *garden* every day, and spies out how many raw, unripe, indigested performances, as Prayers, &c. hang on such or such a branch, what gum of pride, what leaves, what luxuriant sprigs, what are rotten boughs, and which are sound, and goes up and down with his pruning knife in his hand, and cuts and slashes where he sees things amisse; he turnes up all your leaves, sees what fruit is under; and deals with men accordingly. *Use* 2.

When the Church is in any distresse or misery, goe to him that is the Husbandman; such is the usuall condition of this his Vine, spread over the face of the earth. Complain as they, *Psal.* 80. 12. *Why hast thou broken down her hedges, so as all they which passe by doe pluck her? the boare out of the wood doth waste it.* *Use* 3.

Complain to him that the hogs are in his Vineyard, and doe much havock and ſpoile therein; and tell him that he is the Husbandman, who ſhould take care for it. So they go on to pray, *Returne, we beſeech thee O God of Hoſts, looke downe from heaven, behold and viſit this Vine, and the Vineyard which thy right hand hath planted*, v. 14, 15.

3. *Obſ. Two ſorts of branches in this Vine, fruitfull and unfruitfull*: and the difference between temporary and true Beleevers, as they are laid downe in the Text.

We ſee this Vine hath *branches* of two ſorts, *fruitfull* and *unfruitfull*, which is the third thing to be obſerved.

And herein our Saviour followeth the ſimilitude; for experience ſhews the like in Vines. And writers of Vines obſerve it, and accordingly diſtinguiſh the branches of Vines into *Pampinarios*, which bring forth naught but leaves, and *Fructuarios*, which bring forth fruit.

The unfruitfull they are ſuch as make profeſſion of being in Chriſt to themſelves and others, and receive ſome greenneſſe from him, but no true fruit: for their *profeſſion* they are *branches*, for their *emptineſſe*, *unfruitfull* ones.

Queſt. The onely queſtion is, How ſuch as prove *unfruitfull*, are ſaid to be *branches*, and to be in *Chriſt*; *Every branch in me, &c.*

Anſ. How the unfruitfull are in Chriſt. Many compariſons there are of Chriſt, as he ſtands in various relations to his Church: whereof ſome ſerve to expreſſe one thing concerning him, ſome another. That of a Vine, here preſents him onely as he was to ſpread himſelfe into a *viſible Church* on earth, in the profeſſion of him: and ſo conſidered, he may have many branches that are unfruitfull. That other of *An head over all the family in heaven and earth*, which imports his relation onely to that inviſible company of his Church myſticall, which together make up that generall aſſembly ſpoken of in *Heb.* 12. which are his fulneſſe, *Eph.* 1. *ult.* And agreeable to this meaning, in comparing himſelfe to a *Vine*, in this large and common relation of a root to both ſorts of *Profeſſors*, *true* and *falſe*, is that other expreſſion alſo, whereby he ſets forth his Fathers office, when he calls him not ἀμπελουργὸν, a *Vine-dreſſer*, or

a

a tiller of a Vineyard, in a strict sense, as *Luke* 13.7. but γεωργὸς, (as it were at large,) *the Husbandman:* As thereby denoting out, not simply and alone, that peculiar care that he hath to true beleevers onely, that are branches of this Vine, (though including it) but withall importing that common care and providence which he beares to others of his creatures, and this because some of these branches of this *Vine*, are to him but as others out of the Church and of no more reckoning with him. The *Fathers* relation herein, answering to, and in a proportion running parallel along with that which Christ beares towards them: *Those* that *Christ* is *head unto*, those he is a *Father* unto: Those whom Christ is but as a *Vine* unto, Christ he is but γεωργὸς, an *Husbandman* unto, whose office is seene, as well in cutting off such branches, as in pruning and dressing of those other.

These unfruitful ones are not in Christs account, reckoned as *true branches* here: For in the 5. verse, he calls those Disciples of his that were there and then present with him, (when now *Judas* was gone forth afore, as appears *Chap.* 13. 30.) them onely *The branches:* and therefore repeats it there again, *I am the Vine*, with this addition, *Ye are the branches.* Implying hereby, that as he is the true Vine, so that these onely were the true branches; the other he calls but [ὡς κλῆμα] as a branch, *ver. 6. Hee is cast forth (as a) branch*, giving them the name of branches, thereby the better to expresse his Fathers dealing with such, that as they that are dressers of a Vineyard, use to doe with such branches, so my Father with them: but they themselves are but *Tanquams*, *Quasi palmites*, *As branches*; not really and in truth such. 2. *Ans.*

That expression which seems most to make for it, is that in the second verse, when he sayes, *Every branch* [*in me*] *that beareth not fruit*, but those words [*in me*] may as well, yea rather be understood to have reference to *their not bringing forth fruit* [*in him*] then to their being properly branches [*in him:*] so as the meaning should be, they are branches that bring *not forth fruit in me.* Though they doe some good, yet it is not fruit; if so [*not in me:*] though from mee, and from my assistance. And so his meaning is not so much to declare that they are branches in him, as that they bring not for fruit in him. Which indeed is one of 3. *Ans.*

the characteristicall differences between true and unsound branches, and one maine scope of the parable; and this the Syriack translation makes for also, and confirms it, *Omnem palmitem qui in me non fert fructum, Every branch which in me bringeth not forth fruit.* And there is this reason that this should be his meaning, that He never reckoned them at all true branches; Because that is the difference God puts betweene these and those other, that *Those that bring forth fruit, his Father purgeth, that they may bring forth more fruit.* He lets them not run so far out into sin, as to become altogether unfruitfull: But these *he takes away:* So as true branches were never unfruitfull.

Use. The Use is to stir up all that professe themselves to be in Christ, to examine whether they be true *genuine branches* of this *true* Vine or no. Here in this Kingdome, Christ is spread forth into a faire and pleasant *Vine* in shew, as this earth affords: But if we Ministers were able with this *Husbandman* here, to turne up the leaves of formall profession, and looke with his eyes, we should discerne that there are but a few true branches indeed to be found in flourishing Congregations, as *Isaiah* foretold there should be in Israel, *Isa.* 17. 5, 6. *Like the gleaning grapes, two or three in the top of the uppermost bough, foure or five in the outmost fruitfull branches.*

The severall sorts of branches that prove unfruitfull.

Now for a generall help to discerne whether you be true branches, consider, that union with Christ is it that makes men branches, that is, men are accounted branches of Christ in regard of some union with him: and *such* as their *union* is, *such* also is their *communion* with him, and accordingly *such branches* are they, and *such* their *fruit.*

1. Some (and indeed the most) are united to him but by the externall tye of the outward Ordinances, such as their obligation made in Baptisme: and are knit to him thereby, no otherwise then many graffs are, that do not take or thrive in their stocks, onely stand there as bound about by a thread; and sutable is their communion with him, even *wholly externall:* they continuing to partake of the outward ordinances, but without any sap or inward influence derived, without any inward work of the Spirit, or stirring of affection: And answerable also is their fruit, when no other are found on them, but such as you shall finde

grow

grow in the waste of the wilderneſſe among Heathens, which ingenuity and modeſty, and naturall honeſty and naturall conſcience do bring forth: but not any ſuch, as an inward ſap from Chriſt uſeth to produce. Civill men are not true branches; for look on Chriſt the root, and ſee what fruits abounded in him moſt, as fruits of holineſſe did; and therefore if ſuch were true branches, the ſame would abound in them likewiſe: for every tree brings forth according to its kind.

2. You have ſome (they living in the Church) Chriſt begins to ſhoot ſome ſap of his Spirit into their hearts, quickning them with many good motions, and ſtirring up ſome juiceneſſe of affections in the adminiſtration of the Word and Sacraments, which cauſes them to bud forth into good inward purpoſes, and outward good beginnings: but this being not the communication of the *Spirit*, as *ſanctifying* and changing the branch into the ſame nature with the root, therefore it comes to paſſe they are ſtill nipt in the bud, as the ſtony ground was, and the ſap ſtricken in again, like rath ripe fruit; which looking forth upon a February Sun, are nipt againe with an April froſt. Many, when young, and their affections are green and tender, are wrought upon, and bud, but the ſcoffes of men nip them, and their luſts draw the ſap another way, as hopes of preferment, and the pleaſures of ſinne, and ſo theſe buds wither and fall off, and the Spirit withdrawes himſelf wholly in the root againe.

Againe, 3. ſome there are, as the *thorny ground*, in whom this inward ſap communicated to them, though not ſpiritually, changing and renewing them, yet being communicated in a further degree, abides in them longer, ſhoots up farther, and theſe prove exceeding green branches, and are owned for true, even by the people of God themſelves, as *Judas* was by the Apoſtles, and therefore are outwardly like unto them; for how elſe are they ſaid to *be caſt* out? *ver.* 16. who therefore had once ſome fruit to commend them, for which they were accounted of by the people of God, and received amongſt them, *who judge of trees by the fruit.* Neither are their fruits meerly outward, like *Solomons apples of gold, in pictures of ſilver*, meerly painted, but they have a ſap that puts a greenneſſe into what they doe, and by reaſon

reaſon of which they bear and bring forth; for how elſe are they ſaid *to wither* alſo? *ver. 6.* (which is a decay of inward moiſture, and outward greenneſſe:) and theſe alſo have ſome kind of union with Chriſt as with a *Lord*, 2 *Pet.* 2.1. he *aſcending to beſtow gifts, even upon the rebellious alſo*, *Pſal.* 68. 18. ſo far to enable them to doe him ſome ſervice in his Vineyard: They are not united unto Chriſt as unto an *Head.* Neither is it the *ſpirit of adoption* which they doe receive from him; and ſuch a branch was *Judas*, who was not onely owned by the Diſciples, who knew him not to be falſe, but who ſurely at the firſt had inward ſap of gifts derived from Chriſt, to fit him for the Miniſtery, he being ſent out as an Apoſtle to preach; whom therefore Chriſt here aimed at in this place.

Some differences of branches fruitfull and unfruitfull.

Now for a more particular differencing of theſe branches and their fruites, it is not my ſcope to ingraffe a large common place, head of all the differences, between temporaries and true beleevers, upon this ſtock; this root is not big enough to bear them, thoſe differences being many; Onely I will explain thoſe differences which the Text affords, becauſe they are in our way, and will further open the words.

1. Difference. How the good works of Hypocrites are not true fruits.

1. That which they doe bring forth, *is not true fruit*, the holy Ghoſt vouchſafeth it not that name, *They* are ſaid here, *not to bring forth fruit.* That ſpeech in *Hoſea* 10. 1. will give clear light to underſtand this; with the ground of it alſo; *Iſrael is*, there called, *an empty Vine, which brings forth fruit to her ſelf.* It implies a ſeeming contradiction, that it ſhould be called an *empty Vine*, and yet withall to *bring forth* any *fruit.* And theſe bring forth not leaves, good words onely, but good works, good actions, and thoſe *green*, and therefore *Jude* 12. *their fruit is ſaid to wither*, as themſelves are ſaid to *wither* here, *ver. 6.* And as there *Iſrael* is ſaid to be an *empty Vine*, though it hath fruit, ſo here theſe are ſaid *not to bring forth fruit* at all. Now the meaning of both, is one and the ſame: For a thing is ſaid to be *empty*, when it wants that which is proper to it, and ought to be in it; as Wells are called empty, when they are not full of water, they are full of ayre: for *Non datur vacuum.* So they are called an *empty Vine*, and theſe *branches to have no fruit*, becauſe not ſuch as ought to grow upon them, ſuch as is proper to the root they ſeeme

seem to grow upon. Therefore in *Heb.* 6. 7. that Epithet is added, [*Meet*] *herbs*, or *fruit*; that is, *such as should grow there.* So *Luke* 3. 8. *They are to bring forth fruit* [*worthy*] *amendment of life*, or else they were to be cut down: that is, such as became true repentants, as were answerable, suitable thereunto. As we say a man carries himself *worthy of his place*, when answerably to to what is required of him in it. That place fore-cited out of *Hosea* further acquaints us with the true ground, why their fruits (though green, which *Chap.* 6. 4. is called *goodnesse* also, yet) were not to be accounted meet fruit, and so not fruit at all; even because of this, that it brought forth all its fruit, whether good or bad, *to it selfe*: That is, those ends that did draw up the sap, and did put it forth in fruit, were drawne but from themselves, they bring them not forth principally to God, and for him. All their prayers, all their affections in holy duties, if they examine the reason of them all, the ends that runne in them all, and whence all the motives that doe actuate all they doe in these, they will finde they are taken from themselves: And though the assistance wherewith they are enabled to doe what they doe, is more then their own, yet their ends are no higher then themselves, and so they employ but that assistance God gives them wholly for themselves. Now the *end* for which a true branch brings forth *fruit*, is, that God might be glorified. Thus *Rom.* 7. 8. when *married to Christ* they are said *to bring forth fruit to God*; which is spoken in opposition to *bringing forth fruit to a mans self.* Thus also Christ here useth this as the great and main motive to fruitfulnesse in *ver.* 8. *Hereby is my Father glorified, that you bring forth much fruit.* Now whom will this move, into whose affections will such an argument draw up sap, and quicken them? None but those hearts who doe make Gods glory their utmost end, and so all true branches doe or else this motive should have been used by Christ in vaine unto them. And as this end makes their performances to be *fruit*, so this being wanting, all that is brought forth deserves not the name of fruit, for it is not *fruit worthy*, as the Baptist sayes, not *meet fruit for the dresser* to receive, (as was noted out of the *Hebrews*) not such as ought to grow on that tree. *They should be trees of righteousnesse, the planting of the Lord, that he might be*

glorified, *Esay* 61. 3. Again, not *fruit* meete or *suitable* for the *roote* it seemes to grow upon, that is, such as Christ did bring forth; for he did all, that his Father might be glorified: and therefore sayes he, exhorting them to fruitfulnesse, *ver.* 8. of this *Chap.* *If you doe likewise, ye shall bee my Disciples.* Againe, otherwise it is not such as is *meet* for the *Husbandmans taste* and relish, it being equall that *He that planteth a Vineyard, should eate the fruit of it*, 1 *Cor.* 8. 7. And in fruit you know above all we regard the taste, and esteeme the relish of it. *Eve* first considered the *fruit was good for food*, then *pleasant* to the eye, *Gen.* 3. It is not the sap that is in fruit only makes it acceptable; Crabs are as full of sap as apples: Nor is it the greennesse, or colour, or bignesse, but the relish that is the chiefest excellencie in it, though those other, when joyned with a good relish, do make it more desirable: So though thy performances be full of life and affection, and green, and long, and many, yet if they relish and taste of none but self-ends, God regards them not, they are not *ad gustum suum*; it is the end that gives the relish, and makes them fruits, and acceptable to God.

2. Difference. How Hypocrites bring not forth their fruit [in Christ]

The second difference this Text holds forth, is, That they bring not forth their *fruit in Christ*: for so the Syriack Translation reads it, as making the sense to be, that *they bring not forth fruit in me*: and so this particle [*In me*] referreth not so much to their being *branches in him*, as *to not bearing their fruit in him.* Which indeed seems to have been Christs meaning, for his scope in this Parable is to shew how that he is the *root of Sanctification*; and how not the habituall power onely, but every act of grace, and the performance, comes from him; *Without me ye can doe nothing*, *ver.* 5. And thereupon he exhorts his Disciples to fetch all *from him*, and to *abide in him*; and therefore also, when he speaks of these unfruitfull branches at *ver.* 6. that which here he calls *bearing not fruit in me*, he expresses there, by *not abiding in me*, as the cause of their not bringing forth fruit in him. Yea, and the principall scope of that phrase, *Abide in me*, is, (as evidently appeares by *ver.* 4, 5.) to depend upon him for bringing forth of fruit, and to fetch strength from him by faith. There is therefore this essentiall defect in the worke that is upon such, that they doe not doe all in *that* dependance upon Christ,

Christ, *such a dependance* as a branch hath upon the root, in bringing forth its fruit. For, my brethren, this you must know, that as it is essentiall to *Evangelicall Sanctification* to doe all *for another*, as your *end*, namely, to God; so to doe all in the strength *of another*, as your sole assistant, namely *Christ*, who works all in you, and *through whose strength*, saith *Paul*, *I am able to doe all things*, and nothing without it. *The life we leade is by faith*, and it is *not I, but Christ who lives in me*. Therefore we finde both these joyned, *Phil.* 1. 11. *The fruits of righteousnesse by Jesus Christ, to the praise and glory of God*. The latter [*To the glory of God*] is mentioned as the finall cause; the other [*By Jesus Christ*] as the efficient cause: Both these are necessary unto true Sanctification. For as we are to *honour the Husbandman* by making him our *end*, so also the *root*, by doing all in *him*, and from him. Now *temporarie Beleevers*, as they do all principally *for themselves*, so also all as *from themselves*: and as they do not make *God* their *end*, so nor Christ their *root*. And so some expound that phrase in the Parable of the *stony ground*, *Luk.* 8. 13. when it is said they *have no root*, (though I think he means also inherent habits of grace infused, for it is added, *no root* [*in themselves,*] which *Job* call *the root of the* matter which was *in him*) it is because they fetch not their strength to doe all they doe from Christ by faith, and from their union with him. And the reason is this, because they are never emptyed of themselves, (which is the root we all doe grow upon) either in regard of their *owne ends*, or of *their owne efficiencie of working*. Whereas we must all be brought to *nothing* in our selves, both in regard of *self-aymes*, and also *abilities* of working; and till our hearts are inwardly taught that lesson, *that we are not sufficient, as of our selves*, we will not goe out of our selves, to doe all in Christ. And therefore there was nothing which Christ endeavoured more to engraffe upon their hearts then this Principle now at his departure, as it is *ver.* 4, 5. And indeed it is as hard a thing for nature to live out of its selfe, and fetch all from another, as not to live to its selfe, but to another. We are full of *our owne strength*, as well as of *our owne ends*. And although these unfruitfull branches they do indeed receive all their strength from Christ, and so all they doe in what is good, is *from him*: yet they doe no honour Christ

What it is to bring forth fruit [in Christ] explained.

in receiving it, by doing all as in his ſtrength, and ſo do not do it as *in him*. But though they receive all, yet they work with it, as if it were their owne ſtock, and ſo *glorie* (as the Apoſtle ſayes) *as if they had not received it*. And thus though the ſap and livelineſſe which ſtirs them, is really, and all efficiently from Chriſt, yet they may be ſaid to bring forth *fruit in themſelves*, becauſe both they neither fetch nor receive it by faith, nor act by faith that ſtrength received, as men that were acted by Chriſt, and as working all in Chriſt, but they doe all, as if all proceeded from their owne root: Even as the Ivie, though it claſping about the Oake, receives much ſap from it, which it digeſteth and turneth into it ſelfe, yet it brings forth all its berries by virtue of its owne root, rather then as in the Oake, which yet ſuſtaines and ſupplyes it with juice and ſap; whereas a true Beleever brings forth fruit in Chriſt, as a branch that is in and of the Oake it ſelfe, as its owne root, and ſo *from him all their fruit is found*, *Hoſ.* 14. 8. he fetcheth his aſſiſtance from him: where as the inward aſſiſtance of another unſound branch is ſtrengthened and ſupported by pride, and ſelfe ſufficiencie of gifts and parts, and not derived by faith, and maintained by confidence in Chriſts ſtrength to act all in them; ſo that, as it is ſaid of the *Corinthians*, that they *raigned, but without us*, ſayes *Paul*. So I may ſay, *Temporaries* performe duties, and pray, but as *without Chriſt*. But all true Beleevers are emptied firſt of their owne ſtrength and ability, and ſo walk as thoſe who can *doe nothing without Chriſt*, as thoſe who are not able to love, beleeve one moment more without him. So *Phil.* 4. 13. *I am able to doe all things*, but *through Chriſt that ſtrengtheneth me*. And this they lay for a principle in their hearts which they walk by, which therefore Chriſt preſſeth upon his Diſciples here, as the maine requiſite and fundamentall principle of Evangelicall Sanctification, *Without me ye can doe nothing*. And therefore ſuch an one is ſenſible of that curſed ſelfe ſufficiencie in him, and humbleth himſelfe, checks himſelfe for it, as for as great and foule a ſin as any other; and humbleth himſelfe not onely for the want of what life, and ſtirring, &c. ſhould have been in the duty fell ſhort of, in performing it; but alſo for that he ſanctified not Chriſt, in the ſtrength he received to doe it with: But another doth

doth not so; if he finds strength, and power, and vigour to performe, and quickneſſe in the performance, he lookes no further. That *poore* man in the Gospel, as he acknowledged his want of faith, that he had much unbeliefe in him, so he goes out to Christ for the supply, *Lord help my unbeliefe*, for he knew that it was *he* was to be the worker of every degree of faith in him. And again, a true beleever being thus sensible of his own unability, doth (when he is any thing assisted) attribute all to Christ when he hath done; and honours him as the *Author* of it in himselfe; confesseth in his heart, between Christ and himselfe, that it was not he, but Christ that strengthned him: *It is not I*, (sayes the Apostle) *but the grace of God in me, though I have laboured more then they all.* But another, though he receives all, yet not being emptyed of himselfe, *boasteth* as if *he had not received it.* As the *Pharisee*, though he *thanked God* in words, yet in his heart attributed all to himselfe; such an one is the more full, and lift up when he hath done, but the true branch more empty and humble. A true beleever glories not of himselfe as in *himselfe*, but onely as *he is a man in Christ*; and that *as a man in Christ*, he did thus or thus; as *Paul* did, and no otherwise. So 2 *Cor.* 12. 2. *I knew a man in Christ, &c. of such a man I will glorie, but of my selfe I will not glorie.* And yet it was himselfe he spake of, but yet not in himselfe as of himselfe, *but as he was in Christ.*

Quest. And if it be asked, whether in every act a Christian doth thus?

Answ. Whether in every act a Beleever doth all in Christ.

I answer, It is in this as in that other parallel to this, *The making God a mans end:* Now as it doth not require, that in every action a man should actually think of *that* his end, whilst yet habitually he makes it his aime: (as a man in his journey, doth not think of the place he goes into every step he takes, yet so habitually hath it in his thoughts, as he keeps in the way to it.) Parallel to this is it in *doing all in Christ*, it cannot be supposed that in every act a man hath such a distinct thought of recourse to Christ; but at the beginning and entrance of greater actions, he still hath such actings and exercise of faith; And also often, in the progresse he reneweth them, and in the conclusion, when he hath performed them, he doth sanctifie Christ in his heart, by ascribing the praise of all unto him.

2. *Queſt.* Whether all Beleevers doe diſtinctly fetch vertue from Chriſt by faith.

If in the ſecond place, the queſtion be, Whether, every true beleever doth from his firſt converſion thus diſtinctly and knowingly (to himſelf) fetch thus all power from Chriſt, and doe all in him?

Anſw. 1. The anſwer is, 1. That to all beleevers this principle of having recourſe to Chriſt for acting their Sanctification, may (haply) not preſently be ſo diſtinctly revealed as it hath been to ſome; this indeed is common and abſolutely neceſſary to all beleevers, to conſtitute and make them ſuch; namely, that their faith ſhould have recourſe to Chriſt, and to take him for their *Salvation*, in the large and generall notion of it, as it infolds all under it that is to be done to ſave them; and thus many more ignorant doe, when yet they have not learnt explicitely in every particular that concerneth their ſalvation, to have frequently a diſtinct recourſe unto him: it is probable that theſe very Diſciples of Chriſt (who yet ſavingly beleeved) had not this particular principle of *bringing forth all their fruit of holineſſe in Chriſt*, as their *root*, untill this very time and Sermon whereby Chriſt enformed them in it, ſo clearly revealed to them, nor till then ſo clearly apprehended by them; for ignorant they were of, and negligent in having recourſe to Chriſt in many other particulars, and making uſe of him therein, which are of as much concernment as this. They had not ſo diſtinctly and explicitely (as would ſeem) put their prayers up in Chriſts name, *Hitherto you have asked nothing in my name*, *John* 16. 24. Neither had they ſo frequently exerciſed faith *on Chriſt* in all things as they had *upon God*. Therefore *John* 14.1. he calls upon them, *Ye beleeve in God, beleeve alſo in me.*

2. Many ſorts of principles beleevers hearts may ſecretly have been taught, which alſo habitually they practice, and yet they may be exceeding hidden and latent in them in reſpect of their own diſcerning them; as was the caſe alſo of theſe Diſciples, *John* 14. 4. ſayes Chriſt, *The way* (namely, to heaven) *ye know*: and yet, *ver.* 5. *Thomas ſayes, How can we know the way?* and then, *ver.*7. Chriſt ſayes of them againe, that *They knew him and the Father*; and yet *ver.*8. *Philip* again ſaith to him, *Lord, ſhew us the Father*, ſpeaking as if they were ignorant of him, for Chriſt rebukes him, *ver.*9. and tels him he had *both ſeen him and his Father.* Thoſe principles of Atheiſme and *unbelief*, (as thoſe *ſayings in the*

the heart, that there is no God, &c. of which the Scriptures speak so much) they are the principles that act and work all in men that are wicked and carnall, and are the encouragers and counsellers to all the sins committed by them, and yet they are least of all discerned by them, of all other corruptions, for they are seldome or never drawn forth into distinct propositions, or actually thought upon; but doe lie as common principles taken for granted, and so do guide men in their wayes. And thus it is and may be long with some of the contrary principles of faith, they may act all secretly in the heart, and yet not be discerned; untill called forth by the ministery of the Word, or some distinct information, when it comes more distinctly to clear such a practice to them.

Union with Christ is not cleared up to all in Christ.

Neither 3. is *union* with *Christ* presently cleared up to all beleevers; which whilst it is darkly and doubtfully apprehended by them, Christs *communication* of his grace and strength to them in every action, remains doubtfull also, and is not discerned by them. Of these Disciples Christ sayes, *John* 14. 20. *That in that day* (namely, when they received *the Comforter* more fully, of the promise of whom he there speaks) *they should know that they were in him, and he in them:* But not so clearly was this as yet apprehended by them; and so likewise that *intercourse* betwixt Christ and them, both for grace and comfort, &c. was not so clearly discerned by them, though continually maintained by him in dispensing all grace and power to them.

Yet every Beleever doth five things which are really to *bring forth fruit in Christ.*

And yet 4. in the mean while take the the lowest and poorest beleever, and he doth these five things, which put together, is *really* and *interpretatively a bringing forth* their *fruit in Christ*, though not in their apprehensions.

1. In that their hearts are trained up in a continuall sensiblenes of their own insufficiencie and inability for any good thought or word, as of themselves; for *poverty of spirit*, to see their own *nothingnesse*, in this respect is the first Evangell grace, *Mat.* 5. 1. and and if the contrary would arise in them, to think through habituall grace alone received, they were able of themselves to doe good, it is checked soone, and confuted by their owne experience, both of their owne weaknesse, being sure to be left to themselves, (as *Peter* was) when confident in his own strength;

as

as alſo by thoſe various *blowings of the Spirit* in them *as he pleaſeth*; with which when their ſailes are filled, they *are able to doe any thing*, but when withdrawn, they lay wind-bound, (though all habits of grace be hoyſt up and ready) and not able to move of themſelves. Now this principle of ſelf emptineſſe habitually to live by it, no carnall heart in the world hath it, or doth live by it.

And 2. for this aſſiſtance, they are trained likewiſe up (from the firſt) to have a continuall dependance, from a power from above, (without which they find they *are able to do nothing*) to come from God, and from the Spirit of Chriſt; with a renunciation of themſelves, which implicitely is the ſame with this immediate intercourſe with Chriſt, and is really equivalent thereunto, though they hit not at firſt haply on the right explicite notion thereof (as having not been taught it by the Miniſtery of the Word, or other wayes) in that diſtinct manner that others doe: and yet in *honouring* the *Spirit of Chriſt* dwelling in them, they *honour Chriſt*, who ſends that Spirit into their hearts, even as in *honouring the Sonne*, Chriſt ſayes, *that we honour the Father alſo:* although our thoughts may ſometimes more diſtinctly be exerciſed towards one of the three Perſons more then to another.

And thirdly, when they are once taught from the Word, that it is the duty of a Chriſtian, and part of the *life of faith*, to live thus in Chriſt, and to bring forth all in him and ſo come diſtinctly to apprehend this, as requiſite to a right bringing forth of fruit, then their hearts inſtantly doe uſe to cloſe with the truth of it, as being moſt ſuitable and agreeable to that holy frame of their own ſpirits, which are Evangelically wrought to glorifie Chriſt all manner of wayes that ſhall be revealed; there is an inſtinct, a preparedneſſe in their faith to make Chriſt their *All in all*, as any particular comes to be revealed to them, wherein they ought to exalt him in their hearts; and ſo this being once revealed to be one way whereby they are to honour him, if they have gone on afore in a confidence on their own graces, *henceforth they doe ſo no more*, yea they humble themſelves as much for ſo robbing Chriſt of glory, or neglecting of him, in not having had that diſtinct recourſe to him, as for any other ſin.

And

And 4. though haply after all this, yet still their union with him is not cleared to them, and so their communion with him herein (as must needs) doth still remain dark also, they therefore neither discern that they have any true communion with his person, nor can say how strength comes from him; yet having bin thus taught to fetch all from him, as was formerly explained, they do in a continuall renunciation of their own strength, deny all offers of assistancce from any other strength, as namely that which their gifts and parts would make; (even as they deny unlawfull lusts or by-ends) and they still have their eyes upon Christ, to work in them both the *will and the deed*, and so *by a faith of Recumbencie*, or casting themselves on him for strength in all, (such as they exercise towards him for justification, *Gal.* 2. 16.) *they live by faith on the Son of God*, and have thereby such a kind of faith, a continuall recourse unto him. Upon which acts of true faith being exercised by them towards him, He (as he is pleased to dispence it) moves them, and works and acts all in them; although still not so sensibly unto their apprehensions, as that they should discern the connexion between the cause and the effect; nor can they hang them together, that is to say, know *how*, or *that* this vertue doth come from Christ, because their union with him is as yet doubtfull to them; and also because the power that worketh in Beleevers is secret; and like that of the heavens upon our bodies, (which is as strong as that of physick, &c.) yet so sweet and so secretly insinuating it selfe with the principles of nature, that as for the conveyance of it, it is insensible, and hardly differenced from the other workings of the principles of nature in us: and therefore the Apostle prayeth for the *Ephesians*, *That their eyes may be enlightned to see the power that wrought in them*, *Eph.* 1. 18. 19.

Yet so as 5. their soules walk all this while by these two principles firmly rooted in them; both 1 *That all good that is to be done, must and doth come from Christ, and him alone*; and 2 *That if any good be done by them, it is wrought by him alone*, which doe set their souls a breathing after nothing more then to *know Christ in the power of his resurrection*: And having walkt thus in a selfe-emptines and dependance upon Christ by way of a dark recumbencie, when once their union with him comes to be cleared up unto them, they then acknowledg as they *Es.* 26. *That he alone hath wrought all*

their workes in them, that they are nothing, and have done nothing; and though before this revelation of Christ, (as Christ said to *Peter*, *What I doe now thou knowest not, but thou shalt know*, so) they knew not then that Christ had wrought all in them, yet then they know it, and when they doe know and discern it, they acknowledge it with the greatest exaltation of him, they having reserved, even during all that former time of their emptinesse, the glory for him alone; staying as *Joab* did for *David*, till Christ come more sensibly into their hearts, to set the crown of all upon his head.

This I thought good to adde, to clear this point, lest any poor souls should be stumbled.

Doct. 4. *In the most fruitfull branches there remain corruptions unpurged out.*

The 4. Doct. is, *That in the most fruitfull branches* there remain *corruptions* that still *need purging out*.

This is taken but as supposed in the text, and not so directly laid down, and I shall handle it but so far as it makes way for what doth follow. What shall I need to quote much Scripture for the proof of it? Turn but to your own hearts, the best will find proofs enough of it.

Reasons.

1. That God might thereby the more set forth and clear unto us his justifying grace by Christs righteousnesse, and clear the truth of it to all our hearts. When the Apostle, long after his first conversion, was in the midst of that great and famous battail, chronicled in that 7. *Rom.* wherein he was led *captive to a Law*, and an army of sinne within him, *warring against the law of his minde*, presently upon that wofull exclamation and outcry there mentioned, *Oh miserable man that I am, &c.* he falls admiring the grace of justification through Christ, they are his first words after the battail ended, [*Now*] (sayes he) *there is no condemnation to them that are in Christ*: Mark that word [*Now*] that *now* after such bloudy wounds and gashes there should yet be no *condemnation*, this exceedingly exalts this grace, for if ever (thought he) I was in danger of condemnation, it was upon the rising and rebelling of these my corruptions, which when they had carried me captive

captive, I might well have expected the sentence of condemnation to have followed, but I finde, sayes he, that God still pardons me, and accepts me as much as ever, upon my returning to him; and therefore I doe proclaim with wonder, to all the world, that Gods justifying grace in Christ is exceeding large and rich. And though there be *many corruptions in those* that are in Christ, yet there is *no condemnation to those* who are in Christ, *that walk after the Spirit*, though flesh be in them: And this at once both *clears* our justification by Christs righteousnesse alone, and also *magnifies* and extols it.

It clears it, therefore how doth this remaining of corruptions afford to our Divines that great demonstration against the Papists, that we are not justified by works, nor are those workes perfect, (which they so impudently affirme against their own experience) even becaufe corruption stains the best, and *our best righteousnesse is but as a menstruous cloth.*

And as it clears it, so likewise it *extols* it: For how is Grace magnified, when as not only all the sins and debts a man brought to Christ to pardon at first conversion are pardoned, but after many relapses of us, and provings bankrupt, we are yet still set up againe by free grace with a new stock; and though we still run upon new scores every day, yet that these should still be paid, and there should be riches of love enough, and stock enough, that is, *merit* enough to hold out to pardon us, though we remained in this mixt condition of sinning, to eternity, this exceedingly advanceth the abounding of this grace.

2. It serves exceedingly to illustrate the grace of perseverance, and the power of God therein; for unto the power of God is our perseverance wholly attributed. 1 *Pet.* 1. 5. *Ye are kept (as with a garrison)* as the word signifies, *through the power of God unto salvation.* And were there not a great and an apparent danger of miscarrying, such a mighty guard needed not; There is nothing which puts us into any danger, but our corruptions that still remain in us, which *fight against the soul*, and endeavour to overcome and destroy us. Now then to be kept maugre all these; to have grace maintained; a spark of grace in the midst of a sea of corruption; how doth this honour the power of God in keeping us? As much in regard of this our dependency

on him in ſuch a condition, as hee would otherwiſe be by our ſervice, if it were pepfect, and we wholly free from thoſe corruptions. How will the *grace of God* under the *Goſpel*, triumph over the *grace* given *Adam* in his *innocencie*? when *Adam* having his heart full of inherent grace, and nothing inwardly, in his nature, to ſeduce him, and the temptation that he had, being but a matter of curioſity, and the pleaſing his wife, and yet he fell: When as many poore ſouls under the ſtate of grace, that have but mites of grace in compariſon, and worlds of corruption, are yet kept, not onely from the unneceſſary pleaſures of ſin in time of proſperity, but hold out againſt all the threats, all the cruelties of wicked perſecutors in times of perſecution, which threaten to debar them of all the preſent good they enjoy? And though Gods people are foyled often, yet that there ſhould ſtill remaine *a ſeed within* them, 1 *John.* 3. 9. this illuſtrates the grace of Chriſt under the Goſpel. For one act in *Adam* expelled all grace out of him, when yet his heart was full of nothing elſe. Were our hearts filled with grace perfectly at firſt converſion, this power would not be ſeen. The Angels are kept with much leſſe care, and charge, and power then we, becauſe they have no bias, no *weights of ſin*, (as the Apoſtle ſpeaks) hung upon them to draw them aſide, and *preſſe them downe*, as we have.

Neither 3. would the confuſion of the devill in the end be ſo great, and the victory ſo glorious, if all ſin at firſt converſion were expelled. For by this meanes the devill hath in his aſſaults againſt us, the more advantages, faire play, (as I may ſo ſpeak) faire hopes of overcomming; having a great faction in us, as ready to ſinne as he is greedy to tempt; And yet God ſtrongly carries on his owne worke begun, though ſlowly, and by degrees, backeth and maintaines a ſmall partie of grace within us, to his confuſion. That as in Gods outward goverment towards his Church here on earth, he ſuffers a great party, and the greater ſtill by farre, to be againſt his Church, and yet upholds it, and *rules amongſt the midſt of his enemies*, *Pſal.* 110. *ult.* ſo doth he alſo in every particular beleevers heart. When grace ſhall be in us but as a *ſparke*, and corruptions as much *ſmoake* and moiſture damping it; Grace but as a *candle* and that in

in the socket, among huge and many winds, *Then to bring judgement forth to victory*, that is a victory indeede.

Lastly, as God doth it to advance his owne grace, and confound the devil, so for holy ends that concerne the Saints themselves: As,

1. To keep them from *spirituall pride*. He trusted the Angels that fell, with a full and compleat stock of grace at first, and they, though raised up from nothing a few dayes afore, fell into such an admiration of themselves, that heaven could not hold them, it was not a place good enough for them; [*They left*] (the text sayes) *their owne habitation and first estate, Jude, ver. 6. Pride was the condemnation of the devill, 1 Tim. 3. 6.* But how much more would this have beene an occasion of pride to a soule that was full of nothing but sin the other day, to be made *perfect* presently? perfectly to justifie us the first day by the righteousnesse of another, there is no danger in that, for it is a righteousnesse without us, and which we cannot so easily boast of vainly; for that faith that apprehends it, empties us first of our selves, and goes out to another for it. But Sanctification being a work wrought in us, we are apt to dote on that, as too much upon excellencie in our selues; how much adoe have poore beleevers to keepe their hearts off from doting upon their owne righteousnesse, and from poring on it, when it is (God wot) a very little? They must therefore have something within them to pull downe their spirits, that when they look on their feathers, they may looke on their *feet*, which *Christ* sayes are still *defiled, John 13. 10.*

2. However, if there were no such danger of spirituall pride upon so sudden a rise, (as indeed it befalls not infants, nor such soules as dye as soone as regenerated, as that good thiefe) yet however *God* thinkes it meet to use it as a means to humble his people this way: even as *God* left the *Canaanites* in the land, *to vexe the Israelites*, and to humble them. And to have beene throughly humbled for sin here, will doe the Saints no hurt against they come to heaven, it will keepe them *Nothing* for ever, in their owne eyes, even when they are filled brim full of grace and glory.

For 1. nothing humbles so as sinne. This made him cry out,

Oh miſerable man that I am! He that never flinched for outward croſſes, never thought himſelfe miſerable for any of them, but *gloried in them*, 2 *Cor.* 12. when he came to be *led captive by ſinne* remaining in him, cryes out, *Oh miſerable man!*

And 2. it is not the ſinnes of a fore-paſt unregenerate eſtate, that will be enough to doe this throughly: For they might be lookt upon, as paſt, and gone; and ſome waies be an occaſion of making the grace after converſion the more glorious: but preſent ſenſe humbleth moſt kindly, moſt deeply, becauſe it is freſh, and therefore ſayes *Paul, Oh miſerable man that* [*I am.*] And againe, we are not able to know *the depth*, and *height* of corruptions at once; therefore we are to know it by degrees: And therefore it is ſtill left in us, that after we have a ſpirituall eye given us, we might experimentally gage it to the bottome, and be experimentally ſtill humbled for ſinne: And *experimentall humbling* is the moſt kindly, as *pity* out of *experience* is.

And 3. God would have us humbled by ſeeing our dependance upon him for inherent grace; And how ſoone are we apt to forget we have received it; and that in our natures *no good dwells?* Wee would not remember, that our nature were a *ſtepmother* to grace, and a naturall *mother* to luſts, but that we ſee weeds ſtill grow naturally of themſelves.

And 4. God would have us not onely humbled by ſuch our dependance on him, but by a ſenſe of our continuall obnoxiouſneſſe to him, and of being in his lurch; and therefore leaves corruption ſtill, that we might ever acknowledge that our necks doe even lie on the block, and that he may chop them off, and to ſee that *in him, we* ſhould *not onely live*, and *move* as creatures; but further, that *by him* we might juſtly *be deſtroyed* every moment, this humbles the creature indeed, *Ezek.* 36. 31, 32.

3. As thus to *humble* them, ſo that they might have occaſion to *deny themſelves:* Which to doe is more acceptable to God, then much more ſervice without it; and therefore the great promiſe of *having an hundredfold*, is made to that grace. It was the great grace, which of all other Chriſt exerciſed. Now if we had no corruption to entice and ſeduce us, what opportunities were

were there for us, thus of denying our selves? Christ indeed had an infinite deale of glory to lay downe, not so we: unlesse there be a *selfe* in us, to solicite us, and *another selfe* to deny those solicitations, wee should have no occasions of self-denyall, or the exercise of any such grace. Therefore *Adam* was not capable of any such grace, because he had no corruption to seduce him. And therefore a little grace in us, denying a great deale of corruption, is in that respect, (for so much as is of it) more acceptable then *his* obedience. Though we have lesse grace, yet in this respect of a higher kind in the exercises of it.

To be meek and charitable to those who fall into sin, as knowing corruption is not fully yet purged out of thy selfe. This is the Apostles admonition upon this ground, *Gal.* 6. 1. *If a man be overtaken in a fault*, (he speaks indefinitely, that any man may) if it be but an *overtaking*, not a sinning wilfully, and obstinately, but *a falling by occasion*, through rashnesse, suddennesse, and violence of temptation, &c. *ye which are spirituall, restore such a man with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.* He would have every man be meek in his censure, and in his reproofe of such an one, and restore him, and *put him in joynt againe*, as the word signifies; for still he may be united to Christ, as a bone out of joynt is to the body, though for the time rendred thereby unusefull; and do this, sayes he, with tendernesse and pity, with the spirit of meeknesse, which a man will not doe, unlesse he be sensible of his owne frailty, and subjection to corruption; unlesse he reflect on himselfe, and that seriously too: [*considering*] saith the Apostle there, as implying more then a slight thought, (I may chance to fall also) but the seeing and weighing what matter of falling there is in thine own heart, if God but leave thee to thy selfe a little then; this works a *spirit of meeknesse* towards such an one: For meeknesse and pity is most kindly, when we are sensible of the like in our selves, and make it our owne case. And this he speakes to the most *spirituall* Christians, not to those who are as yet but *as carnall*, (as he speaketh of the *Corinthians*) Christians newly converted, who (finding their corruptions at the first stounded with that first blow of mortification given them, and though but in part killed, yet wholly in a manner for a while laid asleep, and having not as yet, *Use.* 1.

yet, after their late converſion, had a freſh experience of the dangers and temptations a man after converſion in his progreſſe is ſubject to) are therefore apt to imagine they ſhall continue free from aſſaults, and think not that their luſts will get up againe, and ſo are prone to be more cenſorious of the falls of others: But *you*, who are more *ſpirituall*, to you I ſpeak, ſayes the Apoſtle, for you are moſt *meekned* with a ſenſe of your owne weakneſſe; and even *you*, (ſayes he) if you *conſider* your ſelves, and what you are in your ſelves, have cauſe to think that *you alſo may be tempted.*

Uſe. 2. Never ſet thy ſelfe any ſtint or meaſure of mortification, for ſtill thou haſt matter to purge out: Thou muſt never be out of phyſick all thy life. Say not, Now I have grace enough, and health enough, but as that great Apoſtle, *(Not as if I had as yet attained*, For indeede, thou haſt not) *Still preſſe forward* to have more *vertue* from Chriſt. If thou haſt prevailed againſt the outward act, reſt not, but get the riſing of the luſt mortified, and that rowling of it in thy fancie; get thy heart deaded towards it alſo: and reſt not there, but get to hate it, and the thought of it. The *body of death* it muſt not onely be *crucified* with Chriſt, but *buried* alſo, and ſo rot, *Rom.* 6. 4, 6. it is *crucified to be deſtroyed*, ſayes the Apoſtle there: that is, to moulder away more and more, after its firſt deaths wound.

Obſer. 6. *That branches that have brought forth* true fruit, *God takes them not away.*

The 6. Doctrine is, That thoſe who are true branches, and bring forth any true fruit pleaſing to God, though they have many corruptions in them, yet God takes them not away, cuts them not off: The oppoſition implies this, he ſpeakes of *Taking away* the other, not ſo of theſe, *But purgeth them.* It is an elegant *Paranomaſia*, αἴρει, καθαίρει, which the holy Ghoſt here uſeth.

For an inſtance to prove this, (wherein I will alſo keepe to the Metaphor here uſed) I take that place, *Eſay* 27. where this his care of fruitfull branches, with the very ſame difference put betweene his dealing with them, and the unfruitfull that is here, is elegantly

gantly expreſſed to us. God profeſſeth himſelfe the Keeper *of a Vineyard* his Church, *ver.* 2, 3. *I the Lord doe keep it,* and *ver.* 6. *He ſhall cauſe them that come of Jacob to take root, Iſrael ſhall bloſſome and bud, and fill the earth with fruit.* But Iſrael having corruption in him which would hinder his growth, he muſt be lopt and cut. And ſo in the next verſes, God is ſaid to deale with him; but not ſo as to cut them off, as he doth others that are both his and their enemies. *Hath he ſmitten them as he ſmote thoſe that ſmote him?* No. *For in meaſure when it ſhooteth forth, thou wilt debate with it.* When Iſrael is but a tender plant, and firſt ſhooteth forth, he doth but in meaſure debate with it, that is, in ſuch a proportion as not to deſtroy it, or cauſe it to wither, but that it may bloſſome more, he meaſures out, as it were, afflictions to them, but *ſtayes his rough wind,* as it followes; that is, ſuch afflictions as would ſhake that his plant too much, or quite blow it downe; but ſuch a wind as ſhall make it fruitfull, and blow away its unkindly bloſſomes and leaves: ſo much and no more will *He* let out of his Treaſury, even he who holds the winds in his fiſts, and can moderate them as he pleaſeth. For his ſcope and purpoſe is nothing leſſe then to cut off *Jacob,* both root and branch, becauſe of corruptions and ſinnes that doe cleave to him. *But this is all the fruit to take away the ſinne,* ſayes he, *ver.* 9. that is, this is the fruit of that winde, and of all theſe his dealings with them: and it is [*All*] *the fruit,* that is, all that he intends thereby, even to purge them.

But doth he deale ſo with others? No, for *the boughs of the moſt fenced City wither, and are broken off and burned, ver.* 10, 11.

Firſt, becauſe in Chriſt God accepts a little good, and it pleaſeth him more, then ſin in his doth diſpleaſe him: And therefore as in nations he will not deſtroy the righteous with the wicked, ſo nor in men will he caſt away their righteouſneſſe that is in them for a little wickedneſſe ſake, but will rather purge out the one, and ſo preſerve the other. This we have expreſſed under the ſame Metaphor, *Eſay.* 65. 8. we have in hand, *Thus ſaith the Lord, as the new wine is found in the cluſter, and one ſaith deſtroy it not; for a bleſſing is in it:* That is, looke as when a man is about to cut downe a Vine, and his axe is even at the root of it, and *Reaſ.* 1.

one ſtanding by, ſpyes a cluſter upon it, that hath new wine in it; which alſo argues there is ſap ſtill in the roote, which may yet bring forth more; Oh ſayes he, deſtroy it not: even ſo ſayes God of nations and men that feare him: of nations, where he hath many holy ones: So there it followes, *So will I doe* (with Iſrael) *for my ſervants ſake I will not deſtroy them all*; ſo it follows there: and thus he likewiſe ſayes of particular men, there is a bleſſed work in ſuch a mans heart, though mingled with much corruption, *Oh deſtroy it not.* Take away the ſin if poſſible, but cut not off the man: why ſhould his grace periſh with his wickedneſſe? every dram of grace is precious, it coſt the blood of Chriſt, and he will not ſuffer it to be deſtroyed.

Reaſ. 2. Becauſe he hath ordained, that all the *fruits* of his children ſhould *remain*, *John* 15. 16. Now if they ſhould be cut off, their fruit would wither, their work muſt periſh with them; now no mans work ſhall *prove in vaine in the Lord*, 1 *Cor.* 15. *ult.* But though the world, and all works, and luſts of the *world* will with their makers come to nothing, *Yet he that doth the will of God endureth for ever*, 1 *John* 2. 17. As the works of Chriſt in himſelfe are eternall, ſo his works in us are eternall alſo, becauſe they are the fruits of what he did: *He that ſoweth liberally, and gives to the poore, his righteouſneſſe remaines for ever.*

Reaſ. 3. Thirdly, becauſe he loves the perſon, and hates only the ſin, therefore he preſerves the one, deſtroyes onely the other. *This is all the fruit to take away the ſinne.* Thus *Pſal.* 99. 8. *He forgave the* perſons, *and tooke vengeance* onely *on their inventions.* The Covenant that is made with us in Chriſt, is not a covenant made with works, but with perſons: And therefore though the works be often hatefull, yet he goes on to love the perſons: And that he may continue to love them, deſtroyes out of them what he hates, but cutteth not them off. A member that is leprous or ulcerous, a man *loves* it as it is his *owne fleſh*, *Epheſ.* 5. 29. though he loathes the corruption and putrifaction that is in it: and therefore he doth not preſently cut it off, but purgeth it daily, layes plaiſters to it to eate the corruption out: whereas a wart or a wen that growes to a mans body, a man gets it cut off, for he doth not reckon it as his fleſh.

Reaſ. 4. Fourthly, therein God ſhewes his skill, that he is able to deale with

with a branch which hath much corruption in it, ſo artificially, as to ſever the corruption, and let the branch ſtand ſtill; utterly to cut downe, and make ſpoile of all, there is no great skill required to it; but to lop the branches in the right place, and due time and ſeaſon, ſo as they may become fruitfull, this is from the skill of the Husbandman. Come to unskilfull Surgeons with a ſore leg or arme, and they ſeeing it paſt their skill, they talke of nothing but cutting it off, and tell you it is ſo far gone, that there is no way elſe; but come to one that is skilfull indeed, that diſcerns it is not ſo periſhed, but it may be cured, and he will try his art upon it: And ſo doth God with branches and members that have much corruption in them, he tryes his skill upon them, makes a great cure of a leg or an arme, where he diſcerns ſome ſound fleſh, though much corrupted; he can cut out the dead fleſh, and let the ſound remaine, and ſo makes it whole in the end.

Of comfort to thoſe who are true brauches, and continue to bring forth fruit in the midſt of of all the tryals that befall them, that God will not ſuffer them to be cut off by their corruption: if any thing in them ſhould provoke God to doe it, it muſt be ſinne: Now for that, you ſee how Chriſt promiſeth that God will take order therewith, and will purge it out of them. In the 89. *Pſal. ver.* 28,29,30. this is the covenant made with *David*, (as he was a type of Chriſt, with whom the ſame covenant is made ſure and firme) *That if his ſeed forſake my Law, and walke not in my judgements*, What, preſently turne them out of doors, and cut them off, as thoſe he meant no more to have to doe with? What, nothing but utter rejection? Is there no means of reclaiming them? Never a rod in the houſe? Yes, *Then will I viſit their tranſgreſſions with a rod, and their iniquity with ſtripes*, whip out their ſtobbornneſſe and ſinfulneſſe, *but my loving kindneſſe will I not take from him as I did from Saul*, as it is 1 *Chron.* 17.13. *Uſe.* 1.

Let the Saints conſider this, that they may return when they are fallen, and ſubmit to him and his nature, and ſuffer him to doe what he will with them, and endure cutting, and lancing, and burning, ſo long as he cuts them not off; endure chaſtning, and all his dealings elſe, knowing that all the fruit is but to take

away the ſinne to make *them partakers of his holineſſe*, and if *by any meanes*, as *Paul* ſpeakes of himſelfe, as *Phil.* 3. be the means what it will, it is no matter; And God, if at any time he ſeemes to cut thee off, yet it is but as the inceſtuous Corinthian was cut off, that *the fleſh might be deſtroyed, and the ſpirit ſaved.*

Uſe. 2. Of encouragement to goe on ſtill to bring forth more fruit to God: For if you doe, God will not cut you off, *he will ſpare you as a man ſpares his ſonne that ſerves him*; he will not take advantage at every fault to caſt one off. It was his owne Law, *Deut.* 20.19. that ſuch trees as brought forth fruit fit for meat, they ſhould not deſtroy when they came into an enemies countrey. *Doth God take care of trees?* No, it was to teach us, that if we bring forth fruit, he will not deſtroy us, if it be fruit indeed, fit for meat: Oakes bring forth apples, ſuch as they are, and acorns, but they are not fit for meate; ſuch treees they might cut down: So if thou bring not forth ſuch fruit as is for Gods taſte and reliſh, wherein thou ſanctifieſt not God and Chriſt in thy heart, thou maieſt and wilt be cut downe, but elſe not; If thou beeſt betrothed to Chriſt, and he hath begotten children on thee, feare not a bill of divorce, he will not lightly caſt thee off: And it is a good argument to uſe to him, deſire him to ſpare thee by all the children he hath begotten on thee: Children increaſe love between man and wife, ſo between Chriſt and us.

Doct. 6. *That unfruitfull branches, God in the end cuts off, and the ſeverall* degrees *whereby he cuts off profeſſors that are unfruitfull.*

That unfruitfull branches God in the end takes away: As he did *Judas*, who was here eſpecially aymed at. For proofe, take *Pſal.* 125. It is a Pſalme made of purpoſe to ſhew the different eſtate of the profeſſors of Religion: Thoſe that are *upright, ver.* 4. he ſaith, God will continue to doe them good, and *They ſhall be as mount Sion*, and all the gates of hell ſhall not be able to remove one of thoſe mountaines: But becauſe there are many, that like *Planets* goe the ſame courſe with the other Orbes, and yet have ſome ſecret by-way beſides of their owne, of theſe he ſayes, *Thoſe that turne aſide into crooked wayes, God will lead them forth*

with

with the workers of iniquity: That is, in the end he will discover them to be what they are: And though they goe amongst the drove of Professors, like sheep, yet God will detect them, either in this life, or in the life to come, to be Goats: Though they did not seeme to be workers of iniquity, yet God will leade them forth with them.

Reasons why God dealeth thus with them.

First, because they dishonour the Root which they professe themselves to be graffed into; they professe themselves to be in Christ: Now he is a fruitfull root, full of sap, and for any to be unfruitfull in him, is a dishonour to him. When you see unfruitfull branches upon a tree, you blame the root for it; so doth the world blame the grace of Christ, the profession of Christ, yea even the root it selfe, for the unfruitfulnesse of the branches. Therefore that they may dishonour the root no more, he takes them away, cuts them off from that root they seemed to stand in, and then they run out into all manner of wickednesse.

Secondly, because the Husbandman hath no profit by them: *Heb. 6. The ground that bringeth forth thorns,* and not *fruit meet for him that dresseth it, is nigh to cursing.* In the 8. of the *Cant.* it is said, *Solomon had a Vineyard, and he let it out to Keepers, &c.* He speakes this of Christ, of whom *Solomon* was a Type, and of his Church; and his comparison stands thus: *Solomon* being a King, and having many Vineyards for his Royalty, (for the riches of antient Kings lay much in husbandry) he let them out to Vine-dressers, and they had some gaine by them; But *Solomon must have a thousand,* and they *but two hundred*; the chiefe gaine was to come to *Solomon.* So the Vineyard that God had planted here below, he lets it out to men, and they shall have some profit by it, you shall all have wages for the work you doe; yet so as the chiefe gaine must returne to God, he must have a thousand for your two hundred. But when men will have all the gains that is in what they doe, set up their owne ends onely, and the Husbandman shall have none, such branches he takes away, because they are not for his profit, for it is made a rule of equity, 1 *Cor.* 9. 7. *That he that planteth a Vineyard, should eate of the fruit of it.* *Reas.* 2.

Because of all trees a Vine is good for nothing else but to *Reas.* 3.

bring forth fruit; as we see it expressed to us, *Ezek.* 15. it is good for nothing but the fire when it becomes unfruitfull: Other trees are good for building, to make pins of, but not the Vine: And this similitude God chose out, to shew that of all trees else, Professors, if unfruitfull, are good for nothing, their end is to be burned.

The degrees of Gods cutting off unfruitfull branches.

Now if you aske, How God *taketh them away?* The degrees he doth it by are set downe here, *ver. 6. If a man abide not in me, &c.* that is, fall away, then 1. They are *cast out*, and 2. *They wither*, 3. They are *gathered*, 4. They are *burned.*

First, they are *cast forth*, that is, out of the hearts of Gods people, out of their company, out of their prayers, yea and out of their society by excommunication often, and many times they cast out themselves, being given up to such errors, as discover them to be unsound: As *Hymenæus* and *Philetus*, they were forward Professors, so that their fall was like to have shaken many of the fruitfull branches, in so much that the Apostle was faine to make an Apologie about their fall, *Nevertheless the foundation of God remains sure*, 2 *Tim.* 2.18. God gave them up to such opinions and heresies, as discovered their hearts to be rotten and unsound: So also he gives these carnall professors up to such sinnes as will discover them. This was the case of *Cain*, he brought forth some fruit, for he *sacrificed*; yet because not in sincerity, he envied his brother, and was given up to murther his brother, upon which it is said, that *He was cast out of the sight of the Lord*, *Gen.* 4.16. that is, cast out of his Fathers family, and from the Ordinances of God there enjoyed, and made a vagabond upon the face of the whole earth, which of all curses is the greatest: or else, as was said, they of their owne accord *forsake the assembly of the Saints.* The Apostle makes this a step to the sin against the holy Ghost, *Heb.* 10. 25. he saith, That when men forsake the assemblies and company of the people of God, publique and private, and love not to quicken and stir up one another, or begin to be shye of those they once accompanied, they are in a nigh degree to that which followes in the next verse, *To sin wilfully after they have received the knowledge of the truth.*

Secondly, being thus *cast forth*, *they wither*; that is, the sap of abilities which they once had, begins to decay; that life in holy duties,

duties, and in holy speeches, begins to be withdrawn, and their leaves begin to fall off, they cannot pray nor speake of holy things, as they were wont. Thus it is said of such Professors, *Jude* 12. *That their fruit withereth*, even here in the eyes of men; for when God casteth them out, then he withdrawes his Spirit from them; and then, although they come to the Ordinances, yet they have no breathings; they come to Prayer, and the Spirit of God is departed, and so by degrees God withdraws sap from them, till they be quite dead. Thus he dealt with *Saul*, when he had discovered himselfe by sparing the Amalekites, and by persecuting *David*, it is said, *The Spirit of God departed from him*, and he withered ever after, all his gifts vanished, and the spirit or frame of heart he once had, departed from him. So likewise they that had not *gained by their talents*, *Mat.* 25.26. their *talents were taken from them*, even in this life,, and the Spirit of God, which rested upon them, rested upon some other that were more faithfull.

Thirdly, lying long unfruitfull, in the end it is said *they are gathered*. Our Translation hath it, *Men gather them*, which either respects a punishment in this life, that when they are cast out from the society of Gods people, wicked men gather them, they fall to those that are naught: Popish persons, or profane Atheists take them, as the Pharisees did *Judas*, when he cast himselfe out of the society of the Apostles. Or else it may in a Metaphor refer to the life to come; the *Angels*, they are the *Reapers*, they *gather them in the last day*, and bind them in bundles for the fire.

So lastly, it is said, *They are cast into the fire, and* they *burne*. A man would think he needed not to have added that, for being *cast into the fire*, they must needs *burne*: but his meaning is, that of all other they make the fiercest, hottest fire, because they are trees most seared, and *fuell fully dry*, as the Prophet speaks.

You then that professe the name of Christ, take heed that you be fruitfull branches indeed. I say to you as the Apostle saith, *Rom:* 11. 19, 20. *Because of unbeliefe, they were broken off: Thou standest by faith, be not high minded, but feare.* Take heede that it be fruit that you bring forth, doe all for GOD, make *Use.* 1.

make him your end in all, bring forth more fruit every day, let your fruit be riper, and more ſpirituall daily, labour to ſpread, and root your ſelves as much downward in inward holineſſe, as you do upward in outward profeſſion, and purge your ſelves continually, leſt that which is threatned here, befall you, which are fearfull things to be ſpoken, and yet concerne many a ſoule. The Apoſtle compares ſuch to *trees twice dead, and pluckt up by the roots.* You were borne dead in *Adam*; ſince that you have had perhaps ſome union with Chriſt by common graces; if your wither againe, then you *are twice dead,* and therefore fit for nothing but to be ſtubbed up, and caſt into the fire. And if any ſoule begin to forſake the aſſemblies of the Saints, or be caſt out from them, let him looke to himſelfe leſt he wither in the end, and be twice dead, and ſo he never come to have life put into him againe, that is, repent, and return againe: And know this, that if you being caſt out by the Church and people of God, break your hearts, ſo that you mourne for your ſinne, as the inceſtuous Corinthian did, it is a ſigne you are ſuch branches as God will yet make fruitfull; but if being caſt out you begin to *wither,* as here, the end will be burning.

THE

THE TRYALL OF A CHRISTIANS GROWTH.

THE FIRST PART.

JOHN 15. 2.
——*He purgeth it, that it may bring forth more fruit,*

Of Growth in VIVIFICATION, and bringing forth more fruit.

CHAP. I.
That all true branches in Christ doe grow.

Growth in Grace is the main thing held forth unto us in these words; and therefore I make it the chief subject of this Discourse.

Now as in the work of *Sanctification* at first there are two parts, *Mortification* and *Vivification*; so our progresse in that work hath two parts also apart to be considered, and both here in the Text:

1. A *growth* in *Mortification*, or purging out of sinne, *He purgeth it.*

2. A positive growth in *holinesse*, and all the fruits of it, *That it may bring forth more fruit.*

And my purpose is accordingly to treat of these two, distinct-

ly and apart by themſelves: And although purging out of ſinne is here firſt mentioned, yet our growth in fruitfulneſſe ſhall have the firſt place in the method of handling of them; both becauſe growth in poſitive holineſſe, and bringing forth more fruit, is the end and perfection of the other, and ſo chiefly intended; the other but ſubſerving unto this, and is accordingly made mention of here by Chriſt, *He purgeth it*, [*That*] *it may bring forth more fruit*.

Now in handling this firſt Head, I ſhall doe three things:

Firſt, in generall, ſhew, *That all true branches do grow in grace and fruitfulneſſe*, and the reaſons of it.

Secondly, propound ſuch conſiderations by way of explication, as may conduce to ſatisfie the tentations of ſuch Chriſtians as diſcern not their growth herein.

Thirdly, explicate more largely *by way of tryall, what it is to bring forth more fruit*, thereby further to help Beleevers to diſcern and judge aright of it.

My ſcope in this diſcourſe being not ſo much to give meanes or motives unto growth, as helps to judge of, and try our growth, and prevent ſuch miſtakes herein, as Chriſtians are apt to fall into.

Firſt, in generall, to demonſtrate, that all true *beleevers doe grow more or leſſe in fruitfulneſſe*. I ſhall give both proofes and reaſons of it.

For proofs out of Scripture, thoſe two places *Hoſea* the 14. 5. compared with *Pſal.* 92. where the holy Ghoſt ſingleth out the *choiceſt trees* and *flowers* in the world, on purpoſe to expreſſe the *Saints fruitfulneſſe*, and their growth therein.

As firſt, to ſhew the *ſudden ſpringing* up of the new creature, as it falls out upon ſome mens converſions, or upon the Saints recovery again after falls, he compares them to the *Lillie*, *Hoſ.* 14. 5. whoſe ſtalk, though long hid in the earth, when once it begins to feel the dew, growes up oftentimes in a night. But yet a *Lilly* is but a *flower*, and ſoon decayes.

Therefore ſecondly, to ſhew their *perpetuity*, and *ſtability*, together with their growth, the Prophet there compares them to the *Cedar*, whoſe wood rots not, proverbially put to expreſſe immortality; *Digna Cedro*: And which is not onely moſt durable

rable, but of all trees the talleſt, and ſhoots up the higheſt.

But yet thirdly, ſuppoſe the new creature be kept under, and oppreſſed with tentations and oppoſitions, yet to ſhew that ſtill it will grow and flouriſh again: therefore he further compareth them to a *Palme tree*, which uſeth to grow, the more weight is hung upon it, and ſprouts again, even when it is cut downe to the roots.

Fourthly, to ſhew that they grow with all kinds of growth: therfore the Prophet expreſſeth their growth both by the ſpreading of their root, and alſo of the branches, and ſo in a growth both upward and downward, *He ſhall caſt forth his rootes as Lebanon:* that is, grow inwardly in habituall grace in the heart, and then outwardly *ſpread forth their branches*, and ſo grow in the outward profeſſion of Gods wayes and truth, and externall holineſſe in their lives.

Neither fifthly, is it a growth meerly in *bulk*, but alſo in *fruitfulneſſe*, and therefore he compares them to the *Olive* and the *Vine*, (ſo in that place of *Hoſea*) which are of all trees the fruitfulleſt, and moſt uſefull to God and man, *Judg.9.9,13.*

But yet ſixtly, trees have a flouriſhing time of it but for ſome while, during which, although they may be thus green and fruitfull, yet in their age they wither and rot, and their leaves fall off, and their fruit decayes: The holy Ghoſt therefore as preventing this exception to fall out in the Saints growth, he addes, *Pſal.92. They bring forth fruit ſtill in their old age:* When nature begins to decay, yet grace renewes its ſtrength; which if it be wondred at, and how grace ſhould grow and multiply, the ſoile of our hearts being a ſtepmother to it, *From me*, ſayes Chriſt, *is thy fruit found, ver.* 8. of that 14. of *Hoſea.* It *is God that gives this increaſe, and I will be as the dew to Iſrael, ver.5.*

The reaſons why Chriſtians doe thus grow, are drawn

Firſt, from Chriſt his being our Head, and we his members. Now although clothes though never ſo gorgeous, grow not, yet members doe. This ſimilitude the Apoſtle uſeth in two places, to expreſſe the growth of the Saints, *Epheſ.*4.15,16. and *Col.*2.19. where he ſaith, *Chriſt is a head, from whom the whole body grows up to him in all things.* Now the conſequence of this reaſon will many wayes appear. *Reaſ.* 1. Drawne from Chriſts being our head.

First, if no more but that there might be a conformity of the head and members, it was meet we the members should grow, *for we are predestinated to be conformable to the Image of his Sonne, Rom.* 8. Now Christ *did grow in wisdome, Luke* 1. *ult. and* 2. 40. and 42. and therefore so must we.

But secondly, as he is our *Head*, he hath received *all fulnesse* to that every end *that we might grow* even to *fill all in all, Ephes.* 1. *ult.* Now we are empty creatures, at his first taking of us, *Joh.* 10. 10. *I came*, sayes Christ, *that they might have life*, (and not only so much as will keep body and soul together, as we say, but) *that they might have it more abundantly.* Why is grace called *life*, and of lives the most excellent, but because it containeth all the essentiall properties of life in it? Now the main properties of life are to *move* and *grow*. The Stars they have a moving life, but they grow not; the Sun increaseth not, for all its tumbling up and down, as snow-balls doe: Plants they have a growing life, but they move not out of their place; but in Grace there is both. It is an *active* thing, and it is a *growing* thing also; and because the more it is acted the more it grows, therefore its growth is expressed by its motion.

Yea thirdly, as his *fulnesse* is for our growth, so our growth makes up his *fulnesse*, even the *fulnesse of Christ mysticall*, though Christ personall is full without us: therefore the stature that every Christian growes up to, is called, *Ephes.* 4. 13. *The stature of the fulnesse of Christ.* In like speech to this, *Eph.* 1. 23. it is said, that *his body is his fulnesse*: and *Eph.* 4. 13. the *growth* of these members is said to be *the fulnesse of Christ*: so that as Christ should be an head without a body, if he had no members, and his body a lame body, if he wanted any of those his members: so it would be found a disproportioned body, as it were, if any of these members should not grow to that stature God hath appointed them: So that as there will be *plenitudito partium*, a fulnesse of parts, no member lacking; so also *plenitudo graduum*, no degree of growth wanting in any part, *that so Christ who filleth all in all, may be fully full.* And as there would be a deformity if any one should not grow, (as to have a withered member were a dishonour to the head) so to have any one grow *in immensum*, to too great a stature, would breed as great a deformity on the other

other side: therefore he addes, that *every member hath its measure.* The hand grows according to the proportion of a hand, and so the rest; and so in the 13. *ver.* he hath it, *that there is a measure of the stature of the fulnesse of Christ,* that every one attains to.

The second reason is taken from God the Father.

Reas. 2. From God the Fathers appointment.

Who first hath appointed, as who shall be members, so also what growth each of these members shall attaine to: therefore it is called *an increasing with the increase of God, Col.* 2. 19. Other parents appoint not what stature their children shall attaine to, but the Lord doth, that when they meet in heaven, there may be a proportion in the body: as all Christs *members* were *written in Gods book,* so the growth of them also.

Secondly, he hath promised that they shall grow: therefore it is said, *Psal.* 92. *They shall bring forth fruit in their age, to shew the Lord is faithfull,* which respecteth his promise; for faithfulnesse is the fulfilling a promise.

Thirdly, God the Father hath accordingly appointed meanes to that end, principally that they might grow.

As first, *Eph.* 4. it is said, he hath *given gifts unto men,* not that they may be converted only, but also to *build them up for the edifying of the body of Christ:* he speaks as if that were one maine end. Therefore the Word is not onely compared to *seed,* that begets men, but to *milke* also, that so *babes may grow,* and to *strong meat,* that *men may grow,* and thus that all sorts of Christians may grow. So also Sacraments, their principall end is growth, and not to convert, but to encrease; as meat puts not life in, but is ordained for growth, where life is already.

2. He gives his Spirit, which works growth in the hearts of his people; and by him they have a nutritive power conveyed from Christ: For it might be said, though there be never so much nourishment, if they have no power to concoct it, still they cannot grow; therefore the Apostle says, that there is an *effectuall working to the measure of every part, Eph.* 4. 16. the same power working in us, which raised up Jesus Christ from death to life, *Eph.* 1. 19.

Reas. 3. From the Saints themselves.

The last reason is taken from the *Saints* themselves; they could not otherwise enter into heaven; which I take from that place, *Except ye be converted, and become as little children, ye cannot enter into the Kingdome of Heaven.* He speaks this to his

Disciples, who were converted before; but saith Christ, unlesse ye grow, (there being a farther measure appointed you of my Father) you cannot enter into heaven. There is therefore as great a necessity *to grow*, as to *be borne againe*, or else we cannot enter into Heaven.

Chap. II.

An explication how the Saints doe grow: many considerations to satisfie those that discern not their Growth.

HAving given you the reasons, I will now explicate the point.

And that chiefly for the satisfaction of those whose maine doubts and troubles about their estate, are occasioned by their want of discerning themselves to grow, and so call into question the work begun, because not carryed on so sensibly unto perfection as they expect and desire.

Their objections are many and divers.

They say, when they were young, they then had more spirituall enlivenings, and quickness of affections, more joy in duties, &c. that formerly they had more zeal in what they did for the good of others, and more fruit of their labours; that heretofore they have spent more time in duties, in conference, and hearing, &c. that others start up, who have more grace the first day, then they have been getting many years. Yea they are so far from discerning that they grow, that they rather think that they fall back, and therefore fear even the truth of grace in them, because all beleevers grow.

Now the scope of all which I shall speak of this argument, will tend to this, to help such to discern and judge aright of their estates herein, and to free them from such mistakes and errours as their objections are usually founded upon.

1. Consideration in generall.

And first, concerning this kind of tentation and trouble, let me premise this one Observation, concerning what *sort of converts* this temptation is apteſt to seize on.

You all know, that there are two more eminent and conspicuous

cuous manner of conversions of Gods people usuall in the Church. The conversion of some is more sudden and apparent, like the bringing of *Joseph* out of a dungeon, into a marvellous glorious light. It is with a sudden change, which therefore is accompanied with a mighty violent inundation, and land-floud of humiliation for sinne, encreased with many gracious enlargements and dews from heaven, which afterwards abating, and the stream setling and growing lesse, and comming to an ordinary channell, and falling but unto so much as the naturall spring of grace (as I may so call it) will serve to feed, they then begin to call all into question for their want of growth. Others on the contray, whose conversion hath been insensible, and carryed on with a still and quiet stream, and have had a more leisurely, gentle thaw; and their change from darkneſſe to light hath not been sudden; but as the breaking forth of the morning, small at first, and not discernable at what time day began then to break; these on the contrary are exercised rather about the truth of the work begun, about the work of conversion it selfe, and the right beginning of all at first; but their tentations arise not from a want of growth so much, for this to them is more evident and sensible, being like the *morning light which growes clearer and clearer to the perfect day, Prov.* 4.

Now observe the different condition of these two sorts; The former of these hath a more apparent work at first, to shew, as the evidence of their estate, but are apt through desertions, neglects, and carnall presumption to call into question their progresse in it, and from thence to question the truth of that first work begun. The other on the contrary sees a constant spring and stream increasing, but cannot shew the Well-head, or when or where the spring began. So that so apparent a worke of grace begun, would become matter of assurance to the one, but is checked with want of discerning growth answerable to such beginnings. But an apparent growth, and fast going up of the building, comforts the other, but yet so, as they still are apt to question whether the foundation of such a building be well and surely laid; that they are going on further to perfection, this they clearly see, but whether they come in at the right gate, or no, that is the scruple which exerciseth their spirits.

Thus

Thus hath our wise God, as in the work of his providence, so of his grace, *set the one against the other*, as *Solomon* speaks, that unto both these there might be occasion of exercise left, that neither might confide in any workes wrought upon them, but flie alone to Christ; and that neither should rejoyce against the other, or be discontented with that way, wherein God hath dealt with them.

2. More particular considerations.

In the second place, there are some considerations to be added concerning a Christians *discerning* his spirituall growth, which will be profitable to the thing in hand.

1. *Consid.*

As first, that *our growing in grace* is a mysterie to be apprehended by *faith*, rather then by *sense*; our spirituall life it selfe is carryed along by faith, much more the discerning the increase of it. Yea and it being carryed on by contraries, as by falls and desertions, and even by our own opinions of our decrease; therefore it is rather discerned by faith, then sense, for *faith is the evidence of things not seene.*

2. *Consid.*

Secondly, the eager desire that many Christians have to have more grace, together with them, their going on to discerne more and more their wants, (which in some respect is a growth) these doe keepe them from thinking that indeed they doe grow. *There is* (as *Solomon* sayes) *that maketh himselfe poor, and hath great riches*, *Prov.* 13. 7. because he enlargeth his desires still, therefore still he thinks himself poor. So hungry and greedy Christians, looking still to what they want, and not to what they have, are still complaining and unthankfull. If thou wouldst discern thy growth, doe not compare the copie with thy writing, but rather thy writing now with thy writing at the first: For this is a sure rule, that the better thou learnest to write, the better copie doth God daily set thee; that is, gives thee to see more strictnesse in the rule, and so still mayst think that thou wantest as much, and art as far short as at first, if thus thou compare thy self with nothing but thy sight of the rule it selfe.

3. *Consid.*

The third Consideration, that if growth at any time be made sensible, and be discerned by sense, yet so as after a while it is not so discernable as that great change was which was made upon a mans first conversion: the reasons whereof are,

1. For

1. For at first conversion, the change was *specificall*, wholly from want of grace, unto beginnings of grace: but the change in our growth afterwards is but *graduall*, that is, but addition of more degrees onely, of something of the same kind still: and therefore it doth not so eminently affect the heart, as the change at first conversion doth. To be translated out of a Prison to a Kingdome, as *Joseph* was, would affect more, then to have new Kingdomes added to one that is a King already, as *Alexander* had.

2. Because then the newnesse makes a great impression: One that begins anew to study any Art, his growth is sensible, because every thing he reads is new; when as afterwards in his reading he meets with the same thing againe and againe, and with new notions but now and then, and yet he studies, it may be harder, and learns what he knew before more perfectly, and adds new to his old.

A fourth Consideration to discern thy growth, there must be time allowed; *For the time*, sayes the Apostle, *they might have been teachers*, *Heb.* 5. 12. implying, they must have had time to grow up to perfection. Christians doe not grow discernably till after some space. The Sunne goes up higher and higher, but we discerne not its progresse, till after an hours motion. Things most excellent, have the slowest growth; bul rushes grow fast, but they are weaker kind of plants; herbs, and willows, and alder-trees grow fast, but full of pith; Oakes more slowly, yet more solidly, and in the end attain to a greater bulk. 4. *Consid.*

Fifthly, consider the growth it selfe; there may be a great difference thereof in severall men: You heard that every man hath a measure appointed to which he must grow, but men are brought to this fulnesse severall wayes, which makes a difference in their growth. 5. *Consid.*

First, Some have the advantage of others, at first setting out; God gives them a great stock of grace at first, and that for these causes:

1. When there is a present use of them; *Paul* was the *last of the Apostles*, *borne out of time*, as himself complaines, as one that was set to schoole long after the rest of the Apostles, and yet came not behind any of them in grace, because God was to use

him presently. To some God gives *five* talents, to others but *two*; so that he that hath five, hath as much given him at first, as he that had but two had with all his gains, all his life time.

2. When a man is converted late, as he that came into the Vineyard at the eleventh hour, was furnished with abilities to doe as much as the rest, for they all received but a penny.

Secondly, in the manner of their growth, some have advantage of others.

1. Some grow without intermission, as that great Apostle, and the Colossians, *who from the first day they heard of the Gospell, brought forth fruit*, *Col.* 1. 15. Others have rubs, and for some time of their lives stand at a stay: And thus some doe, presently after their first conversion, as the Church of Ephesus, who *fell from her first love*: Others in old age, as the *Hebrews, who when for the time they might have taught others, were so far* cast behind, that they had *need be taught againe the first principles* of Religion. Measure therefore not so your growth by a piece of your lives, but by comparing your whole life together.

Heb. 5. ult.

2. Some die sooner, and therefore God fits them for heaven sooner. *Dorcas* dyed *rich in good workes*, *Stephen* dyed *full of the holy Ghost*, *Act.* 9. It is with severall Christians, as with severall Planets: the Moon goes her course in a moneth, the Sun in a yeer, the rest in many years, so as often they that live shortest grow fastest.

Chap. III.

What it is to bring forth more fruit, *explicated* Negatively *by removing many mistakes.*

LEt us now see what it is wherein Christians may be said to grow, that so you may be able to discerne *what it is to bring forth more fruit.*

And this I will explicate two wayes. First, negatively, what it is not to bring forth more fruit really, though in appearance and in shew it be a growth in fruit, which occasions many mistakes.

Secondly,

Secondly, positively, what it is truly to bring forth more fruit.

For the first. First, to grow is not onely or chiefly *to grow in gifts*, or abilities, as to preach, and pray, &c. but to encrease in graces: in gifts onely, so Reprobates may grow; yea, and so true Beleevers may grow, and yet not bring forth more fruit: The Corinthians grew fast this way in respect of gifts, they were *enriched in all utterance and knowledge, and came behind in no gift*, 1 *Cor.* 1. 7. and yet he tells them, that they *were babes and carnall*, *Chap.* 3. 2, 3. And therefore in the 12. *Chap.* after he had spoken of gifts, and endeavouring to excell therein, (as they did) he tells them that indeed they were things to be desired, and therefore exhorts them *to covet the best gifts*; but, yet, sayes he, *I shew unto you a more excellent way*, in the last *ver.* of that 12. *Chapter*. And what was that? It followes in the 13. *Chap.* even *true grace, charity, love to God*, and *love of our brethren*: A dram of that is, sayes he, worth a pound of the best fruit of gifts. And so his discourse, *Chap.* 13. doth begin, *ver.* 1. *Though I speak with tongues of men and Angels, yet if I have not charity, &c. Gifts* are given for *the good of others*, to *edifie them* especially, 1 *Cor.* 12. 7. but Graces, as *love, faith*, and *humility*, these are given to save a mans own soul; and therefore therein is the true growth: Yet as concerning this, I will propound a Caution or two.

Indeed, growth in gifts, together with growth in Sanctification running along with it, will increase our account, for God will crown his own gifts in us, if as they come from Christ, so they be used in him, and for him in our intentions; but otherwise they puffe up and hinder. They serve indeed to set out, and garnish the fruit, and to help forward the exercise of graces; they are good fruit dishes, to set the fruit forth: But if grace grow not with them, we bring not forth much fruit, for at best they are but blossomes, not fruit. *Caution* 1.

Again, men are indeed to indeavour to grow in these gifts of memory, and instructing others, and conferences, &c. As was said to *Timothy*, *Let thy profiting appear to all*, 1 *Tim.* 4. 15. and to the Corinthians, *Covet the best gift*, especially whilst you are young; yet we are not simply thereby to take an estimate of our growth. 2.

3. Though this let me withall adde, that often by increasing in grace, a man increaseth in gifts, and for want of increasing in grace, gifts also doe decay. The Talents being used faithfully, were doubled, and unfaithfully, were lessened.

And this consideration may help to answer some doubts and objections which some Christians have about their growth, as because they cannot pray so well as others, nor doe so much service to the Saints as some doe, therefore they bring forth lesse fruit. Thou mayest bring more fruit for all that, if thou walkest humbly in thy calling, and prayest more fervently, though lesse notionally, or eloquently. By how much the more we are humble, prize our selves lesse by them; and use them in Christ, and for Christ, seeing they come all from him: the more we are contented to want them, and not envie others that have them; so much the more fruit we bring forth, even in the want of such gifts.

Againe, decay in gifts, as in old age, doth not alwayes hinder men from bringing forth more fruit. As, although they cannot remember a Sermon so well as they had wont, nor preach with that vigour, and vivacity, and quickneſse when they are old, nor be so active, stirring, forward, it followes not that they bring not forth more fruit. *David* when he was old, could not governe the Kingdome, nor doe the Church that service he had done formerly, yet true fruit he might grow in, in regard of his personall carriage towards God for his own salvation. A Musitian when he is young, is able to sing sweetlier then when he is old; or when his vigour decayes, his joynts grow lame, he cannot play as he had wont; yet still he may grow a better Musitian, and have more skill, and set better. Affections, the quickneſse of them depends much upon bodily spirits.

2. Secondly, our bringing forth more fruit, it is not to be measured simply by our successe towards others in the exercise of those gifts (though that be called *fruit also*: so *Jer.* 17. 10. they are called *the fruit of our doings*: there are our doings, and the fruits of our doings; that is, the successe which our examples, or gifts, or graces, have upon others; and so the conversion of the souls of men by the Apostles is called by Christ *their fruit*, *John* 15.16.) yet simply by this we are not to reckon our growth: for in successe

ceſſe towards others in the exerciſe of thoſe gifts (though that be called *fruit alſo:* ſo *Jer.* 17. 10. they are called *the fruit of our doing:* there are our doings, and the fruits of our doings; that is, the ſucceſſe which our examples, or gifts, or graces, have upon others; and ſo the converſion of the ſouls of men by the Apoſtle is called by Chriſt *their fruit*, *John* 15. 16.) yet ſimply by this we are not to reckon our growth: for in ſucceſſe and exerciſe of gifts, a man may decreaſe when he growes older, and ſo ſee leſſe fruit of his labours them formerly, or haply he may be laid aſide; ſo ſayes the Baptiſt of himſelf, *I muſt decreaſe*, *John* 3. 30. *John*, when Chriſt came to preach, had leſſe commings in: And in this reſpect, old Chriſtians, and ancient Miniſters, may decreaſe, and young ones increaſe, and yet they decay not in grace; for there are *Gods workes in us*, and *Gods workes with us*: Now *Gods work with us* in doing good to others, may be leſſe, when yet his *workes in us* may be more: for as there are *diverſities of gifts*, ſo of *operations*, 1 *Cor.* 12. The holy Ghoſt may uſe one of leſſe grace to doe more good then one of more, though herein this caution is to be added, that he delights uſually to honour thoſe of moſt ſincerity, with moſt ſucceſſe; as in that eminent Apoſtle, *Paul, the grace of God was more in him*, and ſo wrought more with him in doing much good to others, 1 *Cor.* 15. 10. and *God* alſo *will reward according to the fruit of our doings*, as *Jer.* 17. 10. when our deſires are enlarged to doe much good, and we intended and aimed to doe that good which is done: there it is added there, in that *Jer.* 17. *Whoſe heart thou knoweſt*. When he ſees the heart clearly enlarged to doe much good, then the fruit that is done is reckoned him as his; otherwiſe what ever it be he doth by us, he will reward but according *to our workes*, as concurrent with his. So 1 *Cor.* 3. 8. the Apoſtle upon this occaſion intimates, that ſeeing it is God *that gives the increaſe*, he ſayes, that *God will reward men according to their* [*own labours*;] not ſimply according to his workes by them: as if God doth not goe forth with a Miniſter, whoſe heart is much ſet to doe good, and to convert ſoules, to doe ſo much good by him as with another, who is in his own ſpirit leſſe zealous; yet if his heart was large in deſires, and his endeavours great to doe good, God will reckon more fruit to him then to ano-

ther that had fewer endeavours, though more ſucceſſe.

3. Thirdly, this growth in grace, and bringing forth more fruit, is not ſimply to be reckoned by the largeneſſe or ſmallneſſe of thoſe opportunities which men have of doing more or leſſe good, and ſo, By the bringing forth of more fruit, in reſpect of more opportunities vouchſafed. Some that have more grace, and better gifts, have their ſhop-windowes ſhut, night overtakes them, and the *power of darkneſſe*, as it did Chriſt himſelfe in the end, and then *they cannot work*. Others have leſſer ſhops to work in, and yet have more grace; yea, the ſame man may have larger opportunities when young, and leſſer when he is old, and yet growes, and brings forth before God more fruit, becauſe he accepts the will for the deed: So the Baptiſt was hindred in his latter time in priſon, when yet he brought forth more fruit, and therefore he envied not Chriſt that got all his cuſtome, his hearers and Diſciples, but rejoyced that the work went forward, though not by himſelf: here was as much grace expreſſed, as in many Sermons. So *Paul*, he was much of his time in priſon, yet then he ceaſed not to bring forth more fruit that ſhould tend to his ſalvation, for *Phil.* 1. 15, 16. when as he being in priſon, he heard others preached, and that out of envie to him, others out of good will, *I* in priſon *rejoyced*, ſayes he, *that Chriſt is preached*, though I cannot doe it my ſelfe: and *I know*, ſayes he, *that this ſhall turn to my ſalvation, ver.* 19. Theſe fruits were as much, and would bring him in as much glory as his preaching. Indeed when a man ſhall prize opportunities of doing good, and for them voluntarily let goe all opportunities of advancing himſelf and his credit, or eaſe, or carnall advantages, then the more fruit he brings forth in thoſe opportunities, the more is reckoned on his ſcore.

4. Fourthly, it is not alwayes to be meaſured by *acceſſary graces*, as joy, and ſpirituall raviſhment, &c. which tend to the *bene eſſe*, the comfort of a Chriſtian: but it is to be eſtimated rather by thoſe *ſubſtantiall graces*, as faith, humility, love, ſtrong and ſolid affections to what is good. The other may decreaſe, when theſe that are more ſubſtantiall doe increaſe. Theſe ſweet *blooms* may fall off, when fruit comes on; though the gloſſe wear out, no matter, ſo the ſtuffe be ſtrong and ſubſtantiall. Young Chriſtians

ſtians grow like new inſtruments; they have more varniſh then old, but not ſo ſweet a ſound. Yea, often the decreaſing of thoſe ſuperadded graces are a means of the encreaſe of the other: want of feeling cauſeth more exerciſe of faith, as taking away bladders exerciſe a man to ſwim: One that hath bladders, and the ſtream with him, ſeemes to ſwim as well and as faſt as one that hath learned long, and hath more skill and ſtrength, but wanteth theſe, and ſwims againſt the ſtream, yet not ſo faſt. Spirituall withdrawings cauſe more humility, more cleaving to God. A man, as the Leper cleanſed, haply at the firſt leaps more, but goes as faſt afterward.

Fifthly, it is not increaſing in outward profeſſing, and a ſeeming forward, but eſpecially in inward and ſubſtantiall godlineſſe; the other is but as increaſing in leaves; but in growth, there muſt be a bringing forth *more fruit*. When the root ſtrikes not deeper downward, and farther into the earth, but ſpreads much upward in the branches, this is not a true growth; though look where there is more rooting, there will be more ſpreading alſo above ground. Growth, it lies not in this, *That men ſhould thinke of me above What I am indeed*, 2 *Cor.* 12. 6. Many at firſt grow into ſo great a profeſſion, as they cannot fill up, and grow up to all their dayes; make bigger cloathes then they can grow to fill: As they ſay of Elephants, that the skinne is as big at firſt, as ever after, and all their life time their fleſh growes but up to fill their skinne up. True growth begins at the vitalls, the heart, the liver, the bloud gets ſoundneſſe and vigour, and ſo the whole man outwardly; this heart Godlineſſe is the thing you muſt judge by. 5.

And yet ſixtly, even in inward affections many be deceived: even there the party for Chriſt in appearance may be greater then in truth. So often in a young Chriſtian, there is a greater army of affections muſtered, but moſt of them but mercenaries: his affections are then larger, his joyes greater, his ſorrowes violenter then afterwards: More of his heart joynes in duties at firſt; but afterwards, though leſſe, yet more ſpiritually and truly. The objects being then new, draw all after them; not onely *Spirit*, or that new principle of grace is ſtirred then, but *fleſh* alſo. The unregenerate part becomes a *Temporary Beleever* 6.

for

for a time, hath a work upon it *per redundantiam*, as an unregenerate man hath who is a Temporary: which work on the unregenerate part doth decay, as in Temporaries it doth, and grows leſſe: not onely godly ſorrow is ſtirred to mourne for ſinne, but carnall ſorrow being awakned by Gods wrath, joynes alſo, and ſo makes the ſtreame bigger. Infidelity it ſelfe, like *Simon Magus*, for a whiſe beleeves. Whilſt the things of grace are a wonder to a man, (as at firſt they are) preſumption joynes and eekes out faith; a great party *in the heart cleaves by flattery*, (as the phraſe is in *Daniel*) and for by-ends, which after ſome progreſſe fall off and faint in the way; and thoſe luſts that over and above their true mortification were further caſt into a ſwoune, begin againe to revive. All this was reſembled to us by the comming of the Children of Iſrael out of Egypt, when by thoſe plagues in Egypt, and *Moſes* his call, not onely the Iſraelites, but even many of the Egyptians were wrought upon, and began *out of ſelf-love to feare the Lord*, *Exod.* 9. 20. and ſo *a mixed multitude*, it is ſaid, went out with *the Iſraelites*, *Exod.* 20. 38. *to ſacrifice to the Lord*; but ere long, as *Numb.* 11. 4. this mixt multitude began to murmur, and to fall off: So at a mans firſt ſetting out, at his firſt converſion, mixt carnall affections, the unregenerate part, through the newneſſe of the objects, and impreſſion of Gods wrath, and heavenly raviſhments, are wrought upon, and goe out with the new Iſrael to ſacrifice, but after a while theſe fall away, and then the number is leſſe; but the true Iſraelites may be encreaſed. Hence it is, that *young Chriſtians*, (if they know their hearts) *complain* more of *hypocryſie*, and *old* Chriſtians of *deadneſſe*. So in times of peace, preſumption eeks out faith, and makes it ſeeme a great deale, which in times of deſertion and tryal, falls off; and then though the beleeving partie be leſſe, yet more ſincere. When the fire is firſt kindled, there is more ſmoke, even as much as fils the houſe; but after the flame comes, that contracts all into a narrow compaſſe, and hath more heat in it: So it is in young Chriſtians, their affections, (which Chriſt compares to the *ſmoaking flax*) their joy in duties, their ſorrow for ſinne, their love of God is more, but exceeding carnal; the flame after, though leſſe, growes purer, and leſſe mixt with vapours of corrupt ſelf-love.

Seventhly

Seventhly we must not measure our bringing forth more fruit by one some kind or sort of duties, but by our growth in godlinesse, in the universall extent and latitude of it, as it takes in and comprehendeth the duties of both callings, generall and particular, and all the duties of a Christian. Thus it may be when grown up we are lesse in some sort of duties, then we were when we were young Christians: Haply we were more then in praying, in fasting, and reading, and meditating, yea spent the most (if not the whole) of our time in these; But because now we spend lesse time in these, we must not say therefore that we are fallen, or decayed: for there are many other duties to be done besides these, which haply then we neglected, but now make conscience of. So that take all sorts of duties in the latitude of them, and we may be growne more, and do bring forth more fruit. Perhaps we bring forth lesse fruit of some one kind then afore, but if we be filled with all variety of fruits of the first and second table of our generall and particular callings, this is to bring forth more fruit. Men at their first conversion are necessitated often for to spend their whole time in such duties wherein they immediately draw nigh to God: *Paul* then spent three whole dayes in fasting and prayer: And then we allow them to doe it, because their estates require it; they want assurance, and establishment, they see grace to be *that one thing necessary*, and therefore we give them leave to neglect all things for it; they are new married to Christ, and therefore they are not to be pressed to war the first yeare, (as I may so allude) as for young marryed persons it was provided in *Leviticus*; and parents and masters are to give allowance to such, then in their travell of their new birth to lye in, and not to be cruell to them, in denying them more time then ordinary. So also when they are in desertion, (which is a time of sicknesse, and in sicknesse you allow your servants time from their work) as the Church, when she wanted her Beloved, *Cant.* 3. 2. no wonder if she leaves all to seek him: As your selves, when you want a child or a servant, you cry him in every street, and leave all to find him, as he left ninety nine to find one lost sheep. And they then come new out of prison, out of their naturall estate, and out of the fresh apprehension of the wrath of God, and therefore no wonder if they run so fast to 7.

haſte out of it, and ſalute none by the way, ſtay to doe no buſineſſe; but when once they are gotten to the City of refuge, then they fall about their buſineſſe and callings againe. Hence young Chriſtians are apt to be more negligent in their particular callings, and are all for the duties of Religion, for their preſent diſtreſſe and eſtate requires it: Ancienter Chriſtians are apt to abound more in the duties of their particular calling; but he that hath learnt to be converſant in both aright, to be converſant in his calling, ſo as to keep his heart up in communion with God, and ſo attend upon God without diſtraction, and to be converſant ſo in duties, as to goe about his calling cheerfully, *and to doe with all his might what his hand therein finds to doe*, he is the beſt Chriſtian: And therefore 1 *Theſ.* 4. 10. when he had exhorted them to encreaſe more and more in grace, he goes on, *ver.* 11. to exhort them alſo *to doe their owne buſineſſe, and to work with their hands*, that they *may walk honeſtly towards them without*: for to neglect our callings, gives offence to them without; and therefore maſters ſtumble at young Chriſtians: but both, you ſee by the Apoſtles exhortation in that Epiſtle, may ſtand together, increaſing in holineſſe, of which he had ſpoken afore, *Chap.* 3. 12. and *Chap.* 4. 1. and *ver.* 10. with diligence in a calling, of which he ſpeaks, *ver.* 11. &c. To be converſant all day in holy duties, is indeed more ſweet to a mans ſelfe, and is an heaven upon earth; but to be converſant in our callings, is more *profitable to others*, and ſo may glorifie God more: And therefore as when *Paul* would gladly have been with Chriſt, (for *that is beſt for me*, ſayes he) yet ſayes he, *To abide here is more profitable for you*, *Phil.* 1. ſo to injoy immediate communion with God in Prayer, and to meditate all the week long, is more for the comfort of a mans particular; but to be employed in the buſineſſe of a mans calling, the more profitable for the Church, or Common-wealth, or Family. And therefore it is to be accounted a bringing forth of more fruit, when both are joyned, and wiſely ſubordinated, ſo as the one is not a hindrance to the other: though the child out of love to his mother, and the ſweetneſſe he hath in her company, could find in his heart to ſtay all day at home to look on her; yet it pleaſeth her more for him to goe to ſchoole all day, and at night, to come home and be with her, and play with her;

and

and she then kisseth him, and makes much of him. Children when they are young, they eate often, and doe little, and we alllow them to doe so; afterwards you set them to work, and to schoole, and reduce them to two good meals, and they thrive as well with it.

Chap. IV.

What it is to bring forth more fruit, explicated positively, wherein many direct tryalls of Growth are given.

THus I have shewne you negatively, what this growth is not to be measured by, and so by way of intimation wherein it consists; I will secondly do it more positively, and directly, and affirmatively.

First, we grow, when we are led on to execise new graces, and so *to adde one grace to another*, as the Apostle *Peter* exhorts; as when in our knowledge we are led into new truths, and have answerable affections running along with those discoveries towards the things revealed. At first a Christian doth not exercise all graces, though all are radically in him: But as a man lives first the life of a plant, then of sense, then of reason, so is it in Graces. There are many *formes* Christians go through, as scholars at schoole doe, wherein their thoughts are in a more especiall manner taken up about divine objects of an higher or inferiour nature. The first forme is to teach them to know their sinfulnesse of heart and life more; and so they goe to schoole to the Law, and are set to study it, even oftentimes a good while after conversion, and faith begun: and then after they have learned that lesson throughly, they are led up higher to have their faith drawn out, and to be exercised about free grace more, and towards Christ his person, union with him, and about the art and way of drawing vertue from him, and doing all in him. And herein it falls out with particular Christians, as with the Church in generall; that as although the most infant dayes of the Church from *Adams* time in the old world had the knowledge of all Fundamentals, necessary to salvation, yet God went

1. *Tryall.*

over πολυμερῶς, *piecemeale*, *Heb.* 1. 1. Age after Age, to inſtruct his Church in a larger knowledge of thoſe Fundamentals: So is it in Gods dealing with particular Chriſtians, though a Beleever in his converſion hath the ſubſtance of all theſe taught him, yet he goes over them by piecemeale againe, throughout his whole life; and hath often ſuch a diſtinct apprehenſion renewed of them, as if he had not knowne or minded them afore: And ſometimes his thoughts doe dwell more about the emptyneſſe of his owne righteouſneſſe, ſometimes about that fulneſſe is in Chriſt, ſometimes more about the ſpirituall ſtrictneſſe he ought to walk in: And becauſe ſome are apt to give up the old work, when they have new; hence that which is indeed but growth in grace in them, many account to be but their firſt converſion; though every ſuch eminent addition be to be accounted as a converſion, as Chriſt ſpeaks to his Diſciples, *Except ye be converted*; yet they were converted afore. Now the purpoſe I ſpeak this for, is an help to diſcerne our growth; for when God thus is leading us with farther light and affection to a larger apprehenſion of ſpirituall things, or to the trying new graces, ſo long we grow. Therefore *Cant. 7. ult.* the Church is ſaid *to lay up for her beloved* [*fruits new and old:*] And *Rom. 5.* from *patience* a man is led to experience, from *experience* to *hope*. As wicked men are led on from one ſinne to another, and ſo grow worſe and worſe; ſo godly men from one grace to another: and when it is ſo with us, then we encreaſe.

2. *Tryall.* Secondly, when a man finds new degrees of the ſame grace added, and the fruits of them grow bigger and more plentifull; as when a mans love grows *more fervent*, as 1 *Pet.* 4. 8. when faith, from mans caſting it ſelfe on Chriſt, comes to find ſweetneſſe in Chriſt, which *is to eate his fleſh, and drink his blood*; and then from that growes further up to an *aſſurance of faith*, which is an addition to it: When any thing that *was lacking in faith*, (as the Apoſtle ſpeaks, 1 *Theſ.* 3. 10.) is added. So when a man grows up to more ſtrength of faith in temptations, and is leſſe moved and ſhaken in them, more *rooted* in faith, as the Apoſtle ſpeaks. Thus in godly ſorrow, when from mourning for ſin as contrary to Gods holineſſe, we goe on to mourn for it as contrary to him who loves us, which followes upon aſſurance, *as they mourned*

mourned over him which once they had pierced: not onely that we mourne that we should offend a God hath so much mercy in him, but out of a sense of it to us, which many cannot finde: so when our motives to hate sinne grow more raised, more spirituall, these are additions of the same degree. So in Prayer, when we finde our prayers to grow more spirituall, as in that part of Prayer, *Confession*, when more spirituall corruptions are put into our confessions; and so in like manner, stronger grounds of faith put into deprecation, and petitions for pardon; more enlargednesse to thankfulnesse; more zeale to pray for the Churches; when we go on to *pray with all prayer more*, as the Apostle speaks, *Ephes.* 6. 18. Or in obedience, when we *abound more and more in the work of the Lord*, as *Rev.* 2. 9. it is said of that Church, that *their last works were more then the first*; so as the boughes are laden, and *we are filled with the fruits of righteousnesse*, *Phil.* 1.

Thirdly, when the fruits and duties we performe grow more ripe, more spirituall though lesse juycie; that is, lesse affectionate: and though they grow not in bignesse, nor in number, that is, we pray not more, nor longer; yet they grow more savoury, more spirituall, more compact and solid. It is not simply the multitude of performances argue growth: When one is sick, and his body is decayed, he may be lesse in duties; but it is the spiritualnesse, the holinesse of them: One short Prayer put up in faith, with a broken heart, is in Gods eye *more fruit* then a long one, or a whole day spent in fasting; even in the same sense that the *widows mite*, is said to be *more then they all* cast in, *Luk.* 21. 3. Young Christians performe more duties at first, and oftner, then after; as young stomachs eate more and oftner. As in noting Sermons, so in performing duties, some will note more words, but not more matter, because with lesse understanding; young Christians performe more duties, and withall spoile more duties; young Carpenters make many chips: But the more spirituall your performances grow, the *more fruit* there is to be esteemed that there is in them. It is not the bignesse of the fruit, or juycinesse of them, for then crabs were better then apples, but the relish it is that gives the commendation: And it is the *end* you have therein, that puts this relish into them: when your 3. *Tryall.*

ends are raiſed more to aime at God, and to ſanctifie him more, and to debaſe your ſelves in a ſenſe of your owne vileneſſe, and emptineſſe, and unability; and when your obedience proceeds more out of thankfulneſſe, and leſſe out of the conſtraint of conſcience. As the greateſt growth of wicked men is in ſpirituall wickedneſſe, (in which the Phariſees grew, and ſinners againſt the holy Ghoſt doe grow, when yet it may be they leave more groſſe evils) ſo the greateſt growth of grace is in ſpirituall holineſſe, in ſanctifying God much in the heart, and *worſhipping him in ſpirit and truth.*

4. *Tryall.* Fourthly, when a man grows more rooted into Chriſt, that is the true growth; and that which makes the *fruit* to be *more* in Gods ſight and eſteeme: therefore *Eph.* 4. 15. we are ſaid *to grow up in him*; that is, to live the life we lead, more out of our ſelves and in Chriſt: as when for the acceptation of our perſons we are emptied of our owne righteouſneſſe; ſo for ſtrength to performe duties, we are emptied of our abilities, *ſeeing without him We can doe nothing:* So when for acceptation of our performances when we have done them, our hearts have learnt habitually to ſay more and more with the Apoſtle, *Not I, but Chriſt in me*; when we intereſt Chriſt more and more in all we doe, as the efficient and alſo the finall cauſe. And therefore I obſerve when growth of grace is mentioned, it is ſtill expreſſed by *growing in the knowledge of Chriſt:* So 2 *Pet.* 3. 17. *Grow in grace, and in the knowledge of Chriſt*; as if to grow in grace without him, were nothing, as indeed it is not. So in the *Epheſians* we are ſaid both to *grow up in him, and for him.* Philoſophers did grow in morall vertues, but not in Chriſt; ſo doe Civill men and others; Temporaries doe duties from him, but yet as in themſelves; as the Ivie that hath ſap from the Oake, but concocts it in its owne roote, and ſo brings forth as from it ſelfe. To doe one duty, ſanctifying Chriſt and free grace in the heart, is more then a thouſand: young Chriſtians, it may be, doe more works, but not as works of grace: and the more men think by duties to get Chriſt, and Gods favour, the more in duties they truſt, and ſo they become as works of the Law; but the more dead a man grows to the Law; and to live to Chriſt, and Chriſt in him; and the more free grace is acknowledged in all, truſted in above all;

all; the more Evangelicall our works are, and the more to God, (for that is the end of the Gospell, to honour Christ and free grace) the more we grow. *We are of the Circumcision,* sayes the Apostle, *who rejoyce in the Lord Jesus, Worship God in the spirit, and have no confidence in the flesh, Phil.* 4. As these are the surest signs of true grace, so of true Growth.

Fifthly, the more we learne to bring forth *fruits in season,* the *more fruit* we may be said to bring forth: For the seasonable performance of them makes them more. All the fruits in their season, how acceptable are they? which out of season, they are not. In the first Psalme a righteous man is said to *bring forth his fruits in due season:* and in the *Proverbs, Words in season are as apples of gold and pictures of silver.* In *Ezek.* 41. they are said *to bring forth pleasant fruits in their moneths*; as in reproving he is not so much to reprove, as to reprove in season; to have *our senses exercised* to know fit seasons, and to *consider one another to provoke to love,* as it is *Heb.* 10. Young Christians doe more, but more out of season, and the devill abuseth them, putting them upon duties, when they would be at their refreshings, at their callings; he deceiving them with this, that holy duties in themselves as alone simply compared, are better then to doe any thing else; when as the season adds the goodnesse to our actions: Thus to recreate thy self at some seasons is better then to be a praying. A *righteous man orders his conversation aright, Psal.* 50. and order gives a rectitude, a goodnesse to things. 5. *Tryall.*

Sixthly, when we grow more constant in performances, and more even in a godly course, and setled in spirituall affections without intermission, it is a signe we grow. It argues that *our inward man is more renewed day by day,* when we can walke closely with God a long while together. A righteous man is compared to the *Palme tree, whose leafe never fades, Psal.* 1. whereas other trees bring forth by fits: And by fits to be much in duties, is not a signe of growth, but weaknesse; it is out of inordinacie; and of such a frame are young Christians hearts, like new lute strings, which when they are wound up high, are still a falling ever and anon; whereas strings setled long on an instrument, will stand long, and not slip downe. 6. *Tryall.*

Seventhly, a man may be said to grow and bring forth more fruit, 7. *Tryall.*

fruit, when although the difficulties of doing duties become greater, and his means leſſe, yet he continues to doe them, and this though it may be he doth no more then he did before. For a tree to bring forth much fruit in cold weather, or ſtanding in the ſhade, is more then in ſummer, or when it ſtands in the ſun. *I know thy work, thy labour,* [*and thy patience*] *Rev.* 2. 13. When a man though he doe fewer works, yet with much *labour*, having it may be now a body growne weake; or holds out in the profeſſion of the wayes of God, with more ſcoffes, and hazarding more, in a place where *Satans throne is*, this makes a little done for Chriſt a great deale: So when a man thrives with a little trading, with ſmall means of grace, and yet exceedeth thoſe that have more, to pray, and to continue to doe ſo, though the ſtreame is againſt us, and gales ceaſe; to pray and to continue to pray, when we heare no anſwers but the contrary. It is noted of *Daniel*, that *he did the Kings buſineſſe after he had been ſick*, *Dan.* 8. 27. and ſo he prayed (you know) when he ventured his life for it: when we have leſſe ſtraw to make the ſame number of brick with; leſſe wages, leſſe encouragements, and yet doe as much work with chearfulneſſe.

8. *Tryall.* 8. When a man though he doth leſſe for the outward bulk, yet grows more wiſe and faithfull to lay out all his opportunities and abilities to the beſt advantage, this is to bring forth more fruit. Thus *Moſes* who at firſt began to heare himſelfe all cauſes both ſmall and great, but in the end he gave over the leſſer cauſes to others, and reſerved the hearing of the greater to himſelfe, *Exod.* 18. 10. yet ſtill he continued to doe more, and laid himſelfe out to the greater advantage: His former courſe would in the end have killed him; *Thou wilt wear away like a leafe*, ſaith *Jethro* to him: So the Apoſtle who ſtrived to preach the Goſpell *where Chriſt had not been knowne*, *Rom.* 15.20. When a man forbeares leſſer things to lay out all for the Churches advantage; leſſe ventures himſelfe in a ſmaller courſe (unleſſe particularly called to it) not out of fearfulneſſe but faithfulneſſe, and will lay all the ſtock on it in a greater: Young Chriſtians are as young Fencers, they ſtrike hand over head, downe right blowes: whereas if they would conſider their brother, or a wicked man whom they would reprove, as skilfull fencers do, and at an advantage hit them

them a good blow, is it not much better? *when a man watcheth in all things*, as he exhorts *Timothy*, 2 *Tim.* 4. 5. and *serves the season*, as some reade it, *Rom.* 12. 11. that is, waits for the best advantages of doing good, both which may stand *with fervencie of spirit, and enduring afflictions*, for so the next words are in both those places. A man is no lesse liberall that studies how to lay out his money to most charitable uses, though he gives lesse to fewer particulars. We live in a wicked world, and godly men cannot do what they would, as wicked men also cannot. When therefore a man looks about him, and studies to improve himselfe to the utmost advantage for God in his place, to lay out his credit, his parts, and all for God, as a faithfull Factor in the best wares, though he deales in fewer particulars, he may notwithstanding bring forth more fruit. And thus much for matter of Tryall about the first thing, positive growth in fruitfulnesse.

I THE

THE TRYALL OF A CHRISTIANS GROWTH.

THE SECOND PART.

Of Growth in MORTIFICATION, or Gods purging out *Corruption*,

——He purgeth it, that it may bring forth more fruit.

CHAP. I.

The Observation *out of the Text propounded,* That God goes on to purge corruptions out of true branches: *Bounds set to this discourse about it, according to the scope of the Text: The reasons of the point.*

I Come now to the Tryall of our Growth in that other part of Sanctification, namely, the *Mortification* of lusts, and purging out of corruptions, which the Text also cals for; Christ here saying not onely that they bring forth more fruit, but that God *purgeth them* that they may bring forth more fruit.

The Observation from which words is clearly this, *That God chuseth true branches to grow, in a purging out of their corruptions, as in true fruitfulnesse.*

In

In the handling of this point, I shall doe these foure things:

First, set the bounds and limits of this Discourse about it, according to Christs intendment, as here he speaks of it.

Secondly, give some reasons of the point.

Thirdly, shew the wayes which God useth to carry on the progresse in this work.

Fourthly, give some helps of Tryall about it.

Now for the first, the explication and limiting this point unto Christs intendment here, that so I may onely so far handle it as the scope of the words will beare, I premise these three things about it.

1. That *purging* here intended, (which is indeed all one with *Mortification*, and emptying out sin out of our hearts and lives) is to be restrained here to *the progresse of a Christian* in that work, and not as taking in with it *that first work* of mortification wrought at a mans first conversion: so as I intend not now to lay open to you the *nature of mortification*, and what it is, by way of Common place, but onely intend to speak of *Growth in it*: for of *that* Christ speaks, because it is such a purging, as is *after bringing forth some fruit*, and whereof the end is to *bring forth more fruit*.

Neither 2. are we so much to speak of it here, as it is a *duty* to be done *by us*, (though it be so) but as it is a *work* of God *upon us*, which he takes care to goe through with, and perfect in all those who are fruitfull: for he speaks here of it rather as an *act* of *Gods*, *He purgeth*, then as it is to be an act of *ours*, that we ought to purge our selves; though both doe goe together, as in that speech, *Rom.* 8. *We by the Spirit doe mortifie the deeds of the flesh*; so as that which is proper to the point in hand, for the explication of it, (as here in this place it is laid downe) is not so much to give you motives or meanes of purging your selves, as to *shew you the wayes and courses God takes still one way or other to purge his children by*, that they may be more fruitfull.

And yet 3. in this work of Mortification, considered thus in the progresse of it, *we are not meer passives*, (as at that *finall* perfecting and finishing of it, and carrying away all sin at *death* we are, and are at that *first* habituall beginning of it, at *conversion*) but therein we are *workers together with God*: (We being purged

from ſinne, as the body is by phyſick from humours; though the phyſick work, yet nature joynes with the phyſick, being quickned and helped by it, to caſt out the humours: For give a dead man phyſick, and it carryes not any humours away:) So as thoſe *meanes* whereby God purgeth us, are not to be imagined to doe it as meer *phyſicall* agents, like as the pruning hook cuts off branches from a tree, or as when a Surgeon cuts out dead fleſh; but theſe meanes doe it by ſtirring up our graces, and quickning them, and by ſetting our thoughts, and faith, and affections awork, and ſo God aſſiſting with the power of Chriſts death, he doth purge us daily, by making his word, afflictions, and the like, to ſet our thoughts awork againſt ſinne, and ſo to caſt it forth. It is certaine, that unleſſe our *thoughts work* upon the meanes, as well as the *meanes work* upon us, and ſo doe mingle themſelves with thoſe meanes; that unleſſe faith and Chriſts death be mingled in the heart, it purgeth not: And therefore it is ſaid as well *that we purge our ſelves.* So 2 *Tim.* 2.20. and alſo 1 *John* 3. 3. and *Rom.* 8. that *we by the Spirit mortifie the deeds of the fleſh,* as it is ſaid that *God purgeth us,* (which is the thing affirmed here) becauſe God ſtill in going on to purge us, doth it by ſtirring up our graces, and uſeth therein acts of our faith, and love, and many motives and conſiderations to ſtir up our graces ſo to effect it.

Reaſons. Now 2. for the reaſons that move God thus to goe on to purge corruptions out of his children.

1. Firſt, becauſe Jeſus Chriſt hath purchaſed an eternall divorce betweene corruption and our hearts: He hath bought off all our corruptions, and redeemed us from all iniquitie. *Titus* 2. 14. *He gave himſelfe for us, that he might redeeme us from all iniquitie, and purifie unto himſelfe a peculiar people,* and God will have the price of Chriſts bloud out.

2. Secondly, becauſe God deſires more and more to have delight in us, and to draw nigh to us, and therefore he more and more goes on to purge us; For though he loves us at firſt, when full of corruptions, yet he cannot ſo much delight in us as he would, nor have that communion with us, no more then a Husband can with a wife, who hath an unſavoury breath, or a loathſome diſeaſe. They muſt therefore be purified for his bed, as

Heſter

Heſter was for *Ahaſuerus*. *Draw nigh to God*, ſayes *James*, *and I will draw nigh to you*, *James* 4. 8, 9. but then you muſt *Cleanſe your hands, and purifie your hearts*, as it follows there; God elſe hath no delight to draw nigh to you.

Thirdly, he daily purgeth his that they may be fit for uſe and ſervice; for unleſſe he purged them, he could not uſe them in honourable imployments, ſuch as to ſuffer or to ſtand for him, in what concernes his glory, they would be unfit for ſuch uſes, as a veſſel is that is unſcoured. Therefore 2 *Tim.* 2. 21. *If a man purge himſelfe from theſe*, he ſhall be a *veſſell unto honour*: that is, he ſhall be uſed in honourable employments, and not laid aſide; and he ſhall be *meet for his maſters uſe*, as veſſells kept cleane; when on the ſudden the maſter hath occaſion to uſe them, and to have them ſerved in. 3.

Fourthly, that as our perſons, ſo that our *ſervices* may be more and more acceptable; that our prayers and ſuch performances may favour leſſe of gifts, and pride, and ſelfe-love, and carnall deſires: So *Mal.* 3. 3, 4. it is ſaid, *He ſhall ſit as a purifier of ſilver, and he ſhall purifie the ſonnes of Levi, as gold is purified, from their droſſe, that they may offer to the Lord an offering in righteouſneſſe, and then ſhall their offerings be pleaſant to the Lord.* The more the heart and life is purged, the more acceptable your prayers are, and your obedience, and all you doe. 4.

Chap. II.

The wayes *God uſeth to* purge *out our corruptions: and meanes whereby he cauſeth us to grow therein.*

NOw in the third place, for the wayes whereby God goes on to purge us, there are many and divers, he bleſſeth all ſorts of meanes and dealings of his to accompliſh it.

Firſt, he uſeth occaſionall meanes to doe it, and bleſſeth them, as even *falling into ſins*. Thus it was with *David* when he fell, thereby God ſet him anew upon this work, as by his prayer appears, *Pſal.* 51. *Oh purge me, make me cleane.* 1. Occaſional.

Secondly, by caſting them into afflictions. So *Dan.* 11. 35. *They*

ſhall fall to purge them, and make them white. What the Word doth not purge out, nor mercies, that afflictions muſt. *Theſe Vines muſt be cut till they bleed.* Summer purgeth out the outward humours that lie in the skin by ſweating, but winter concocteth the inward by driving in the heat, and ſo purgeth away the humours that lye in the inward parts, and ſo what by the one, what by the other, the body is kept in health. Thus mercies prevaile againſt ſome ſins, and afflictions againſt others. *Moſes* neglected to circumciſe his child, (as we doe our hearts, it is ſuch a bloody work) till God met him, and would have killed him: and in like manner God ſometimes puts us in the feare or danger of loſing our lives, caſts us into ſickneſſes, and the like, making as if he meant to kill us, and all to bring us off to this work of purging, to circumciſe our hearts.

2. Inſtrumentall.

As theſe *occaſionall*, ſo alſo *inſtrumentall inſtituted* helps, as his *Word*: So *Eph.* 5. 26. Chriſt is ſaid *to cleanſe his Church with the waſhing of water by the Word*: by the *Word ſpoken*, either in preaching, or in conference. So in the very next words to my text, *Now ye are cleane through the words I have* [*ſpoken unto you:*] they had then received the Sacraments, and had heard a good Sermon. The Word at once diſcovers the ſin, and ſets the hearts againſt it; *I was ignorant, till I went into the Sanctuary:* There goes a light with it to ſee ſin after another manner, although a man did know it afore, and then the Word ſets out the vileneſſe of a ſinne; and to heare a ſinne declaimed againſt, and reproved, ſets an exaſperation upon the mind againſt it, and ſo a man goes home, and ſets upon it to kill it and deſtroy it. Or elſe by the *Word meditated* upon, as by keeping ſome truth or other freſh and ſweet in the mind, which the mind cheweth on; God faſtens the mind upon ſome new promiſe, or new diſcovered ſigne of a mans eſtate, and theſe *cleanſe* him, 2 *Cor.* 7. 1. or upon ſome Attribute of his, and that quickens the inward man, and overcomes the outward: ſome conſideration or other every day God doth make familiar to a mans ſpirit, to *talk with* him, (as the phraſe is *Pro.* 6.) and to keep him company, and uſually ſome new one; God leading us through varieties of ſweet truths to chew upon, *one* this day, and *another* to morrow, and theſe have an exceeding purging vertue in them, they keep the purging

iſſue

issue open, even as those that have issues made in their armes or legs, use to have a pease, or some such small thing, to lie in the orifice of the issue to keepe it open; and so doth such a new truth with spirituall light discovered, still keepe the purging issue of sinne open, and drawes out the filth, *and keeps the heart*; so sayes *Salomon Pro.* 6. 21,22, and 24. observe the coherence there, and it is as if he had said, *Keepe this command fresh in mind, and it shall keep thee.*

God useth also the *examples* of others as meanes to provoke a man to purge himselfe. 3. Examples.

Example of those that have been *Professors*, and *falne* away; they provoke a man to set fresh upon this worke, lest that the like sins should prevaile against him also, and cause him to fall: Therefore the Apostle, when he heard of *Hymenaus* and *Philetus* their fall, 2 *Tim.* 2. 19. *Let every one*, sayes he, *that calls upon the name of the Lord*, make this use of it, to *depart from iniquity*: And it followes. *If you* [*purge your selves*] *from these, ye shall be vessels of honour.* It follows upon that occasion.

Examples of *holy men*: To heare very holy men speak what victory over lusts may be attained here, doth much provoke another to purge himselfe, who else would content himselfe with a lesser degree: So *Phil.* 3. 17.

In the last place, there are many *inward workings* upon the heart, whereby God goes on still to purge us. 4. Inward workings.

First, by a *further discovering of corruptions* unto us; either a greater filthinesse in the evils we saw afore, or to see more of them, and by what one sees to suspect more. God never discovers lusts to his, but to carry them away; he *stirs* the humours, to *purge* them: Thus when *David* saw his sinne, he sets anew upon cleansing himselfe in the 19. *Psal.* comming new from taking a view of his heart, and having seen such volumes of corruptions, so many Errataes in all that he did, he cryes out, *Who can understand his errors?* and withall, *Oh cleanse me from secret sinnes.* He then saw secret evils, and suspected more then as yet he saw; and this made him cry out, *Oh cleanse me*, and so to use all means, and to goe to God to cleanse him. So when in the 15. *Psal.* God let downe a light to let him but see the corruption of his nature afresh, *that he was borne in sinne*, and had *no truth* there, v. 12

more

more falſhood then he could ever have imagined, *Oh purge me*, ſayes he upon it.

Secondly, he ſets the heart on work to make it a buſineſſe to get ones luſts mortified more and more, and not to reſt in the meaſure attained. *Phil.* 3. 1. *Paul forgot what was behind*, he did ſtill deſire to have more fellowſhig with Chriſt in his death and ſufferings, in the death of ſinne; when a mans heart is ſet upon the worke, as that τὸ ἔργον, he came into the world for, as *David*, who took up a reſolution, *I ſaid I would look to my wayes*; ſo when a man hath ſaid unto himſelfe, I will grow in grace, as they ſay, *I will be rich*, 2 *Tim.* 6. and ſo looks at it as his buſineſſe, being as much convinced of this, that he ſhould be more holy, as he was at firſt that he was to be new borne; when growth of grace is as much in a mans eye, as getting grace at firſt was, and as great a neceſſity made of the one as of the other. This conviction many want, and ſo take no care to grow more holy and more pure. *Phil.* 3. 15. *If any be otherwiſe minded*, (ſayes the Apoſtle) that there is no ſuch abſolute neceſſity of going on ſtill to perfection, *God ſhall reveale it to him.* God doth reveale and ſet on this upon every godly mans heart at one time or another, and ſo goes on to purge them. And this is alſo expreſſed to us, 1 *Pet.* 4. 1. *For as much as Chriſt hath ſuffered for us in the fleſh*, [*let us arme*] *our ſelves with the ſame mind*; namely, to mortifie our luſts: for it follows, *He that hath ſuffered in the fleſh*, that is, hath mortified his luſts, *hath ceaſed from ſinne.* That ſame *arming* there, is Gods putting into the mind a ſtrong and invincible reſolution to go through with this worke; when he armes and ſteeles it againſt all difficulties, all encounters. This is meant by *arming us with the ſame mind*; That as Chriſt looked upon it as his buſineſſe why he came into the world, even to ſuffer for us; ſo for us to look upon it as our buſineſſe, to crucifie our luſts. When therefore we intend all our indeavours upon this worke, and mind nothing in compariſon, pray for nothing more, receive Sacraments for this purpoſe, and heare and performe all other duties with an eye to this, proſecute this buſineſſe as the main; when God hath put ſuch a reſolution into a man, and preſerves it, then he goes on to purge him.

Thirdly, God doth it by drawing the ſap and juice of the affections

affections of the heart more and more into holy duties, and into obedience; when that intention of mind, as our morning thoughts, and the like, which we formerly spent upon vanities, are now drawn into prayer and holy meditations, then lusts doe wither; and when our care is how to please God more, and our hearts are more in the duties of obedience, then doth corruption shale off more and more; and thus by diverting our intentions, doth God worke out corruptions. And looke, as the Sun doth draw up the sap out of the root, so doth Christ draw out the heart at some times more then at others to holy duties, and unto communion with himselfe in the duties: this killeth sin, and causeth it to wither, namely, by taking away the sap, that is, that *intention* of mind which doth usually nourish it: Thus 1 *Pet.* 1.22. *We purifie our hearts by obeying the truth.*

Fourthly, by bringing the heart more and more acquainted with Christ his Sonne: (which is the Fathers work to doe, for *none comes to the Son, but whom the Father draws)* Now how many soules are there, who have gone puddring on (as I may so speak) in the use of other meanes, and though in the use thereof Christ hath communicated some vertue to them, yet because they did not trade with him chiefly in those duties, they have had little in comparison to what afterwards they have had, when he hath been discovered to them, as that great ordinance who is appointed by God to get their lusts mortified. Afore this they have washt, and washt, but they have washt without sope, untill Christ hath been thus revealed to them, and the vertue of his death, and rising againe, which is compared, *Mal.* 3. unto *Fullers sope*, &c. In the 13. *Zach.* 1. it is said, that *God opens a fountaine to the house of David, for sinne and for uncleanesse:* that is, for the guilt of sinne, and the power of sinne. Now by that *opening* is not meant the promise of sending his Sonne into the world to be crucified, but the discovery of him to beleevers after his being crucified: For *Chap.* 12. 10. he is supposed to be crucified already, for they there *see him whom they have pierced*; therefore that *opening* there is meant the discovery of him to his people, and him to be the great ordinance of cleansing them. Now the more distinctly a man understands Christ, and how to make use of him, (who is already made *Sanctification to us*) the

more easily he gets his lusts purged; such an one that trades immediately with Christ, will doe more in a day, then another in a yeare; for seeing that the power of purging us lies immediately in him; and that he is the purging drug which mingles it selfe with the Word, and all meanes else, and sets them all aworke: therefore the more of him we have, and the more immediate application we have of him to us, and of his power, the more recourse our hearts have to him, the more our lusts are purged; as it is in drugs or minerals, if the infusion aud steeping of them in liquors will worke; how much more if the substance of them be taken downe inwardly and immediately? now this comes to passe, as God doth goe on to open *our faith to see him*, and know him, and to be acquainted with him: for so the Apostle expresseth it, *Phil.* 3. *That I may know him, and the power of his resurrection.* The more we look upon all means else in the use of them as ineffectuall without him, the more power we shall find from him.

Fiftly, by assuring the soule of his love, and shedding it abroad in the heart, and by working spirituall joy in the heart, doth God also purge his people: And to work all these is in Gods power immediately and solely; *I am Crucified with Christ, Gal.* 2. 20. And how? by beleeving that *Christ gave himselfe for me, and loved me.* This deads a man to the world, makes a man crucifie that which Christ was crucified for, and this makes a man hate sinne, the more he loves Christ, or apprehends his love; And it doth this in a double relation or respect, not onely because sin so displeaseth him, nor onely as it is contrary to his will, but because it did afflict him so much once, and because to *take sinne away* was the intent he came into the world: for so 1 *John* 3. *ver.* 4. although a beleever is said to mortifie sinne upon this consideration indeed, that it is *the transgression of the Law*; yet much more upon this other, because *Christ was manifest to take sinnes away*: and the more assurance I have of another life and a better, and of being like Christ hereafter, the more a man purgeth himselfe to be fit for that condition: *He that hath this hope in him, purgeth himselfe as he is pure*; so in the 2. *ver.* of that 3. of *John.* The more joy a man hath in Christ, the more deaded he must needs be to the world; the one eats up the other: for the ground

of

of all sinne is but the love of pleasure; now if I find it in God, and Christ, it deads me for seeking it in the world: For *Omnis vita gustu ducitur*, All life is maintained by a taste of some sweetnesse. Now when the sweetnesse of sin, the relish of it is spoiled by the taste of a greater, it must needs die and abate; and though that sweetnesse from God doth not alwayes remaine in the present taste and relish of it, yet it leaves such an impression behind it, that whatever a man tasts after, it hath no relish with him, in comparison; still he sayes *the old is better:* and though the taste of one sinfull pleasure may take us off from another, yet none but a contrary pleasure doth kill the sinne, and the pleasure in it.

Chap. III.

The tryall of Mortification: and that first by Negative signes; or such as argue much corruption yet remaining unpurged out.

I Will now come to that third thing which was propounded, namely, *Helps* whereby you may discerne what progresse hath been made in this work: And as I said at first, that my purpose was not so much to handle Mortification in the common place of it, as onely growth therein; So those things I shall now deliver about discerning the measure of it, I intend them not so much for *Signes* of mortification, as *Rules* whereby we may judge how this worke goes forward in us, and how far we are still short in it.

And first, I will handle it negatively, and give you such symptomes, as argue much corruption, a great deale of humours yet remaining to be purged out: Such as argue little proficiency in this worke, though such as withall true grace may be supposed to be in the heart.

1. When a man doth magnifie, and sets a high price upon worldly and carnall excellencies and pleasures; is much taken with outward things, and carryed away with them: Or when (though we restrain our selves from the eager pursuit after them, 1.

yet if) in your eyes and opinions they ſeeme glorious and goodly things, and oh we ſecretly think the enjoying ſuch a pleaſure, the obtaining ſuch an excellencie, or ſuch or ſuch a condition of life, accommodated with ſuch and ſuch conveniences and circumſtances, would be ſo great an addition of happineſſe to us; this argues a green heart, much want of mortification, though truth of grace be there. Theſe Apoſtles, to whom Chriſt ſpake this Parable of the Vine, (and unto them eſpecially) how were they affected, and tranſported with a trifle? Even that very night that Chriſt was to be attached, they ſtrive for precedencie, and who ſhould be *the greateſt amongſt them*, *Luk.* 22. who ſhould be chiefe of that noble order: And it was ſuch a precedencie which they affected, as Noblemen have in Kingdomes, as appears by the following words: they ſhewed themſelves but *Gentiles* in it, (as *ver.* 25. Chriſt inſinuates) who ſtand upon their blood and their outward priviledges: It was not for nothing Chriſt tels them in this Parable, they needed purging; but the reaſon was, they were but children yet, and *babes in Chriſt*, now in their minority, and were not weaned from rattles and trifles, Chriſt was not yet crucified, nor they ſo throughly crucified with him, as they were afterwards: The holy Ghoſt had not yet come upon them, as fire to burne up their luſts, and to conſume this their droſſe. That other Apoſtle, *Paul*, (who ſayes of himſelfe, that he was *borne out of time*, in compariſon to them) had attained to a greater meaſure, he glorying in this as his higheſt title, that he was *the leaſt of the Apoſtles*. This magnifying of outward things in our conceits and opinions, is indeed but *knowing things after the fleſh*, as the Apoſtle ſpeaks, 2 *Cor.* 5. 16. becauſe the fleſh doth faſcinate and corrupt the judgment, in judging our ſelves by ſuch things. And this argues exceeding much want of mortification, for it is luſt that puts that luſtre, and gloſſe, and varniſh upon the things of the world; for the things in themſelves are vaine, and we have had experience that they are ſuch; How comes it then we ſhould eſteeme them, and be taken with them, that we ſhould have ſuch high conceits of them? It is by reaſon of our luſts unpurged out, which repreſent them falſely: and therefore it is obſervable, that *John*, 1 *Epiſt.* 2. 16. ſpeaking of the things of the world, he puts *the luſt* which is in us to expreſſe the *things* themſelves:

themselves: He sayes not, riches, and preferment, &c. (though he speaks of them) but the *lusts of the eye*, and *pride of life*, (so he expresseth them) because they are these lusts, makes the things so glorious to us, and sets a price upon them. And therefore so much magnifying and high esteeme of outward things as there is in us, so much inordinate lust there is in the heart after them, and so much want of mortification; and when these lusts boiling in us fume up so high as to intoxicate and corrupt our *esteeme* and *judgments* (which though grace should keep us from pursuing these vanities) that yet we look upon them with a wanton eye, and thinke great matters in them, and think our selves as it were debarred and restrained of so much of our happinesse, whilst we want, and cannot enjoy them, this argues an unmortifyednesse: for herein lies the power of mortification, even to *count all things drosse and dung*, to looke upon them as *crucified things*, to have them seeme all as withered flowers, as *small things*, as he speaks of *mans* esteeme, 1 *Cor.* 4. 3.

Secondly, when our minds are carried out to superfluities, and more then needs, and are discontented with our own condition, though it be such as might content us, this argues a great want of purging, this is from superfluity, of humours abounding in the heart. When they in the wildernesse, though they had Manna, yet they must have Quails also; when there are such extravagant affections in us, that we thinke any other condition would please us better then our owne, this argues much unmortifyednesse, though it run not out into acts; it is the *superfluity of naughtinesse*, the excesse of corruption that thinks *stolne meate sweet*, as in the *Proverbs*. When our longings are wild and humorous, like the longings of women with child, whom nothing but some one odde thing they have set their fancie on, will please; like sick mens stomachs, with whom nothing will down that is provided for them, but still they have a mind rather to something else; so nor we with what God allots us. And when we are environed about with comforts, yet all are nothing, if some one be wanting. Such unmortifyed lusts we see in *Sampson*, though a good man, yet none of the daughters of Israel could please, but he must have one of the Philistims, *Judg.* 14. 3. 2.

Thirdly, when our minds are so glued to any thing, as we can- 3.

not tell how to part with it, how to loſe ſuch a friend, or ſuch a conveniencie, we would think our ſelves halfe undone if ſuch or ſuch a thing ſhould fall out; *Davids* heart was full of humours, and needed purging, when he ventured ſo much of his comfort in his *Abſalom* alone, that when he was caſt away, he wiſht he had dyed for him. It is good often to try our hearts, by ſuppoſing the worſt that can befall us. What if a change ſhould come, ſuch a thing I ſhould be put to; to ſee how the heart can beare it. When ſome men have a loſſe in their eſtates and riches, it is as it were *raked* out of their bellies, as *Zophar* ſpeaks, *Job* 20. 15. and a piece even of their very heart goes with them.

4. Fourthly, when a man is ſtill diſtempered under variety of corditions and buſineſſes, and is inordinate in them all, it argues much unmortifiedneſſe: As if he be to recreate himſelfe, he is inordinate in it, and knows not when to end, and fall to his calling againe; if to ſtudy, then he is alſo as violent in it, and entrenches upon the duties ſhould keep up his ſoule in health, as alſo upon the neceſſary refreſhings his body requires. Broach the veſſell where you will, if ſtill it runs muddy and thick, it is a ſigne the veſſell is full of ill liquor. To be diſtempered in ſome one particular is leſſe, but when in every vein that is opened, much corrupt bloud comes forth, it is a ſigne the body is full of humours, and needs purging. A man that is in an ague, and when the cold fit takes him, he is extreme cold, and when the hot fit comes, he is on the contrary as extreame hot, it is a ſigne he is full of humours, which as they are purged out, one or the other abates, or both; if when a man abounds, then he is commonly confident, and forgets God; if when he wants, then he is as much on the other ſide diſtempered, and grows ſolicitous, diſtruſtfull. Sound bodies can beare ſudden alteration of heat and cold, but diſtempered weak bodies cannot. Nature cannot beare a ſudden alteration, but much Grace can; *I know how to want, I know how to abound, Phil.* 4. 12. He was much therefore mortified; he could work hard in Summer, without much ſweating, and he could undergoe the cold of Winter without catarrhs and ſuch weakneſſes as others are ſubject to; his ſoule was well purged of humours. And ſo *Job* had learnt to bleſſe God when all was gone; he was a man throughly mortifyed

mortifyed before, he had carryed himselfe in his best estate without security and carnall rejoycing; thus he sayes of himselfe that he *made not gold his hope, nor his confidence, nor had rejoyced because his wealth was great*, Job 31. 25. and answerably he behaves himselfe in his worst estate with patience and thanksgiving.

Fiftly, the more carnall confidence we have in the creatures, and beare our selves upon them, and have our spirits strengthned and upholden by them, the more want of mortification. The Corinthians, though godly, yet they were very unmortifyed, therefore the Apostle sayes, they were *rather carnall then spirituall*, 1 *Cor.* 3. 1. Now this their carnall mindednesse, among other things, was expressed in their carnall confidence they had in outward things; they had riches, and gifts, and learning, and they did swim in these; and reigned and domineered in their owne thoughts, and excelled all other Churches in their owne opinions and so despised others in comparison, they were carryed aloft by these waxen wings, which I take to be the Apostles meaning, 1 *Cor.* 4. 8. *Now ye are full, now ye are rich, ye have reigned:* they had riches, and gifts, &c. and they thought themselves as Kings, full of happinesse, having the world afore them, and were filled with conceits of it; and *I wuold to God you did reigne*, sayes he: that is, that it were not *regnum in capite*, in your owne conceits onely; and that there were indeed such reall cause to applaud your own conditions. *We are of the Circumcision*, sayes the Apostle, *and have no confidence in the flesh*, *Phil.* 1. 3. The more the heart is truly circumcised, (of which he there speakes in opposition to those who rested in outward circumcision) it trusteth not, nor beareth not it selfe upon outward things, priviledges and endowments, as riches, bloud, credit, learning, righteousnesse; these, when the heart is not circumcised, doe puffe it up, *but we*, sayes he, *have no confidence in the flesh*, either for comfort, or for justification, or any thing else; *but we rejoyce in Christ Jesus.* 5.

Sixtly, the more full of envyings, and heart-burnings against others, and of breakings forth into strife our hearts are, and of strivings and contentions to get the credit, or riches, or victory away from others, &c. the more unmortified are our hearts, & the more need of purging. These overflowings of the gall and spleen, come 6.

come from a fulneſſe of bad humours. *Whereas there is among you envying and ſtrife, are ye not carnall?* 1 *Cor.* 3. 3. That is, this argues you to be ſuch, for envie and ſtrife are not onely luſts in themſelves, but further they are ſuch luſts, as are always the children and fruit of ſome other; they are rooted in, and ſpring from inordinate affections to ſome things which we contend for; and accordingly if this fire of envie or ſtrife prove great, it argues the fuell, that is, the luſts after the things we envie others for, to be much more: For envie is but an oblique luſt, founded on ſome more direct luſt: theſe are but the outward fluſhings, that ſhew the diſtemper to be much more within: *Jam.* 4. 1. *From whence comes wars and fightings amongſt you? come they not hence, even of your luſts which fight in your members?* There is ſomething the heart would have, as it follows in the 2. *ver. Ye luſt and have not, &c.* A contentious ſpirit is an unmortifyed ſpirit; *If ye bite and devour one another,* *Gal.* 5. 15. *This I ſay then, walk in the ſpirit, and ye ſhall not fulfill the luſts of the fleſh.* Mark the coherence, it comes in upon biting one at another, for ſuch walke not in the ſpirit, fleſh doth prevaile in them, that is his meaning.

7. Seventhly, the leſſe able we are to heare reproofs for the breakings forth of our luſts, the more unmortifyed it argues our hearts to be: it is a ſigne we love thoſe much, whom we cannot endure to heare ſpoken againſt: therefore ſayes the Apoſtle, *Be ſwift to heare, but ſlow to wrath*; take heed of raging when you are toucht; And it follows a verſe after, *Caſting away all ſuperfluity, receive the word with meekneſſe,* for it is your luſts uncaſt out, unpurged, that cauſe that wrath and heart-boiling againſt reproofe. That good King was in a great diſtemper of ſpirit, when he caſt the Prophet in priſon that reproved him, for *he oppreſſed the people alſo at the ſame time,* as is ſaid, 2 *Chron.* 16. 10. he was then taken in the ſpring-tide, and ſwelling of his luſts of covetouſneſſe and oppreſſion; they brake downe all that withſtood and oppoſed the current of them: and if (as he in this fit at this time, ſo) we be found in ſuch paſſionate tempers upon ſuch occaſions of reproof ordinarily, it argues the habituall frame of our hearts to be much unmortifyed, as this argued him at this time to have beene actually much diſtempered.

Eighthly,

Eighthly, the more quick and speedy the temptation is in taking, the more unmortified the heart is: When an object at the first presenting makes the lust to rise, and passeth through at the very first presenting of it, and soaks into the heart, as oile into the bones, and runs through all; when a man is gunpowder to temptations, and it is but *touch* and *take*, so as there needes not much blowing, but the heart is presently on fire, as *Prov.* 7. 22. it is said, *He went* [*straight-way*] *after her.* A man will find that when his heart is actually in a good temper, a temptation doth not so easily take: his heart is then, though tinder, yet as wet tinder, that is more slow in taking. As there is a *preparednesse to good works*, so there is a preparednesse to evill; when the heart is in a covetous humour, *and will be rich, then a man falls into temptations and a snare*, 1 *Tim.* 6. His lusts will nibble at every bait in every thing he deales in; they will take presently: when the heart is thus bird-limed, then it cleaves to every thing it meets with. It is a signe that the heart is not *awake to righteousnesse*, as the Apostle speaks, but to sin rather, when a little occasion awakeneth a lust, and rouzeth it; as when on the contrary, if a great deale of jogging will not awaken a mans grace. 8.

Ninthly, the more our lusts have power to disturb us in holy duties, and the more they prevaile with the heart then, the more unmortified and profane the heart is; as to have uncleane glances in hearing, and worldly thoughts then ordinarily to possesse the heart, and to take it up much; *They are prophane* (sayes God, *Jer.* 23. 11.) *for in my house I have found their wickednesse.* If the heart be carryed away, and overcome with uncleane and worldly thoughts then, this argues much unmortifyednesse, and that the flesh is indeed much above the spirit: For why, then a man is in Gods presence, and that should overcome and over-awe the unregenerate part, if it were not impudent and outragious; and besides, then the regenerate part hath the advantage, for the Word and the Ordinance is a stirring of it up, and provoking it to holynesse: And therefore that at such a time a mans lusts should be able to tempt and seduce a mans heart, it argues sinne hath a great part in the heart, when it affronts God in his throne, when grace is *in Solio*, where it would be; for the Disciples then to be talking who should be greatest, when Christ had made 9.

ſo long a Sermon to them, and had adminiſtred the Sacrament to them, this argued much want of mortification in them; even as it were a ſigne that the orthodox party were but a weak party in a Kingdome, if whilſt they are at Sermons, Papiſts durſt come in and diſturb them, and put them out.

10. Tenthly, when the recalling former acts committed by a man, prove ſtill to be a ſnare to him; and being ſuggeſted by Satan as a means to quicken his luſt, the thought thereof doth rather ſtir up his luſt afreſh, it is a ſigne of an unmortifyed frame. Thus is it laid to the charge of that Nation, *Ezech.* 23. 21. *That ſhe multiplyed her whoredomes in calling to remembrance the dayes of her youth, wherein ſhe had played the harlot in the land of Egypt:* The remembrance of them was a ſnare to her, as appeares by the 8. verſe.. It is a ſigne a man is deeply in love, when as he falls in love with the picture; when the *remembrance* of whence he is falne, ſhould *make him repent,* that it ſhould on the contrary cauſe him to commit the ſame ſinne againe, it is a ſigne fleſh hath much the better. To have the mind ſtirred with new objects and new temptations, may ſtand with far leſſe corruption, and more grace, then to have it ſtirred afreſh with the remembrance of the old; to find ſweetneſſe in a luſt twice ſod, which we have alſo often ſteept (as I may ſo ſpeak) in godly ſorrow and hatred of it, and ſo boiled it in ſowre hearbs; yet ſtill to find ſweetneſſe in the remembrance of ſuch an act, this argues much corruption. As the Apoſtle argues the ſinfulneſſe and ſtrength of corrupt nature in him, that *the law which was holy and good,* ſhould ſtir up his luſt whilſt unregenerate: So may we, when the thought of a ſin which ſhould ſtir up godly ſorrow, ſhould provoke and tickle corrupt nature againe. Indeed that the new ſcent of meat ſhould have moved the Iſraelites, would not have been ſo much; but that the *remembrance* of their fleſh-pots ſhould doe it. That ſpeech *Rom.* 8. where we are commanded to *mortifie the deeds of the fleſh,* may admit among other this interpretation alſo, that not onely the luſts, but even former deeds and acts committed, which may prove an occaſion of ſin to us, and have a freſh verdure in our eye, are to be mortifyed. v. 13

CHAP.

Chap. IV.

Positive signes of Growth in Mortification, and Gods purging of us.

AND so now I come to the second sort of signes, namely, *Positive signes* of growth in Mortification, and of Gods purging of us.

First, the more insight a man hath into spirituall corruptions, together with a conflict against them, the more growth he hath attained unto in purging out corruptions: So as that now the chiefest of his conflict is come to be with spirituall lusts, not worldly lusts and grosse evils; it is an evidence of his progresse in this worke. These ordinarily are sure rules, that whilst a mans conflict is with more outward grosse evills, as uncleannesse, worldly mindnesse, &c. so long and so much he is kept from the sight of those inward, hidden, close corruptions, which sit nighest to the heart: As also on the contrary, the more a man is freed from, and hath got victory over such more outward evills, the more his thoughts and intentions are bent inward to the discovery of the other more spirituall wickednesses. And the reason is, for these spirituall lusts, as pride, carnall confidence in a mans owne graces, self-flattery, presumption, and the like, these corruptions lie (as I may so expresse it,) more up in the heart of the countrey; but those other of worldly lusts, lye as it were in the Frontiers, and skirts of it; and therefore, untill such time as a man hath in some good measure overcome those that encounter him at the Borders, he comes not to have so through a discovery, and constant conflict with those that lie higher up in the heart; *Let us cleanse our selves from all pollution both of flesh and spirit*, sayes the Apostle, 2 *Cor.* 7. 1. Which implyes, that there are two sorts of corruptions, *one of the flesh*, or body; the other, *of the spirit*, or soule: for so the opposition there is to be taken, for else all lusts are lusts *of the flesh*, that is, of corrupt nature. Againe, such corruptions cause *a blindnesse that a man cannot see afar off*, as 2 *Pet. Chap.* 1. Whilst a scholar that learnes a Tongue, hath not learned to escape all grosser faults in Grammaticall con-

ſtruction, he cannot be ſuppoſed to have come to know the Elegancies of the Tongue, nor ſee his errors therein; ſo nor doe men come to be *Critiques* indeed, and cunningly skilfull in the more curious *Erratae* of their hearts and ſpirits, till they have attained to ſuch a degree of mortification, as to be free from groſſer evils. And indeed, thoſe who are grown in grace, have attained ordinarily ſome freedome from ſuch ſinnes; therefore ſayes *John*, 1 *Epiſt.* 2. 14. *You young men are ſtrong, and have overcome that evill one:* they have attained ſo much ſtrength as to overcome the groſſer evils, thoſe evills. So as to allude to what the Apoſtle ſayes in another caſe, they then come to conflict not ſo much with *fleſh and blood*, and outward evils, as with *ſpirituall wickedneſſes* within, (that is) with affections and diſpoſitions contrary to the worke of grace, and therein lies their chiefeſt exerciſe, which is not till they have ſome freedome and victory over the other, and ſo are at leaſure to view theſe.

2. Secondly, we may diſcerne our victory over our luſts, by our ability more or leſſe to deny our ſelves; the more we grow up to a readineſſe, willingneſſe, and freeneſſe, and cheerfulneſſe of heart to deny our ſelves when we are called and put upon doing of it, the more are luſts purged out: for the reaſon that our hearts conſult ſo much with carnall ends in buſineſſes, that we have ſo much adoe with them ere we can bring them off to part with ſuch and ſuch things, as God and our owne conſciences doe call us unto, is through want of purging: For all want of ſelf-denyall is from an adhæſion to outward things. Were we free and unmarried men to the world, were our hearts looſned from all; and were all the ſecret *fibræ*, thoſe ſtrings of luſts that ſhoot into things, cut, it would be nothing to us to part with them: this was in that great Apoſtle, how ready was he to lay downe his life? *My life is not deare to me, ſo I may fulfill my miniſtration with joy*; and ſo when the time of his departure was at hand, ſayes he, *I am ready to be offered*, 2 *Tim.* 4. 6. He ſpeaks it in the preſent tenſe, σπένδομαι, *I am offered*, it was done in his heart already: As in like phraſe of ſpeech it is ſaid, *Heb.* 11. that *Abraham offered up his ſon*, becauſe in his heart he fully purpoſed it. When men muſt be forced by terrors of conſcience, as

Pharaoh

Pharaoh with plagues, to let their credits or estates goe by restitution, or for God and good uses, &c. it is a signe of want of purging. The more loosned a man is from the world, and the things of it, the more prepared that man is for all works of self-deniyall, and the more purged. So when a man parts with all without sticking or higling, as *Abraham* is said *to beleeve without staggering*, it is a signe he hath attained to a good degree: even as that argued a strong faith, *Rom.* 3. When a man hath an open and a large heart to God, (as a liberall man hath an open hand to men) as *Abraham* had when he was willing to let God have his onely sonne, it was a signe he was much weaned; when God can command any thing thou hast at an hours warning, as we say; *Abraham* stood not long deliberating, Shall I, Shall I, but went *early in the morning*, even the next morning, God having called for his sonne that very night, as it is likely by that in the 22. *Gen.* 3. For the night was the time when God used to reveale himselfe by visions, and the next morning he went forth early.

Thirdly, the more constancie there is in our hearts and wayes, the more eaven, stable in well-doing, and the more lasting, durable frame and temper for holinesse we find our hearts to abide in, the more we are purged; for in that we finde such sudden flowings and re-flowings in our hearts, that when a corruption seemes to be at a low ebbe, and our hearts in a good frame, within an houre or so a mighty tide comes in, and we find our hearts overflowne with a sea of filth, such sudden alterations from the better to the worse, doe come from those vast seas of corruptions that are still within us, that tumble and float up and downe in our hearts: So the Apostle intimates, *Purge your hearts, ye double minded:* That their hearts are of so unequall a temper, sometimes in hot fits, sometimes in cold, and so suddenly altered, this cannot be but from much corruption. This double mindednesse comes from want of purging. The *Galatians* were surely very weak, and *foolish*, as he tells them, when they were so soone transported. He marvails not so much that they were removed, as that *so soone*, οὕτω ταχέως, so suddenly, *Gal.* 1.6. and brings it in as an evidence of their weaknesse, that they who would have *given him their eyes*, should now so much be altered and carryed

away: So much mortifiednesse, so much constancie: therefore in the 5. *Gal.* ~~15, 16.~~ 24 25 when in the 15. *ver.* he had said, *Those that are Christs have crucified the affections with the lusts*, he addes in the 16. *ver. If we live in the Spirit, let us walke in the Spirit:* the word imports a being constant in the spirit. Then when lusts are crucified, then the holy Spirit will rule us in our wayes, and a holy frame of heart will be discovered, in a constant tract of holinesse we shall *walk in the spirit*, keep our selves long in a spirituall frame and course, and not be biased aside: that we step out so much, is from strong lusts unmortified.

4. Fourthly, the more a man comes to a spirituall taste of the spirituall Word, and that which is most spirituall therein, the more it is a signe that corruption is purged out: when a man comes to his stomach, it is a signe he is growing out of a sicknesse, and that the humours are much purged out. So 1 *Pet.* 2. 1. *Laying aside all malice, &c. as Babes desire the Word, that ye may grow thereby, if so be ye have tasted:* therefore the more corruption is laid aside, the more we taste the Word, and God in it; the more we taste, the more we desire it; the more we desire it, the more we grow.

5. Fiftly, when we are ashamed of former carriages and wayes, as seeing and discerning those weaknesses we saw not afore, as Scholars use to be of their exercises a yeare or two after; so if we be ashamed of former prayers, hearings, &c. as that great Proficient, discerned in himselfe, who looking back upon his first dayes of conversion, sayes, *When I was a child, I spake as a child:* He speaks it, applying it to his growth of grace.

6. Sixtly, when in ordinary times of temptation a man finds a lust not so violent and raging as it was wont, but more impotent and weak. Look to your fits of sinning whether they become greater or lesse, for then a mans strength or weaknesse is discerned most; as the bodily strength is, when a man either goes about to put himself forth, or is assaulted and set upon. Many that are sick, whilst they lie still in their beds, think they have a great deale of strength. but when they attempt to rise, and walk, they sink down againe. As a mans weaknesse to good is discerned, when he comes to doe and to act it, *Rom.* 7. *To doe I am not able*; so a mans weaknesse to sinne, or strength against it, is then also best discerned.

discerned. The weakneſſe or ſtrength of a Kingdome is beſt ſeene and diſcerned in time of war, when all forces are muſtered up. Now God ſometimes appoints ſome more frequent aſſaults, and on purpoſe ſuffers *the law in the members to warre*, and to muſter up all their force, that (as it is ſaid of *Hezekiah*) a man *might know What is in his heart*; now if then a man finds that the motions of ſinne in his heart do every temptation after other meet with an hotter encounter then they had wont; that the reſiſtance againſt ſin grows quicker, and ſtronger; that ſinne cannot advance, and carry on his army ſo far as formerly, but is ſtill encountred and met withall at the Frontiers, and there overthrown even at the firſt ſetting out, ſo as it cannot carry it through the camp, (as *Zimri* did his miſtreſſe *Cosbi*) as ſometimes it had wont, when as Grace ſtood at the Tent doore, as *Moſes* weeping, yet unable to reſiſt it; and although aſſaults and temptations doe continue, that yet there is ground kept and won upon the encroachments of a luſt, in ſo much that at leaſt the outward forts are kept by grace, that is, outward acts are abſtained from; Now ſo far as the luſt is not fulfilled as it had wont to be, and not onely ſo, but the inrodes of it are confined and contracted alſo to a narrower compaſſe, and to have a leſſer ground and ſpace in regard of inward acts; alſo ſo far it is purged more forth: As for inſtance, be it a luſt of fancie, when it cannot boile up to ſuch groſſe fancies as it had wont; be it a luſt of pride, or uncleanneſſe, or groſſer acts, when it falls from bringing forth fruit, to bring forth but bloſſomes, but inward burnings, and from bloſſomes onely to bring forth leaves, it is a ſigne then it is withering more and more. When the intention of mind in the temptation (which is as the fire that makes it to boile) grows leſſe and leſſe; when the inordinate thirſt is not ſo great in the time of the fit; when the inward acts are grown in their requeſts more modeſt, the luſtings themſelves pitch upon lower and inferiour acts then it had wont; when their Armies depart with leſſer ſpoile, are content with them, when as before they flew at the firſt on-ſet, to the higheſt kinds of villanies and out-rages; when thus the overflowings of a mans luſts doe abate, and fall ſhort, the tides leſſen, over-flow leſſe ground, over-ſpread leſſe every day then another, this is another probable ſigne of a growth herein.

Seventhly,

7. Seventhly, the more ability to abſtain from occaſions and opportunities of ſatisfying a mans luſts, as *Job*, a man much mortified, *made a covenant with his eyes not to behold a maid*, and kept to it, *Job* 31.1. When a man hates the *very garment ſpotted with the fleſh*, it is a ſigne of a ſtrong hatred; when a man cannot endure to come where one he loves not, is; cannot endure the ſight of him, any thing that may put him in mind of him, not ſo much as to parley or to ſpeak with him.

8. Eighthly, when our hearts doe not linger after ſuch objects as may ſatisfie our luſts, when abſent; but when out of ſight, they are out of mind, this is a good degree of mortification. We may find it in our ſelves, that when objects are not preſented, that yet there is in our hearts oftentimes a lingring after them, and this from themſelves without any outward provocation that is far worſe; many a man, when he ſees meat, finds he hath a ſtomach to it, which he thought not till it was ſet afore him; but when a man longs after meat he ſees not, it is a ſigne he is very hungry; as we ſee againſt rainy weather, before the raine begins to fall, the ſtones will *give*, as we uſe to ſay, and grow danke; ſo a man that obſerves his heart, may find before objects are preſented, or actuall thoughts ariſe, a giving of his heart to ſuch and ſuch a luſt, an inclination, a darkneſſe, a moiſtneſſe, a ſympathizing with ſuch an object, that is a ſigne of unmortifiedneſſe. *David* was *as a weaned child*, he had no thoughts of the dug, no longings after it, I have *no high thoughts* after the Kingdome, ſayes he, *Pſal.* 131. A child that begins to be weaned, it may be at firſt cryes after the dug, though he ſees it not; but afterwards, though it may be when he ſees it he cryes after it, yet not when abſent. Objects preſent have a far greater force to draw, when abſent leſſe; therefore this is a farther degree of mortification attainable: it was in *Joſeph*, when his Miſtreſſe tempted him from day to day, opportunity was ready, the object preſent, but he denyed her. So in *Boaz*, a woman lay at his feete all night. So in *David*, when he had *Saul* in his lurch, might as eaſily have cut off his head, as the lap of his garment; and was egg'd on to doe it, but he was then weaned indeed, and did it not; When a man can looke upon beauty, and preferment, and truly ſay they are no temptations to me. It is a ſigne of an unſonnd

ſound temper, when upon eating ſuch or ſuch meats, a man is preſently put into the fit of an ague; a healthfull man is not ſo. The Prophet calls them, *the ſtumbling block of their iniquity*; When a man is going on his way, and though he did not ſeeke occaſions of falling, yet meeting with them, he cannot ſtep over them, but is caught, and ſtumbleth, and falls, it is a ſigne of unmortifiedneſſe.

Chap. V.

Some Cautions to prevent misjudging by falſe Rules: This caſe reſolved, Whether growth in Mortification may be judged by the ordinary prevailings of corruption, or actings of Grace.

BEſides theſe rules both theſe wayes given, I will in the third place adde ſome *cautionall conſiderations*, to prevent misjudging of our growth in Mortification, by ſuch falſe rules as men are apt to be deceived, in judging worſe or better of our ſelves by, then the truth is, or then there is cauſe. Which conſiderations will alſo further ſerve as directions to us, as well as the former have done.

1. Not to judge by ſome ſins, but the decay of thy boſome ſin.

Firſt, men may deceive themſelves when they eſtimate their progreſſe herein by having overcome ſuch luſts as their natures are not ſo prone unto; the ſureſt way is to take a judgement of it from the decay of a mans boſome ſinne, even as *David* did eſtimate his uprightneſſe by his *keeping himſelfe from* [*his iniquity*,] *Pſal.* 18. 23. ſo a man of his growth in uprightneſſe. When Phyſitians would judge of a conſumption of the whole, they doe it not by the falling away of any part what ever, as of the fleſh in the face alone, or any the like; ſuch a particular abatement of fleſh in ſome one part, may come from ſome other cauſe; but they uſe to judge by the falling away of the brawne of the hands, or armes, and thighes, &c. for theſe are the more ſolid parts: the like judgments doe Phyſitians make upon other diſeaſes, and of the abatement of them from the decreaſe in ſuch ſymptomes as are Pathognomicall, and proper and peculiar to them:

them: In like manner alſo the eſtimate of the progreſſe of the victories of a Conquerour in an enemies Kingdome, is not taken from the taking or burning of a few villages or dorps, but by taking in the Forts and ſtrongeſt Holds, and by what ground he hath won upon the chiefe ſtrength, and by what forces he hath cut off of the maine Army. Doe the like in the decreaſe of, and victory over your luſts.

2. Not judge by extraordinary aſſiſtances or temptations.

Secondly, you muſt not judge of your Mortification, by extraordinary aſſiſtances or temptations: As you doe not judge of the ſtrength of a Kingdome by auxiliary forraigne forces, that are at extraordinary times called in. A young Chriſtian ſhall for his encouragement even in the heat of the battaile, when he is ready to be overcome, and carryed away captive, find the holy Ghoſt breaking in, and reſcuing of him, (as *Jehoſhaphat* was, (to allude to it) when *he cryed to the Lord*) when as a Chriſtian of much ſtanding is left to fight it out hand to hand: Now it doth not follow that the other, becauſe thus freed, hath the more ſtrength. Againe, on the other ſide, a man is not to judge of himſelfe by his weakneſſe in ſome one extraordinary temptation. A man that is very ſick, and nigh unto death and diſſolution, may through much heat, and ſtirring up of all his ſpirits, have the ſtrength of five men in him, and much greater then when he was in health: And ſo a godly man, whoſe corruptions are weak, and more neere to diſſolution, yet in a fit may have all the corruption that is within him muſtered up, and blowne up by Satan, and ſo it may for the preſent appeare to have more ſtrength then ever in all his life, and yet he may be much mortified: Even as *Sarah* may by an extraordinay means have pleaſure in her old age, and bring forth a child, when ſhe had left child-bearing long, and yet her *womb was dead*, *Rom.* 4. 19. And as it may be true, that one of ſmall grace may have that little grace drawne out, and wound up to a higher ſtraine, for one fit, brunt and exerciſe; all the ſtrings wound up to a higher note for ſome one leſſon, then one haply of more grace ever felt, to higher acts of love to God, and of rejoycing in God, and purer ſtrains of ſelfe-denyall; yet take the conſtant ſtrains of ones ſpirit that hath more grace, and the ſtrings will ordinarily endure to ſtand higher, and continue ſo: So on the contrary, one of much mortification, may have his

his lusts spurred on faster, and boild up higher by Satans fires, then one of lesse. The estimate of our growth must not therefore be taken by a step or two, but by a constant course; for as a mans sincerity is to be measured, so is his growth: even as a mans health is to be measured by the constant tenor of his temper.

Onely, I will adde three things to give further direction concerning such extraordinary cases of temptation. This Caution explicated by three things.

First, that it is certaine, that so much corruption as at such a time and in such a fit a man felt a stirring in him, so much indeed and in truth there is of corruption in his heart; for the devill can put none in, but onely acts, and doth improve what is there already: for as that speech of Christ implyes, Satan can work but according to the matter he findeth in us: (*He commeth and findeth no matter in me*) the wind adds no water to the sea, onely can make the waves to rise, and surge; the fire adds nothing to the water, when it is set upon it, but attenuates it onely, and causeth it to boile. And so in *Hezekiah* when he was cast into that fit of pride, the Text sayes, *That it was that he might know all that was in his heart*, 2 *Chron.* 32. 31. It was in his heart before. 1.

Secondly, I adde, that yet hence it cannot be infallibly inferred, that a man hath comparatively either to himselfe more corruption in him then he had twenty yeeres afore, because more is stirred up; or that comparatively to others he hath more corruption then they, because more is now for a fit drawne forth: So that it follows not from hence, that others which are kept free from such a temptation, that they have lesse mortification, because they were never cast into so hot and burning a fit. One whose body is lesse full of humours, and naturally of a more moderate temper for heat, may yet through some accident or other, or disease, suppose the Plague, be cast into hotter fits of a burning Feaver, then one whose temper is more fiery, and humours more abounding in him. To have recourse to the former instance. *Hezekiah* surely had more corruption twenty yeeres before his recovery out of his sicknesse, then at that time, and yet it wrought not so, that we reade of, as it did then; not that the barrell was then fuller, but that now it was broached 2.

lower, and a greater vent given, and ſo it came more guſhing out, dregs and all. That a man after he is growne up to his full ſtrength, falls into ſo great a ſickneſſe, ſuch an one as he never had when he was a child, which maketh him weaker then when he was ten or twelve yeeres old, doth not argue but that he is a man grown for all that. *David* after a long growth, had a time of great ſickneſſe, whereby he loſt the exerciſe, the lively vigorous uſe of his graces: enfeebled by that ſickneſſe, he loſt his taſte in Gods Ordinances by it, and *the joy of Gods ſalvation*, as appears by the 51. *Pſal.*

3. And the third thing I would adde is this, that ſuch an one as is indeed much mortified, if it happens he falls into ſuch a fit, yet the greater meaſure of his mortification will apeare afterwards, in that the luſt will be weaker after his recoverie againe. It is in this, as with a man that is in a hot fierie fit of a feaver, though he have at that inſtant the ſtrength of two men in him, (as was ſaid) yet afterward, when the ſpirits are ebbed and ſetled againe, his body is the weaker for it: ſo is the body of ſin, upon the reſurrection of grace, after ſuch a fall. Many grow more after ſickneſſe. For Gods end being but to diſcover his weakneſſe, (and what he is in himſelfe) and to rouze him out of his ſecurity, he then loves to manifeſt his power when once we have ſeene our weakneſſe; and ſo *makes his ſtrength perfect in our infirmities*, when they are not ordinary, but beyond the ordinary temper and diſpoſitions of our ſpirits.

Queſtion. Whether an eſtimate may be taken from the ordinary paſſages of our lives.

But then the Queſtion may be concerning the more ordinary paſſages of a mans life, whether a man may meaſure and take a ſure eſtimate of the inward root of corruption left in him, by the ordinary riſings and ſtirrings of it, and his fallings into ſin more or leſſe. I ſpeak not now of extraordinary fits, but of ordinary qualms and weakneſſes.

Reſolved. To this I anſwer, that ordinarily men may conclude from the more or leſſe buſie they find corruption to be in them, that the more or leſſe there is of corruption in them; and ſo thereby meaſure their growth: for grace and corruption are as two *roots*, (and therefore the actions of them both are called *their fruits*, *Gal.* 5. 17, 22.) Now Chriſt elſewhere gives us this rule of nature, to *judge of the tree by the fruits*, to proceed by, in matters

of

of grace also; And as by the fruit we may know of what *species* and kind the tree is of, so likewise what plenty of sap there is at the root, by the plenty, or bigness, or fairenesse of the fruit it doth bring forth: the more inward corruption at the root, ordinarily the more fruit thereof appears in the life: and proportionably also of the tender fruits of the the spirit. And therefore Christ here sayes, that the Vine is *to be purged, that it may bring forth more fruit*; because the more corruption is emptied, the more holinesse will appeare in your inward and outward fruitfulnesse. And the reason hereof is, because ordinarily as a *thing is in being, so it is in working. Læsa principia habent læsas operationes.* Children, the weaker, the more falls they have in their ordinary walkings; bodies, the more sickly, or the weaker and more unhealthy the κρᾶσις and constitution is, the more qualmes; and as they recover strength more and more, they find they outgrow such weaknesses: and therefore ordinarily according to what activenesse a man finds of grace or sin in him, according to what activenesse a man finds of grace or sin in him, according are the inward principles of either of them more or lesse in him: for the soule of man, as it is an active thing, so being left to its ordinary course, it acts according to the sway, and bias, and inclination of the habits that are in it, which are also active, as both grace and sinne are. As a bowle, when the force of the hand that threw it begins to decay, it is swayed by the bias, and lead that is in it; and so the lesse grace, the lesse ordinarily it acts graciously, and the weaklier; and then also the opposite corruption must needs be so much the more active: for the soule being active, abates not of its mettle, but it will still shew it selfe one way or other. The flesh will *lust against the spirit* so much the stronglier, as the spirit is weaker, *for they are contrary*; yea and thus God judgeth of the principles of grace in us, according as they act in us; he will judge of our mortification, by the fruits of it in our lives and hearts; the more the fruits of sin grow on in us, the lesse morrified he will account us; as he will judge of *faith by the works*, so of mortification by the fruits: and therefore it is observeable, that he bids us *mortifie the deeds of the body*, as well as the body of sinne, *Rom.* 8. 13. for God will judge of the one by the other. Therefore the objects of mortifi-

cation are the deeds of the body, as well as the inward principle of corruption, becauſe the mortification of the inward principle will be ſeene and appeare in the deeds.

Object. But it may be objected, that Grace is acted, or luſts doe ſtir, accordingly as the Spirit of Chriſt, who is a voluntary Agent, doth act Grace, or will leave a man, ſo that if he be pleaſed to ſtir that little grace in a weak Chriſtian, he ſhall act it more, and if he leave a ſtrong Chriſtian to himſelfe, he ſhall fall more.

Anſw. But to this it is anſwered,

1. Firſt, that though the holy Ghoſt be a voluntary Agent, and blowes when and where he pleaſeth, for his times of working, yet ordinarily he acteth grace in us, (take our whole courſe) according to the proportion of grace given us, ſo as he that hath more habituall grace, ſhall be more aſſiſted and enlivened, which falls out according to that rule, which in this caſe will hold, *Habenti dabitur*, *Mat.*25.29. *To him that hath ſhall be given*, if it be a true talent: Hence therefore he that had five talents, gained more then he that had but two; for he gained his five more unto his two; the other but two more to his former two: though he that had but one, is ſaid to have gained none, becauſe indeed it was not a true talent, for he *ſeemed but to have it*, the Text ſayes. And the reaſon hereof is, becauſe thoſe habits of grace which God hath infuſed, are his owne worke, and are ordained by him to be acted, and he delights ſtill to crowne his owne works in us with more. And as he proportions glory to works, ſo he promiſeth to act according to the principles of grace infuſed, which elſe would be in vaine, they being ordained to that end: As the Apoſtle ſayes of *gifts*, that they are *given to profit withall*; ſo are graces to work, and therefore ordinarily God draws them out, where he hath beſtowed them, as he doth gifts alſo, according to their proportion: and thus *è contra* it is for leaving a man to ſin; the more corruption a man hath, the more ordinarily he lets it vent and diſcover it ſelfe, that ſo men that have many corruptions in them, might know what is in their hearts; and ſo when God doth mortifie them in them to thanke him the more, the grace of which elſe would be to them loſt, if God ſhould mortifie their luſts in them, without their ſeeing and bewailing

bewailing them, and crying to him, *Oh miserable man that I am*; and ordinarily see and discerne them, men would not, unlesse left to them. As in case of humbling a man, though God sometimes doth humble a man that hath lesse sinnes, more then one that hath greater, to shew that he can give a spirituall light to see more sinne in a little then others in much; yet ordinarily those are most humbled that have beene greatest sinners, as *Manasses humbled himselfe greatly*, and *Mary Magdalen loved much*, and the Apostle thought himselfe *the greatest of sinners*: And thus it is in acting grace, or letting forth corruptions, it is according to their principles within.

And secondly, that very acting grace doth increase habits: so as the increase of habits and inward mortification is proportioned according to the acting of grace by the holy Ghost; for every abstinence doth mortifie, as was said, and every act of grace doth through the blessing of the Spirit further sanctifie and increase the habit, *Rom. 6. You have your fruit in holinesse.* When they doe any duty, it makes the heart more inwardly holy: so as indeed the one cannot be without the other; but the more a man doth abstaine out of right principles, by the assistance of the Spirit, the more he grows: so as in the end all comes to one; he whose holinesse is acted most, hath in the end most habituall grace, and thereby often it comes to passe, that *he that is first, comes to be last, and he that is last, first.*

Two limitations.

Yet there are two limitations to be put in about this.

1.

First, I grant, for some times of mens lives, that God doth act some mens graces more, who have yet lesse grace, and leave those to sinnes who have more grace. So he left *Peter* who in all appearance had more grace then any of the twelve, yet God left him to deny Christ more foulely and falsly then any of the other.

But then let the ends of God be considered why he doth it.

First, in case of too much confidence upon inherent grace, and the strength of it: When we trust to habituall grace received, then Christ, to shew that it is a new grace, to assist that grace, and to the end that it may be acknowledged that he that gives one grace, is not bound to give another, may in this case leave one that hath indeed more grace to the prevailing of corruptions

ruptions more. It falls out ſometimes that when men are young Chriſtians, and new borne, God adds much aſſiſtance, and this for their encouragement; and as you carry young children in your armes, and ſo they are kept from falls more then ſome more elderly that are let goe alone. Thus *Hoſ.* 11. 3. *God takes them by the armes when a child, ver.* 1. *but then they acknowledge it not*, as it follows there, and are apt to think that that ſtrength and life they have, is from themſelves, and ſo God afterwards leaves them, when grown men more elderly. Thoſe Chriſtians who walk moſt ſenſibly of their owne weakneſſe, and obſerve God his keeping them from ſin, and attribute this to him, ſuch God delights to help, though for the preſent they have leſſe habituall grace: And ſo thoſe Chriſtians that ſooner come to the knowledge of that way of dependance upon Chriſt, (ſome come to ſee it the firſt day, and make uſe of it; others not ſo clearely a long while) they ſhall be more aſſiſted then another. To many that way ſo ſoone is not ſo clearly opened.

Again, ſecondly, ſometimes God will magnifie this his *acting grace*, (as I may call it) more in one man then in another, ſeeing it is a *grace*. That one Apoſtle of the Gentiles, *Paul*, did more then all the Apoſtles, ſhall we thereby infallibly conclude he had more inherent grace then they all? but that he had more aſſiſtance. As God ſometimes uſeth men of weaker gifts to doe more then men of greater, ſo men of weaker graces, and leſſe growth, to ſhame the other. As there are *diverſities of gifts, ſo of operations and exerciſe* of thoſe gifts, 1 *Cor.* 12. 6. the *Spirit dividing as he will, ver.* 11. God caſts aſide one of eminent gifts into a place or condition wherein they are not uſefull, and ſo he may one of much habituall grace.

Thirdly, he acts often according to *actuall* preparation; the *habituall* preparation lies in habits, and is more remote; as ſtrings may be good, yet out of tune, and ſo not plaid upon.

Againe, fourthly, God may leave a Chriſtian of more grace and growth, to more ſtirring of corruptions, in caſe he means yet to bring him to a higher pitch of humiliation, and that by ſins. It is in this his dealing of leaving men to corruptions, and the vigorous conflicts with them, as it is in his leaving his people ſometimes to thoſe other evils of afflictions. God humbleth his,

his, either by afflictions or by sins, and his manner in both is sometimes alike; you shall see one who hath attained to a great measure of grace already, and that by affliction, and yet never to be out of the fire, but God still followeth him with one affliction or another; whereas one of lesse growth and grace, who in that regard hath more need, shall have fewer afflictions in his course: And what is the reason of this difference? it is not that the grown Christian hath simply more need of affliction then the other, but because God intends to bring him on yet to a further degree of grace. As refiners of sugar taking sugars out of the same chest, some thereof they melt but once, and another part of it they melt and refine againe and againe; not that *that* which they refine twice, hath more drosse in it, but because they would have it more refined, double refined. And as God deales thus in afflictions, so also in leaving of his people to the stirring of corruptions, which of all afflictions is the greatest to humble a holy heart. And thus in experience it is found, that he doth sometimes leave a grown Christian to conflict with corruptions more then a weaker Christian; not that he hath more in him, but because he means to bring on that grown Christian to a further degree of humiliation, he is not humbled as he meanes to have him yet. And whereas God humbleth some men by afflictions, he humbleth others by sins; and nothing humbleth more then sins, for crosses doe but humble by revealing sin, as the cause; and nothing will humble a grown Christian more then to see such shamefull foule corruptions still stirring in him, the greatest aggravation of which to him will be in this, that after so long a time, such lusts should be so lively in him, to have such grosse faults in his exercises after he hath been so long at schoole, this shames him; For a growne Christian to be disguised with a corruption; and when his haire is growne, to have it shaven off, as *Davids* messengers were ashamed of it; so how doth it shame him, and humble him? Thus *Hezekiah*, though he was much humbled by a sickness to death, but because he was not humbled enough, and so far as God meant to bring him: therefore God let loose Pride on him, and then he further *humbleth himselfe and all Israel*, as it is 2 *Chron.*32.26. Upon some men God shews his free grace in keeping them from sinne; upon others he spends it in pardoning

them: Theſe are but two ſeverall wayes he hath of laying it out: And ſo ſometimes he ſhewes his grace in keeping thoſe of leſſe grace, and againe in letting thoſe of more to ſtruggle with their luſts: and ſuch ſickneſſes are not to death, or to weaken them, but for the glory of God, and their further growth; for this will be the effect and conſequent of ſuch ſtirrings in growne Chriſtians, that as their fits of corruptions ſtirring are great, ſo their humblings will be greater: Grace being much in them, will ſhew it ſelfe that way; great fits of ſinning have intermingled with them great exerciſes of repentings; and the growth of their grace will ſhew it ſelfe in them, and appeare in them; even as in men that are cheerfull naturally, but ſometimes oppreſſed with melancholy; when thoſe preſſures are over, they are moſt merry, their ſpirits breaking forth being at liberty, they ſhew themſelves as much on the contrary in mirth: ſo is it here, when grace gets above againe. As it is in the body, when the ſpirits are not weak, but onely are kept under by humours, when they doe once get up, they then ſhew their ſtrength in cauſing the body to grow the more: as in many young men, after a ſickneſſe where ſtrength of nature is; and ſo thereby they become after often the better, and more lively; but if the naturall ſpirits be weak, it is not ſo.

2. Limitation. A ſecond limitation is, that though one of leſſe growth in mortification may ſometimes by watchfulneſſe keep under his luſts more, and act that little grace he hath, more then haply he doth, who hath yet radically more grace: therefore ſayes the Apoſtle, *Stir up the gift that is in thee:* To *Timothy* he ſpeakes it, and he exhorts, *Gal.* 5. even young Chriſtians *to walke in the ſpirit:* that is, to have the ſpirit kept above the fleſh, ſo as a man ſhall have great hand over his corruptions, that they breake not forth: Now I ſay, that this exhortation doth belong unto, and concerneth the youngeſt Chriſtians. For he ſpeakes to all that have ſpirituall life begun in them, *ver.* 25. *If we live in the Spirit, let us,* ſayes he, *walke in the Spirit,* and then *we ſhall not fulfill the luſts of the fleſh, ver.* 16. A weake body, though weake, yet if he uſeth care, may keepe himſelfe from diſtempers, as much as ſome man who is ſtrong, but grows careleſſe, and neglects his health. But yet though one of leſſe grace be thus actually more watchfull,

watchfull, yet he may discerne the want of growth by this:

First, that still his lusts rise oftner, and that with delight; and are apter to catch fire presently, although they be smothered as fast as they catch; his case then is as if there were an heap of straw in a roome where fire is, where sparks fly about still taking fire upon every occasion, but he that keeps the straw, is carefull still to put it out.

And secondly, in this case they shall find the strength of their corruptions in privative workings against grace, and distracting and disturbing them, deading their hearts in duties: and therefore when the Apostle had exhorted such to *walk in the spirit, so as not to fulfill the lusts*, marke what follows, *Yet*, sayes he, *the flesh will discover it selfe in lusting against the spirit.* Take what care you will; so as a man *shall not be able to doe what he would*, *Gal.* 5. 16, 17. and the more strong it is, the more it will shew it selfe strong in disturbing; so as Christians not growne up that are very watchfull over their hearts, doe keepe as it were but negative Sabbaths, and are therein like unto those watchers and keepers of good rule in great Churches, where there are many sleepers, they have so much to doe to watch those boyes that sleepe, and are idle at Church, as they cannot attend the Sermon. For though by reason of watchfulnesse corruption may be kept from discovering it selfe in open unrulinesse much, yet it can never by all the watchfulnesse in the world be brought on to duties, but so much as is in the heart will discover it selfe either in opposition to them, or an hypocriticall joyning in them: although the Papists may be kept by a waking State from venting that malice of their hearts in rebellion, yet they cannot be brought to joyne with us in holy duties; no more will corruption, unlesse in hypocrisie, and therefore so much as is, doth still discover it selfe in them.

CHAP. VI.

Five Cautions more to prevent such miſ-judgings.

A Third Caution to prevent miſ-judging; if a man will not be miſtaken in judging his growth in Mortification comparatively with others, or with himſelfe, he muſt conſider his *occaſions* and *opportunities* to draw him out, thus: A man when he had more corruption, yet leſſe occaſions and provocations to ſinne, may have corruption leſſe ſtirring in him, then when he is more grown up in grace, if his temptations were then greater: The ſame tree ſtanding in the ſhade, where alſo the raine comes not to it, when tranſplanted, where both ſunne and raine fall upon it, may be more fruitfull then formerly. *David*, when under afflictions in the wilderneſſe, and wanting opportunities, how
Pſal. 18. ſtrict was he, and *kept himſelfe from his iniquity?* but when he came to the delicacies of a Kingdome, though he was grown up ſtill more and more in grace, yet how did he fall? As to aggravate the ſinne of not growing more, the proportion of meanes every one hath had is to be conſidered; and for one who hath had much meanes to grow much, for him is leſſe, then one who hath leſſe meanes: So in the ſtirring or declining of ſinne, opportunities and occaſions are alſo to be conſidered; as if a man be tranſplanted out of a full condition into an empty, if then many of his luſts doe not ſtir ſo much as afore, no wonder. Even as if a man when caſt into a ſweat by reaſon of multitude of cloathes, it is no marvaile, if when cloathes are taken off, he ſweat leſſe.

4. A fourth thing to be conſidered, to keepe us from miſtakes herein, is, that he whoſe ſpirit is naturally active, his luſts, though weaker then another mans whoſe ſpirit is ſlower, may be yet more quick and apt to break forth more then his. *Peter* was of a bold ſpirit, and ſo ſpake often raſhly, and vented corruption more then the other Diſciples, in ſo much as he once provoked Chriſt to call him *Satan*, not that he had leſſe grace, but a more active ſpirit; yea he might have more grace, and leſſe of corruption ſtirred in him, onely a more forward naturall ſpirit, that was apt to put it ſelfe forth. As an angry man, whoſe ſpirit

is

is quick, may soone be stirred, and in the forwardnesse of his spirit to action, give a man a blow, when one given to malice will scarce give you an ill word, whose lusts of revenge yet burne inwardly more. Gunpowder will take and fall into a blaze sooner then Lime, yet lime hath more innate heat, and burns more within; some have speedier vent. Those two brethren, *John* and *James*, *sonnes of Thunder*, as Christ calls them, how soone was their choler up? They had quick and hot spirits, as Christ tels them, *Ye know not what spirit ye are of Luke* 9. 55.

Fiftly, if we would judge aright, what measure of true mortification is in us, we must not take into the reckoning what restraining grace doth in us, but observe that apart, and cast that up in a summe by it selfe. For this you must know, that even in the regenerate, all their abstinence from sins is not from meere mortification, but restraining grace continues even after regeneration to contribute to it, and so make mortification seeme the greater. It was not meerely and onely mortification of the lust of Anger that made *Moses* so meeke; for at another time, when he was left, what a chafe was he in, when he called them all Rebels and said in an heat, that he must fetch water out of the rock for them? It was his temper and disposition of nature, helpt to make him so eminent in ruling that passion above any other, that he is said to be *the meekest man on earth*. It was not simply, meerly mortification, that made that great Apostle *Paul* so eminently chaste; but over and besides what mortification helpt him in it, he had a *peculiar gift*, as he calls it, 1 *Cor.* 7. 7. he speaks of it as of a gift, not a grace, such as might be in Reprobates; *For*, sayes he there, *Every one hath his proper gift*. So it was not meere mortification that made *Luther* never troubled with covetousnesse, but the freenesse and generousnesse of his spirit that helped him in it. 5.

Now if all these would have cast up what grace and mortification they had attained to, they must have reckoned restraining grace by it selfe, (which may be observed by what our vertues were before conversion) which though now sanctified, that is helping forward Sanctification, and making the abstinence easier, yet is not to be reckoned true Sanctification; as Goldsmiths mingle in all the silver they work some other metals to make it

more malleable; ſo are thoſe common graces mingled with true in this life, where Sanctification is imperfect, which doe help them and eeke them out. Grace ſet in a good nature, ſeemes a great deale more, and goes farther then in a bad. Wine that is of it ſelfe ſomewhat pleaſant, a little ſugar will make it ſweeter to the taſte, then a great deale of ſugar will doe ſowre wine. Therefore let every one conſider, what naturall ingenuity, and modeſty, and education did in him before converſion; and let him know, that now he hath true grace; theſe help him ſtill, and ſtand him inſtead as much as ever, although he hath a further new principle of grace in him, beyond theſe. Grace in this life, and whilſt imperfect, takes not away ſuch common gifts, but ſanctifieth and uſeth them as the reaſonable ſoule doth a quick fancie or memory, which are ſenſitive faculties, and doe make his ability to abſtaine from ſuch and ſuch ſins more eaſie: indeed all ſuch gifts will be ſwallowed up in glory: And therefore many who have leſſe grace, yet ſeeme in many carriages more mortified then thoſe who have more grace; they will be leſſe impatient in a croſſe, leſſe ſtirred and provoked with an injurie. A man who hath beene leſſe helpt by reſtraining grace before converſion, and had his luſts more outragious, if he hath them now under, it is a ſigne he hath much more mortification in him then one who was naturally civill. And I appeal to every godly mans conſcience, it is not only ſimply mortification that makes him always to abſtaine from ſins, but ſhame, modeſty, terrors of conſcience ſtrike in at a pinch, when ſtrength of mortification had failed him elſe; and many accidentall things, ordered by Gods providence, hinder and keepe Gods people from ſinning: and as *David* was faine to make uſe of *Goliahs* ſword, and take in diſcontented perſons that had not the ſame ends that he had to ſtrengthen himſelfe againſt *Saul*; ſo is grace faine to take in fleſhly diſlikes and diſcontents againſt ſin, to help it in a pinch, till it hath got the victory. For inſtance, it was not *Judahs* grace ſo much kept him from killing *Joſeph*, for then he would not have conſented to ſell him; but nature wrought in him, and made him abhor the killing him: *Is it not our brother, and our fleſh, and what profit is it to kill him? Gen.* 37. 26. So God prevented *David* in his murthering *Nabals* family by an externall meanes,

meanes, when as his grace elſe had not kept him from revenging himſelfe cauſeleſly upon his family, (for they were in no fault) his grace alone had not done it, for his paſſion was up, and he in a rage, and fully reſolved to doe it; but God uſed another meanes, and ſent *Abigail* ſubmiſſively to meet him; and her lowly ſubmiſſion, and elegant oration, won him, and cooled him; though this *David* acknowledgeth Gods hand in it, and was glad he was ſo kept (as a godly man will, and hath cauſe, when he is hindred of his purpoſe in ſinning, as he ſayes, *I rejoyce that Chriſt is preached, though out of envie*; ſo if ſin be abſtained from, though by any meanes) yet God did rather by his meanes reſtraine him, then by his feare of God, or the grace in his heart; but God kept him by her comming: 1 *Sam.* 25. 34. For in very deed, ſayes *David, as the Lord liveth, Which hath kept me back from hurting thee, except thou hadſt haſted and met me, ſurely there had not beene left a man unto Nabal.* So ſhame moved *Judah*; feare of being deſtroyed moved *Jacob* to reprove the ſin of his ſonnes, and is all the argument he uſeth, *Gen.* 34. 30. So that in an evening, when thou caſteſt up thy abſtinences of that day, think not how much thou haſt abſtained from ſin, or denyed thy ſelfe, but how much out of hatred of it, and the ſpirit of mortification; how much of that there is in thy abſtinence, and accordingly meaſure thy growth in it. 6.

Sixtly, another falſe rule is, when men judge of their mortification, and the meaſure of it, by their preſent liſtleſneſſe of the heart to ſin; which though it be true, that where true mortification is, there is a liſtleſneſs, and a deadneſſe; and ſo much mortification, ſo much deadneſſe, *Rom.* 6. 2. *How ſhall we that are dead to ſinne, live any longer therein?* And indeed, to live in it, is to take pleaſure in it: But yet this you muſt know, there are many things which in a godly man may adde to his deadneſſe to ſinne, beſides true mortification, and ſo make it ſeeme greater then it is in truth: And therefore it may be a falſe rule to judge by, if it be not warily conſidered and diſtinguiſhed. Sickneſſe breeds a liſtleſneſſe; when we are ſick, our luſts are ſick together with us; and as we gather ſtrength, they gather up their crums againe, *Job* 33. 19. 20. then *his ſoule abhors dainty food.* Suppoſe he be a glutton: Old age brings a liſtleſneſſe. *Eccleſ.* 12. 1.

When

When the evill dayes come, wherein a man ſayes, he hath no pleaſure in them: as *Barzillai* had no taſte in his meat, by reaſon of old age. So when our expectations or deſires are croſſed, or are like to be, and we begin to faile of thoſe maine props of the comfort of our lives, we are apt to have a liſtleſneſſe to all other pleaſures: when ſome one thing that was a ſawce to all the reſt, is gone or like to goe, we then have no ſtomach to all the reſt, and we are weary of living, as *David* was when *Abſalom* was gone, *would I had dyed for thee.* Some great croſſe comming, may like thunder ſowre all our joyes and delights, and make them ſtale to us, and as dead drink to the ſtomach. Terror of conſcience may like an eclipſe overſpread our ſpirits, and then all things loſe their beauty and luſtre, as things in the dark uſe to doe: as *Job* ſayes of himſelfe in his deſertion, that *his ſoule had no more ſweetneſſe* in all comforts, then in the white of an egge: For ſuch occaſions as theſe doe draw the intention another way, and doe take the mind up about Gods wrath, or the afflictions we are in, ſo as it cannot run out to ſin; and intention, you know, is the cauſe of all pleaſure. As therefore when by ſtudy the ſpirits are drawn up to the head, a mans ſtomach decayes to that meat he moſt loved; ſo when terrors drinke up the ſpirits, as *Job* ſpeaks: but when that heat is over, and intention diſmiſſed, a man recovers his ſtomach againe; and ſo doe men their appetites, to ſinne, when they come forth of terrors. And this will help you to find out the true reaſon, why that young Chriſtians are often more dead to all pleaſures of ſinne, then thoſe who are grown up, or then themſelves are when grown up: they are often then altogether dead to all mirth and other contentments, and yet they are not more mortified then afterwards: For then legall humiliation adds to their deadneſſe. And beſides that firſt deadly blow which Chriſt gave their luſts then in part, the Law alſo and the bitterneſſe of ſinne did lay that part of their luſts which remained unkilled, in a ſwoune, that one would think all were dead. *Sin revived,* ſaith *Paul, and I dyed, Rom.* 7. He ſpeaks of that time when he lay humbled for ſinne; during which time, we reade in the *Acts,* he faſted: He had no mind to meat nor drink, for three dayes, he forgot all. And againe, as then they are uſually ſo taken up about pardon of ſinne, and the obtaining thereof,

thereof, that all the ſpirits retire to the heart to relieve it, and to encourage it to ſeeke out for pardon; and ſo ſinne is left in a ſwoune, and it ſeemes quite dead: but by degrees men come out of that ſwoune, and ſinne revives, and then men think they decay in mortification. Againe, young Chriſtians ſometimes, and others afterwards for ſome hony-moones of their lives, are entertained with raptures, and raviſhments, joy unſpeakable and glorious, and then they ſeeme in a manner wholly dead to ſin, and walk ſo, but as the other are in a ſwoune, ſo they are in an extaſie; but when they are out of it, then ſinne comes to it ſelfe againe: Thoſe joyes whilſt they laſt, make a mans actuall preſent deadneſſe to ſin ſeem more then habitually and radically it is indeed: As a man that hath taſted ſome ſweet thing, whilſt the impreſſion upon his palate laſteth, he hath no reliſh of meat; ſo whilſt the impreſſions of ſpirituall joy: but when their mouthes are waſht once, and their ſenſe of that ſweetneſſe gone, they find their wonted reliſh of them. Thus ſpirituall joyes doe, for the time they are upon the heart, much alter the taſte; but yet much of that alteration is adventitious and not wholly radicall, or altering the ſinfull faculty it ſelfe (though it doth adde much that way) yet not ſo much as they ſeeme to doe at that preſent, the ſenſe of that ſweetneſſe is freſh in his heart.

Two differences betweene *Mortification*, and a ſeeming *deadneſſe* or liſtleſneſſe to ſinne.

Now therefore to give an help or two to difference what is reall and true *Mortification*, from this ſeeming *liſtleſneſſe* and *deadneſſe* to it.

Firſt, true mortification makes a man not onely liſtleſſe to ſinne, but to have a quick hatred againſt it, a hatred aiming at the deſtruction of it; but falſe liſtleſneſſe takes but the heart off it, doth not ſet it againſt it; how often are theſe yoaked together in *Pſal.* 119. *I hate ſinne, and every falſe way*, with this, *Thy law doe I love?* the heart being quickned with love to God, and to his Law, is carried out againſt ſinne, and not onely taken off from it to have no mind *to it*, but to have a mind *againſt it*, to deſtroy it. There is the ſame difference betweene *mortification* and *liſtleſneſſe*, that there is between true *patience* and *ſenſleſneſſe*; ſenſeleſneſſe is a dull, ſullen, ſtupid bearing paine, but patience is joyned with a quick ſenſe of them, which ariſeth from ſtrength of ſpirits, that being quick and vigorous, are the more ſenſible of

paine or pleasure; so true mortification is joyned with an active hatred that flyes out against sin; which come from Lvelinesse of affection to the contrary.

2. Difference. Secondly, true mortification is joyned with activeneſse and life in the contrary duties, *Rom.* 6. 11. *Reckon your selves dead unto sinne, and alive unto God.* That false listlesnesse is but a dead palsey that doth take these members of sinne, but true mortification is with a new life, a resurrection, strengthning a man to *walke* so much the more nimbly *in the wayes of God. Rom.* 6. 4. 5. Young Christians, and such as have a false listlesnesse and deadnesse, you shall find them complaine that their *mortification* is more then *vivification*, they will finde they are more dead to the world, then quickned to God. True mortification doth not dull the spirits, but sets them at liberty, as purging the humours out doth; it makes the body more light and nimble; whereas false listlesnesse causeth a deadnesse, a dulnesse to every thing else. Those false causes of listlesnesse contract the mind, as a *bladder* that is clung, and dryed, and *hung up in the smoake*, (as *David* compared his condition in terrors of conscience) but mortification empties it of the sinne, and fils it with grace, so as the mind is as full and wide as before, onely filled with grace now in stead of sinne.

7. Seventhly a man is not to judge of his growth in mortification, simply by the *keennesse* of his affection against sinne, though that is good and blessed, but by his *strength* against it. As there is a fond love, which is not so strong and solid, which will not doe so much for one; or hold, if it come to the tryall, and be put to it, that yet hath a more seeming edge in it; so there is a keennesse of hatred, that hath not so much strength. A man that is angry seemes to have more keennesse of affection against him he falls out with, and in his rage vows never to be reconciled, and could eat him up; when as yet a malicious man hates more strongly: So doe young Christians their sins, having lately felt the bitternesse of them; and then many other inconveniences, besides the contrarietie of them to God, doe egge on and provoke their spirits against them; but like as a sharpe knife that is weak, the edge is soone turned and blunted, so in a temptation, they are for all their edge soone overcome: for all those concurring

curring inconveniences and apprehensions of their hurt by them, makes their spleen indeed greater, but it adds not to their strength and courage to resist them: like a stomachfull boy, that cryes he cannot have the victory, yet is weak, and easily laid on his back, his stomach is more then his strength. The hurt that comes by sin to us at first lately felt, helps to *sharpen the edge*, but *adds no metall*, and so our weapons are beaten to our heads againe, when we use them. What an edge of spirit had *Peter* raised up against denying Christ? he would die rather; he spake then as he thought; and he would have dyed in the quarrell, for he draws his sword, but afterwards he wanted strength to his stomach, how easily was he overcome, being yet but weak in grace? therefore judge of your growth herein, by your strength to resist. Hence the Apostle prayes, *they may have strength in the inward man*, *Eph.* 3. and in *Chap.* 6. 13. he speaks of *ability to stand in the evill day*. Although this let me adde, that every man should keep up his heart in this continuall keennesse and edge of spirit against sin, and whet his heart against it: For that will cause a man to use his strength the more against it, and to put it forth. A man that keeps his heart in a revengefull, vext, spleenfull spirit against sin, he will easier cut through a temptation; and though if a Christian want metall, though he hath an edge, he may be foiled; yet when edge and metall both meete, a man walks above his lusts: if either be wanting, a man may be foiled.

THE TRYALL OF A CHRISTIANS GROWTH.

THE THIRD PART.

Resolving some Questions { MORTIFICATION, concerning Growth in { VIVIFICATION.

CHAP. I.

Two Questions resolved concerning Growth in Mortification.

I Will now conclude this Discourse about *Growth in Grace* with answering some Questions which may be made concerning this our growth, both about *Mortification*, and about *increase in positive Graces*, which I did reserve to this last place, that I might handle them together.

Quest. 1. The first Question concerning the purging out of sinne, is, *Whether every new degree of Mortification, and purging out of sinne, be alwayes universall, extending it selfe to every sinne?* So as the meaning of this, that God goes on to purge, should be, not onely that he goes on first to purge forth one sinne, then another, but that he goes on to purge out by every new degree of mortification every sinne together; so as when any one sinne

sinne is more weakned, all the rest in a proportion grow weak also.

To this I answer affirmatively, that every new degree of mortification is universall. *Answ.*

First, because when the Scripture speaks of our growth therein, he speaks of it as extending it selfe to every sinne. So *Ephes.* 4. 22. when he exhorts the Ephesians (who were mortified already) to a farther progresse in it, he exhorts them to *put off the old man, which is corrupt, according to the deceitfull lusts.* It is not one lust that is the object of mortification, and the growth of it (although he mentions particular lusts afterwards) but the *whole man* that is *corrupt*, and *all its lusts:* and this he there speaks of daily growth therein: For of that he had spoken in the former verses, from the 12. verse, and goes on to speak of it, and exhort to it. Thus in like manner, *Gal.* 5. 24. it is called *crucifying the flesh with the lusts:* not one lust, but *the flesh*, the whole bundle, the cluster of them all: and in that it is called *crucifying*, it implys it also, for of all deaths that did work upon every part, it did stretch every nerve, sinew, and veyn, and put all the parts to paine: and this going on to mortifie sinne is called *Rom. 6. The destroying of the body of sinne*; of the whole body: It is not the consumption of one member, of the lungs, or liver, &c. but it is is *consumptio totius*, a consumption of the whole body of sinne, so as every new degree of mortification is the consuming of the whole. And therefore also *Colos.* 3. where in like manner he exhorts to his growth therein, he exhorts to *mortifie earthly members*, every member. And the reasons hereof are, because

First, true mortification strikes at the root, and so causeth every branch to wither: For all sinfull dispositions are rooted in one, namely, in *love of pleasure more then of God*: and all true mortification deads a man to the pleasure of sinne, by bringing the heart more into communion, and into love with God; and therefore the deading to any sinne must needs be generall and universall to every sinne. It is as the dying of the heart, which causeth all the members to die with it; for that is the difference betweene restraining Grace, which cuts off but branches, and so lops the tree, but true mortification strikes every blow at the root.

Secondly

Secondly, every new degree of true mortification purgeth out *a ſinne*, *as it is ſinne*, and works againſt it under that conſideration: and if againſt it *as ſinne*, then the ſame power that works out any ſinne, works againſt every ſinne in the heart alſo. Now that every new degree works againſt a *ſinne*, *as it is ſinne*, is plain by this, becauſe if it be purged out upon any other reſpect, it is not mortification.

Thirdly, the Spirit, and the virtue that comes from Chriſt, which are the efficient cauſes of this purging out a ſinne, doe alſo work againſt every ſinne, when they work againſt any one; and they have a contrarietie to every luſt; they ſearch into every veyne, and draw from all parts. Phyſitians may give *elective purges*, as they call them, which will purge out one humour, and not another, but Chriſts phyſick works generally, it takes away all ſorts of diſtempers.

Object. And whereas the Objection againſt this may be, that then all luſts will come to be equally mortified.

Anſw. I anſwer, No, for all luſts were never equally alive in a man; ſome are ſtronger, ſome weaker by cuſtome, through diſpoſition of body and ſpirit; and therefore though mortification extends it ſelfe to all, yet there being an inequality in the life and growth of theſe ſinnes in us, hence ſome remaine ſtill more, ſome leſſe mortified; as when a floud of water is left to flow into a field, where many hils are of differing height, though the water overflows all equally, yet ſome are more above water then others, becauſe they were higher before of themſelves. And hence it is that ſome ſinnes, when the power of grace comes, may be in a manner wholly ſubdued, namely, thoſe which proceed out of the abundance of naughtineſſe in the heart, as ſwearing, malice againſt the truth; and theſe the children of God are uſually wholly freed from, and they ſeeme wholly dead, being as the excrements of other members, and being as the nailes, and the haire, they are wholly pared off, as was the manner to a Proſelyte woman; the power of Grace takes them away, though other members continue vigorous: And therefore of *ſwearing* Chriſt ſayes, *What is more then Yea, yea, and Nay, nay*, is ἐκ τοῦ πονηροῦ, out of a profane heart: As when a man is a dying, ſome members are ſtiffe and cold, and cleane dead long afore, as the

Mat. 5.37

feet

feet, whilst others continue to have some life and heat in them; so in the mortification of a Christian, some lusts that are more remote, are wholly stiffe and starke, when others retaine much life in them.

The second Question is, Whether when I apply Christ, and the Promise, with the vertue of Christ, for the mortification of some one particular lust or other, and doe use those right means, as Prayer, Fasting, &c. for the speciall mortification of some one lust, *Whether that lust thereby doth not become more mortified then other lusts doe?* *Quest. 2.*

I answer, Yes, yet so as in a proportion, this work of mortification it runs through all the rest: for as in washing out the great stains of a cloth, the lesser stains are washt out also with the same labour, so it is here: Therefore the Apostle in all his exhortations to mortification, both *Eph.*4. and *Gal.*5. and *Col.*3. though he exhorts to *the putting off the old man*, the whole body of sinne, yet instances in particular sins, because a man is particularly to endeavour the mortification of particulars, as it were apart; and yet because in getting them mortified the whole body of sinne is destroyed, therefore he mentions both the whole body, and particular members thereof apart, as the object of mortification. And to that end also doth God exercise his children, first with one lust, then with another, that they may make tryall of the vertue of Christs death upon every one: And therefore Christ bids us to *pull out an eye*, and *cut off an hand*, if they offend us: for mortification is to be by us directed against particular members; yet so as withall in a proportion all the rest receive a farther degree of destruction. For as a particular act of sin, (be it uncleannesse, or the like) when committed, doth increase a disposition to every sinne, yet so as it leaves a present greater disposition to that particular sin then any other, and increaseth it most *in potentia proxima*, though all the rest *in potentia remota*: so in every act of mortification, though the common stock be increased, yet the particular lust we aimed at, hath a greater share in the mortification endeavoured, as in ministring physick to cure the head, the whole body is often purged; yet so as the head, the party affected, is yet chiefly purged, and more then the rest. *Answ.*

CHAP.

Chap. II.

Three Queſtions reſolved concerning Poſitive Growth.

OTher Queſtions there are concerning that other part of our growth, namely, in poſitive graces and the fruits thereof.

Queſt. 1. As firſt, whether every new degree of grace runs through all the faculties?

Anſw. I anſwer, Yes; For as every new degree of light in the ayre runnes through the whole Hemiſphere, when the Sunne ſhines clearer and clearer to the perfect day, which is *Solomons* compariſon in the Proverbs; ſo every new degree of grace runs through, and is diffuſed through the whole man. And therefore alſo 1 *Theſ.* 5.23. when the Apoſtle there prayes for increaſe of grace, he prayes *they may be ſanctified wholly in body, ſoule and ſpirit.* And every new degree, though it begins at the ſpirit, the underſtanding yet goes through all: for ſo *Epheſ.* 4. 23, 24. *Be renewed in the ſpirit of your minds, and put on the new man:* it runs therefore through the whole man, having renewed the mind. As the worke of grace at firſt, ſo after ſtill continually *leaveneth the whole lump.*

Queſt. 2. Whether one Grace may not grow more then another?

Anſw. 1. I anſwer, firſt, that it is certaine, that when a man grows up in one grace, he doth grow in all; they grow and thrive together. Therefore in *Epheſ.* 4.15. *we are ſaid to grow up into him* [*in all things.*] Growth from Chriſt is generall, as true growth in the body is in every part, ſo this in every grace. Therefore 2 *Cor.* 3. *ult.* we are ſaid to *be changed into the ſame image from glory to glory.* Every increaſe ſtamps a farther degree of the whole Image of Chriſt upon the heart. So the Theſſalonians, *Their faith and their love did both overflow,* 2 *Theſ.* 1. 3.

2. Yet ſecondly, ſo as one grace may grow more then ſome other.

1. Becauſe ſome are more radicall graces, as *Faith* and *Love*, therefore of the Theſſalonians Faith the Apoſtle ſayes, 2. *Theſ.* 1. 3. that it *did grow exceedingly*; and then it follows, their *love did overflow.*

2. Some

2. Some graces are more exercised, and if so, they abound more; as though both armes doe grow, yet that which a man useth is the stronger and the bigger, so is it in graces; In birds, their wings which have beene used most, are sweetest to the taste. As in the body, though the exercise of one member maketh the body generally more healthfull, yet so as that member which is exercised, will be freest from humours it selfe; so it is here; so *tribulation worketh patience, patience experience, Rom.* 5. Many sufferings make patience the lesse difficult, and much experience, many experiments make hope greater.

Againe, thirdly, that some graces are more in some then others, appeares hence; for what is it makes the differing gifts that are in Christians, but a severall constitution of graces, though all have every grace in them? as now in the body every member hath all singular parts in it, as flesh, bones, sinews, veynes, bloud, spirits in it, but yet so, some members have more of flesh, lesse of sinews and veynes, &c. whence ariseth a severall office in every member, according as such or such simular parts doe more or lesse abound in a member; the hand, because it hath more nerves and joynts in it then another member, though lesse flesh, yet how strong is it, and fit for many offices? the foot is not so: So in Christians, by reason of the severall constitution of graces, and the temper of them more or lesse, have they severall offices in the Church, and are fitted for severall employments; some have more love, and fit for offices of charity; some more knowledge, and are fit to instruct; some more patience, and are fitter to suffer; some for self-denyall, and accordingly doe grow in these more specially.

The third Question is, Whether this increase be onely by *radicating* the same grace more, or by a new *addition?* 3. *Quest.*

I answer, that by adding a new degree of grace, as in making candles, which is done by *addition*, when a candle is put anew into the fat of boiled tallow, every time it is put in, it comes out bigger, with a new addition; or as a cloth dipt in the die, comes out upon every new dipping in with a deeper die. And this is done by a new act of *creation*, put forth by God. Therefore when *David* being falne, prayed for increase of grace, he sayes, *Create in me a new heart.* And therefore *Ephes.* 4. 24. *Answ.*

when the Apoſtle exhorts to further putting on the new man, and ſpeaketh of growth, he adds, *Which is created*; for every new degree is created as well as the firſt infuſion, which ſhews the difference between naturall growth and this: In naturall growth there needs not a new creation, but an ordinary concurrence; but it is not ſo in this, that God that begun the work, by the ſame power perfects it: And therefore *Epheſ.* 1. 19. he prayes that the beleeving Epheſians might *ſee what power* that continued to *worke in them*, to be no leſſe then that which raiſed up Chriſt; for though naturall life may with a naturall concurrence increaſe it ſelfe, becauſe the *terminus à quo*, the terme from whence it ſprings, is but from a leſſe degree of life to a greater: yet it is otherwiſe in this life, and our growth in this is from a greater degree of death, to a further degree of life: And therefore *Phil.* 3. 11. the Apoſtle calls growing in grace, a going on *to attaine the reſurrection from the dead:* And therefore the ſame power that raiſed up Chriſt, muſt goe along to work it. Hence alſo every new degree of grace is called a new converſion; *except ye be converted*, ſayes Chriſt to his Diſciples converted already; becauſe the ſame power that wrought to converſion, goes ſtill to this. And therefore it is ſaid that *God gives the increaſe*, 1 *Cor.* 3. 7. and it is called *the increaſing of God*, *Coloſ.* 2. 19. ſo *Heſ.* 14. ſhewing the ground why they grow ſo faſt; *Thy fruit is found in me*, ſayes God, *ver.* 7. although this is to be added by way of caution and difference, that therein God doth proportion his influence to our endeavours, which in converſion at firſt he doth not. Therefore we are ſaid to be *fellow-workers* with him, although it be he that *gives the increaſe*, 1 *Cor.* 3. 6, 7, 8. the ſame you have alſo, *Rom.* 8. *We by the Spirit doe mortifie the deeds of the fleſh.* We, as co-workers with the Spirit.

FINIS.

A Table of the Contents of this Booke.

The Introduction.

THe *summe and division of the words, and the subject of this Discourse.* Page 1
Some Observations premised of this Parable of the Vine:
1. Obser. *How Christ is the* Vine, *and the onely* true Vine. 3
2. Obser. *How God the Father is the* Husbandman.
Declared in five things. 6
3. Obser. *Two sorts of Branches in the Vine,* fruitfull *and* unfruitfull. 8
An interpretation of those words, [Branches in me that bring not forth fruit.] *By three things.* 9
Three severall sorts of Branches that prove unfruitfull. 11
Some differences betweene true *Branches and* Temporary *Branches, grounded on the Text.* 12
1. Difference. *Temporary Beleevers bring not forth* true *fruit. And What it is that makes a good work to be* true *fruit.* ibid.
2. Difference. *Temporary Branches bring not forth fruit* in Christ. 14
What it is to bring forth fruit in Christ, *explained.* 15
This Question, Whether in every act a Christian doth all in Christ, by his fetching vertue distinctly from him? Resolved by 3. *things.* 18
That every Beleever doth five things, which are truly and interpretatively to bring forth fruit in Christ. 19
4. Obser. *In the most fruitfull Branches there remaine corruptions to be purged out. The reasons of it.* 22
5. Obser. *That yet for their corruptions God takes not such away.* 28
6. Obser. *Unfruitfull Branches God in the end cuts off.*
Foure degrees of Gods cutting them off, founded on the Text. 34

The Tryall of a Christians Growth.

PART I.

Of GROVVTH *in* bringing forth more fruit.

CHAP. I.

That all true Branches in Christ doe grow: Proved,

1. *By* { *Scriptures,* / *Reasons.* 38
1. Reas. *From Christs relation to us as an Head, and we his members. And herein,*

1. *From our conformity to him.* 39
2. *From his having received all fulneſſe to fill us.* 40
3. *From our growth making up his fulneſſe, as he is myſtically conſidered one with us.* ibid.
2. Reaſ. *From God the Father, who*
1. *Hath appointed every one their meaſure.* 41
2. *Hath promiſed it.* ibid.
3. *Hath appointed means for it.* ibid.
3. Reaſ. *From the Saints themſelves, who cannot be ſaved unleſſe they grow.* ibid.

CHAP. II.

An explication how the Saints doe grow.
Many conſiderations to ſatisfie the tentations of thoſe that diſcern not their growth. 42
1. Conſid. *more generall, ſhewing What ſort of Chriſtians this tentation doth uſually befall.* ibid.
2. Conſid. *more particular, As*
1. *That growing in grace is a Myſterie rather to be apprehended by faith, then by ſenſe.* 44
2. *The eager deſire Which many have to grow, and attaine to more grace, hinders them from diſcerning their growth.* ibid.
3. *The progreſſe is not in many ſo diſcernable, as the change at their firſt converſion is, or as their firſt growth. The reaſons of it.* ibid.
4. *To diſcern of growth there muſt be time allowed.* 45
5. *There are ſeverall wayes by which men are brought to that meaſure appointed them, in which ſome have the advantage of others.* ibid.
1. *Some have a greater ſtock of grace given them at firſt: which is done in two caſes.* 46
2. *In the manner of growing, God puts much difference,*
1. *Some grow Without intermiſſion.*
2. *Some God ſooner ripens for heaven.* ibid.

CHAP. III.

What it is to bring forth more fruit, *explicated* negatively, *by removing many miſtakes.* 46
1. *It is not to grow onely or chiefly in* gifts, *as abilities to pray, and preach, or in* knowledge, *but in* graces. 47
Three cautions herein. ibid.
2. *Our bringing forth more fruit is not to be meaſured by the ſucceſſe of our gifts, the* fruits of our doings, *but by the* Doings *themſelves.* 48

3. *It is not simply to be estimated by the largenesse or smalnesse of our* opportunities *of doing good, (which may vary) but by an* heart *to doe good.* 50
4. *It is not alwayes to be measured by accessary graces, as joy, spirituall raviſhments, &c.* ibid.
5. *It is not to be measured by encreasing in* profession, *and seeming forwardnesse, but by* inward *and* substantiall *godlinesse.* 51
6. *How in the largnesse of the affections to good, there may be a decrease: And how young Christians may have more large affections; which yet are not so genuine and spirituall.* ibid.
7. *We must not measure our growth, by our growing in some kind or sort of duties, but in the universall extent of godlinesse, and in duties both of our generall and particular callings.* 53
How young Christians abound more often in holy duties for a time, and the necessity of this for their condition. ibid.

CHAP. IV.

What it is to bring forth more fruit, *explicated* positively:
Wherein many direct tryals *of such a growth are given.* 55
1. Tryall. *If We goe on to the exercise of new graces.* ibid.
2. Tryall. *If We find new degrees of the same grace added.* 56
3. Tryall. *If fruits and duties grow more ripe and spirituall, though not more in bulk.* 57
What it is that gives a spirituall relish to this fruit.
4. Tryall. *If the heart grows more* rooted *into Christ.* 58
5. Tryall. *If we learne more to bring forth fruit* in season. 59
6. Tryall. *If We grow more* constant *and eaven in a holy course.* ibid.
7. Tryall. *If though our difficulties and oppositions be more, and means lesse, yet We continue to bring forth as well as when our meanes were more, and difficulties lesse.* ibid.
8. Tryall. *If though We doe lesse, yet we grow more wise, and faithfull to lay out our abilities, and improve our opportunities to the greater advantages for Gods glory and the good of others.* 60

The Tryall of a Christians Growth.

PART II.

Of Growth in purging out corruption.

CHAP. I.

The Observation out of the Text propounded, that God goes on to purge out our corruptions.
Bounds set to the Discourse about it.

The reasons of the point. 64

CHAP. II.

The Wayes God useth to purge out corruption out of his children, with the means by which he causeth them to grow to a further measure therein. 65

1. *Occasionall.* ibid.
2. *Instrumentall.* 66
3. *Examples.* 67
4. *Inward Workings, which consists in five things.* ibid.

CAAP. III.

The Tryall of Growth in Mortification.

1. *By* negative *signes, or such as argue much corruption remaining unpurged out. As* 71
   1. *If a man doth magnifie and set a high price upon worldly and carnall excellencies and pleasures.* ibid.
   2. *If our minds be carryed out to superfluities, and more than needs, and are discontented with our owne condition.* 73
   3. *If our minds be so glewed to any thing, that we know not how to part with it.* ibid.
   4. *If our hearts be distempered under variety of conditions, and are very inordinate in them all, whether they be prosperous, or adverse.* 74
   5. *The more carnall confidence We have in the creatures; and our spirits being up held by them.* 75
   6. *The more full of envyings and heart-burnings against others, as to get the credit from them, &c.* ibid.
   7. *The lesse able we are to bear reproofs for the breaking forth of our lusts.* 76
   8. *The more quick and speedy the tentation is in prevailing upon the heart.* 77
   9. *The more power our lusts have to disturb us in holy duties.* ibid.
   10. *If the bare recalling former sins committed, prove a new snare to entice the heart.* 87

CHAP. IV.

2. *The Tryall of Mortification by* positive *signes, which argue a good degree of that Work in the heart: As*
   1. *The more insight a man hath into spirituall corruptions, joyned With a conflict against them.* 79
   2. *The more we grow up to a readinesse, Willingnesse, freenesse, and cheerfulnesse of heart to deny our selves.* 80
   3. *The more stable, even, and constant We are in well doing, and the more durable an holy frame of heart in us is.* 81
   4. *The more spirituall taste and relish of the spirituall part of the Word We have.* 82

5. *The*

5. *The more ashamed We grow of former carriages, and sensible of former weaknesses.* ibid.
6. *The weaker We find our lusts to be in the time of tentation.* ibid.
7. *The more ability We have to abstaine from occasions and opportunities of satisfying our lusts.* 84
8. *If we linger not after the objects of our lusts, when they are absent, but are weaned from them.* ibid.

CHAP. V.

Some Cautions *to prevent mis-judging by false rules. As also*
This Case resolved, Whether Growth in Grace may be judged by the ordinary prevailing of corruption, or the ordinary acting of a mans grace. 85
1. Caution. *That men are not to estimate their progresse in grace, by having overcome such lusts as their natures are not so prone unto: but that a judgment hereof is to be made from the decay of the bosome sin.* ibid.
2. Caution. *We are not to judge by extraordinary assistances, nor extraordinary temptations.* 86
This Caution explicated by three things. 87
This Question resolved, Whether we may certainly judge of the degrees of our mortification to lusts, by the ordinary risings and prevailings of them, or by the ordinary acting and exercise of our graces. 88
Answered affirmatively. ibid.
An Objection, That the Spirit is a voluntary Agent, Who may act a lesse degree of grace more then a greater.
Answered. 90
1. *That yet the holy Ghost ordinarily assists according to the proportion of grace given.* ibid.
2. *That the acting of grace encreaseth the habits more, and so it comes all to one.* 91
Two limitations herein.
1. *That God for some time of a mans life may leave a strong Christian to greater corruption then a weake, and act a Weak Christians graces more.* ibid.
God may have four ends in such a dispensation. ibid.
2. Limitation. *If a Weak Christian be more watchfull over his lusts for a time, then a stronger Christian: yet his weaknesse is discovered by two things.* 94

CHAP. VI.

Five Cautions *more added to the two former, to prevent such mis-judging.*
3. Caut. *To take into consideration our severall occasions to draw out corruptions, and means to draw forth graces.* 96

4. Caut.

4. Caut. *To consider the naturall temper of a mans owne spirit; Whether it be quick and active, or slow.* ibid.
5. *To consider what force restraining grace hath in us, which often makes mortification seeme greater then it is.* 97
6. *Not to judge from our present listlesnesse to sin; which may arise from other causes besides true mortification; and so may make that seeme to be much more at some times then in truth it is.* 99
The difference betweene listlesnesse to sinne, and true mortification, in two things. 101
7. *Not to judge of the measure of mortification simply by the sharpnesse and edge of our affections against sin, but by our inward strength against it.*
A discovery how that edge of affection against sin may deceive us, and how a young Christian may have a quicker stirring against sin, when he hath lesse strength. 102

The Tryall of a Christians Growth.

PART III.

Resolving some Questions about Growth in {Mortification, Vivification.

1. *About Growth in* Mortification, *two Questions:*
1. *Whether every new degree of Mortification be alwayes universall, extending it selfe to every sin.* 104
Answer affirmative, and that for three reasons. 105
An Objection answered. 106
2. Quest. *Whether in the endeavours of a beleever to mortifie some one particular lust, that lust becomes not more mortified then others.*
Answered. 107
2. *About Growth in* Vivification *three Questions:*
1. Quest. *Whether every new degree of Grace runs through all the faculties.*
Answered affirmatively. 108
2. Quest. *Whether one grace may not grow more then another.*
Answered by two Propositions. ibid.
3. Quest. *(Concerning the manner of this Growth)*
Whether it be a deeper radicating *the same grace in the heart, or by a new addition.*
Answered. 109

FINIS.

AGGRAVATIONS OF SINNING AGAINST *MERCIE:*

By exaggerating the *Riches* of common *Mercies* men sinne against.

BY

THO: GOODWIN, B. D.



LONDON.
Printed by *J. G.* for R. DAWLMAN.
M. DC. L.

AGGRAVATIONS OF SINNING AGAINST MERCY.

ROM. 2. 4, 5.

Or despisest thou the riches of his goodnes, and forbearance, and long suffering, not knowing that the goodnesse of God leadeth thee to repentance?

But after thy hardnesse and impenitent heart, treasurest up unto thy selfe wrath against the day of wrath, and revelation of the righteous judgment of God?

THis is the last and most weighty aggravation which the Apostle puts into the measure of the Gentiles sinfulnesse (which in the former Chapter he had, *verse* 29. pronounced *full* before) to make it fuller yet: *Their sinning against mercies*, and despising the riches of Gods goodnesse, patience, and forbearance, the hatefull evil & iniquity whereof, can be better no way set off and illustrated unto mens consciences, than by a display of the riches of that goodnesse which men sinne against.

My purpose therefore is to unlock and carry you into that more common treasury of outward mercies, and leade you through the severall roomes thereof, all which doe continually *leade* you *unto repentance*: That then reflecting upon our ungratefull waste, and abuse of so many mercies in sinning thereby our sinnes, every sinne, the least, may yet appeare more sinfull unto us, *who are lesse than the least of all those mercies*. Know then,

 that

Epheſ. 2. 7. that beſides that peculiar treaſure of *unſearchable riches of grace laid up in Chriſt*, the offer of which neglected and deſpiſed, addes yet to all that ſinfulneſſe, a guilt as farre exceeding all that which ſhall be ſpoken of, as Heaven exceeds the Earth.) There is another untold Mine of *Riches the Earth is full of*, as the *Pſalmiſt* 1. 24. tells us, and the Apoſtle here, which theſe Gentiles onely heard of, and which we partake of all as much as they. As there are *riches of grace* offered to you which can never be exhauſted; ſo there are *riches of patience* ſpent upon you, which you will have ſpent out in the end; the expence of which caſt up, will alone amount to an immenſe treaſure, both of guilt in you, and of wrath in God, as theſe words informe us.

To help you in this account, I will,

1. In generall, ſhew what *Goodneſſe*, or Bounty, *Patience*, and *long ſuffering* are in God.

2. That there are *riches* of theſe ſpent upon all the ſons of men.

3. That theſe all *leade men to repentance*. And then

4. I will expoſtulate with you, and aggravate your ſinfulneſſe, in going on to *deſpiſe* all theſe by unrepentance, as the Apoſtle here doth.

Firſt, in that God is ſaid here to be *Good*, or Bountifull: 2. Patient, or *forbearing*: 3. *Long ſuffering*, they ſeem to note out three degrees of his common mercies unto men.

Firſt, he is a *good*, or a *bountifull* God: for ſo, as goodneſſe is here uſed, I exegetically expound it: for though it be true, that *goodneſſe* & *bounty* may differ; yet when *riches of goodneſſe* are ſaid to be communicated, it imports the ſame, & is all one with *Bounty*; And ſuch is God. And all thoſe noble and royall qualifications and properties which concur to make one truly *good*, and *bountifull*, doe meet and abound in him, in all thoſe good things which he doth beſtow; and are found truly in none but in him: ſo that it may be truly ſaid, that *there is none good but God*, as Chriſt ſayes of him.

Now *Bounty*, in the generall, which is in God, may be thus deſcribed.

It is a free, willing, and a large giving of what is meerly his own, looking for no recompence again.

To explain this, that you may ſee, that all theſe conditions are

are required to true goodneſſe, and all of them to be found in God onely.

1. He that is *Bountifull*, he muſt be a *Giver*, and Beſtower of *good* things: and all he beſtows, it muſt be by way of *gift*, not by way of *recompence* unto, or by deſert from the party he beſtowes all on: Therefore Chriſt ſayes, *Luke* 6.33. that *to doe good to thoſe who* have done, or *doe good to us, is not thank-worthy*, nor is it *Bounty*. But God is therefore truely *good*, becauſe he ſimply, meerely, and abſolutely *gives* away all which he beſtowes: For he was not, nor can any way become beholden to any of his creatures; nor had formerly received any thing from them, which might move him hereunto; ſo *Rom.* 11. 35. *Who hath firſt given him, that he may recompence him againe?* Nay untill He gave us a being, we were not capable of ſo much as receiving any good thing from him. Luke 6.33. Rom. 11.35.

2. He who is truly termed *Good*, or *Bountifull*, all that he gives away muſt be his *owne*; And ſo all which *God* beſtowes, it is his *owne*. So *Pſal.* 24. 1. *The Earth is the Lords.* The ground we tread on, the place we dwell in; He is our Landlord. But is that all? for the houſe may be the Landlords, when the furniture is the Tenants: therefore he further addes, *And the fulneſſe of it is his* alſo: that is, all the things that fill the world, all the furniture, and proviſion of it both; all the *moveables*. (So *Pſal.* 50. 11. 12.) *The cattell and the fowls upon a thouſand hils are mine*, ſayes he; and alſo all the *ſtanding* goods, *the corn and oyl* (which you ſet and plant) *are mine*, *Hoſ.* 2.9. yea and the Pſalmiſt in the ſame 24. Pſalme, addes further, that *they who dwell therein are his* alſo: not the houſe and furniture onely, but the Inhabitants themſelves. And this, by the moſt ſure, and moſt ſoveraigne title that can be, better than that of purchaſe, or inheritance, of and from another: for he hath *made* them; *All is thine, becauſe all comes of thee*, ſayes the ſame *David*, 1 *Chron.* 29. 11, 12. *And all things are* not onely [*of him*] but [*through him*] *Rom.* 11. 36. that is, they cannot ſtand nor ſubſiſt without him. Even Kings (the greateſt and moſt bountifull of men) their bounty is but as that of the clouds, which though they ſhowre down plentifully, yet they firſt received all from the Earth below them. Pſal. 50. 11, 12. 1 Chron. 29.

3. He muſt give *largely*, it is not Bounty elſe. Now *God* is

therefore ſaid to be *rich in goodneſſe*, becauſe he is *abundant* in it. So we find it, comparing *Pſal.* 33.5. with *Pſal.* 104. 24. in which it is ſaid, that *the earth is full of his goodneſſe*, and *his riches*; which we may judge of, by what he ſayes in the 27. verſe of that 104. Pſalme, of what an houſe he keeps, and what multitudes he feeds: *All theſe* (ſaith the Pſalmiſt) *wait on thee, that thou mayeſt give them meat, and thou openeſt thy hand, and they are filled with good.* King *Ahaſuerus*, to ſhew his bountie, made a feaſt to his chiefe Subjects, but it was but for halfe a yeer, and not to all: ſome few halfe yeeres more would well nigh have beggard him; but God doth thus continually. The greateſt and moſt bountifull of men, when they would expreſſe the largeſt of their bountie, ſpeak but of *giving halfe of their Kingdomes* (ſo *Herod*, and he did but talk ſo too) but *God* beſtowes whole *worlds*, and *Kingdomes*, as *Daniel* ſpeakes, *Dan.* 4.35. and *gives them to whom he pleaſe.*

4. He that is *bountifull*, muſt give all he gives *freely*, and *willingly*. Which, though I put together, yet may imply two diſtinct things: As firſt, that he that gives, muſt be a *free agent* in it, who is at his choice, whether he would give any thing away or no. The *Sunne* doth much good to the world, it affords a large light, and even halfe the world at once is full of its glory: yea and all this light is its own, not borrowed, as that of the Moon and Stars is; yet this *Sunne* cannot be called *good* or *bountifull*, becauſe it ſends forth this light *neceſſarily*, and *naturally*; and cannot chuſe but do ſo; nor can it draw in its beams. But *God* is a free giver, he was at his choice, whether he would have made the world or no; and can yet when he pleaſeth, *with-draw his ſpirit and face, and then they all periſh*, *Pſal.* 104. 29. Secondly, it muſt be *willingly* alſo; that is, no way conſtrained, nor by extraction wrung from him, who is to be called *Bountifull*. A *willing minde* in matter of bountie, is more *accepted* than the thing, 2 *Cor.* 8.12. Now of God it is ſaid, *Dan.* 4. 22. that he *gives* the kingdomes of the world *to whom he will*, and none *ſwayes* him, or *can ſtay his hand*, *verſ.* 35. yea he gives all away with *delight*. So *Pſal.* 104. 31. having ſpoken of feeding every living thing, and of other the like works of his goodneſſe, throughout that Pſalme, he concludes with this, *God rejoyceth in all his workes:*

Pſal. 104. 29.

that

that is, doth all the good he doth to his creatures with delight; It doth him good (as it were) to ſee the poore creatures feed.

Laſt of all, *looking for no recompence* for the time to come. This is another requiſite in *Bounty*. Sayes Chriſt, *Luke* 6.34. *If you give to receive again, as ſinners do*, this is not *thank-worthy*: but verſ. 25. ſo doth not *your heavenly Father*: For (ſayes he) *Do good, and hope for nothing again, ſo ſhall you be like your Father*, and then you ſhall ſh w your ſelves true *children of the* [*moſt High.*] In which word, he inſinuates a reaſon why God gives all thus: becauſe he is ſo great, & ſo High a God, as nothing we doe can reach him; as *David* ſpeakes, *Pſal.* 16.2. *My goodneſſe extends not unto thee*: he is too high to receive any benefit by what we do. And even that thankfulneſſe he exacts, he requires it but as an *acknowledgement of our duty, and for our good, Deut.* 10.12. Luke 6.34. Pſal. 16.2.

And ſo much for the firſt, namely, what *goodneſſe* and *bountie* is: and how *God* is truely *good*, and he *onely* ſo. But this attribute of his, and the effects of it, he exerciſeth towards all our fellow creatures, and did to *Adam* in Paradiſe. But now to *us ward* (as the Apoſtle ſpeaks) namely the ſons of *men*, now fallen, he extendeth and manifeſts a further *riches*, namely, of *patience* and *long ſuffering*, which the *devils* partake not of, the good Angels and other creatures that ſinned not, are uncapable of. For as Chriſt ſaies, *Luke* 6.35. In what he beſtowes on us, *he is kind* to ſuch, as are *evil and unthankfull*. *Mercie* is more than *goodneſſe*, for *mercy* alwayes doth reſpect *miſery*: and becauſe all the creatures are *ſubject* to a *miſery*, *Rom.* 8.20,21,22. *of bondage and vanity*, therefore *his tender mercies are over all his workes*. But ye *patience* is a further thing than *mercy*, (as *mercy* is than *goodneſſe*) being exerciſed, not towards *miſerable* creatures onely, but towards *ſinners*, and includes in it more three things further towards them. Luke 6.35.

1. Not only that thoſe perſons he doth good unto do offend, and injure him; but that himſelf alſo is exceeding ſenſible of all thoſe wrongs, and moved by them, and alſo provoked to wrath thereby; it is not patience elſe. So in 2 *Pet.* 3.9. It is not *ſlackneſſe* (ſayes he there:) *God is not ſlack*: that is, he ſits not in heaven as one of the Idol gods, that regarded not what acts were kept here belowe; or took not to heart mens carriages towards

wards him; but is *long ſuffering*, or *patient*; that is, he apprehends himſelfe wronged, is fully ſenſible of it; *is angry with the wicked*
Pſal. 7. 11. *every day*, he hath much adoe to forbear, even when he doth forbear, and letteth them alone; he exerciſeth an attribute, a vertue, towards them, namely, *patience*, in keeping in of his anger; which is as to *keep fire* in ones boſome.

But ſecondly, this is not all; he doth not ſimply forbear, and reſtrain his anger, but vouchſafeth that *time* he forbears them in, that they might *repent* in it; and his *mercies*, as means *leading to repentance*. So it follows in that 2 *Pet.* 3. 9. *But God is long ſuffering to us-ward*, and his long ſuffering hath this in it, *not willing that any ſhould periſh, but come unto repentance*. So alſo
Revel. 2. 21. *Revel.* 2. 21. it is called *ſpace to repent*. And all the bleſſings he vouchſafeth, he gives them as meanes and guides to *lead them to repentance* as here. And *Matth.* 18. 29. Have *patience* with me
Matth. 18. 29. and I will *pay* thee all. That is, give me a longer day and ſpace to pay the debt in, and be willing to accept it when I bring it, and let me lie out of priſon, that I may be enabled to pay it.

Thirdly, there is yet a further thing in his *patience*, namely, a *waiting*, and expectation that men would come in, and *repent*.
Luke 13. 17. So *Luke* 13. 17. *Theſe three yeeres have I* [*come ſeeking*] *fruit, but have found none*: There was an expectation, a longing, a deſire it would bring forth fruit, *Oh when ſhall it once be!* ſayes God, *Jer.* 13. laſt.

In the laſt place, that other attribute of *long ſuffering*, which is the third, is but as a further degree of *patience*; *but patience lengthened out farther*, that is, when *God* hath been thus *patient*, hath forborn and waited for their comming in, and that not for *three yeers*, but haply *thirty*, *fourty* yeers, and ſtill they turne not; his patience then begins (as we would think) to be (as it were) worne out, and his anger begins to ariſe, as if he could forbeare no longer; (as it was towards that tree, *Why cumbreth it the ground? Cut it downe*) yet he goes on to ſpare a man another yeere, and many more yeares ſtill after that; and *endureth with much long ſuffering* (as *Rom.* 9. 22.) *the veſſels of wrath*, endures to wonderment, above meaſure, beyond all expectation, all patience, as it were; this is *long ſuffering*.

The ſecond generall head is, that there are [*riches*] of this his *goodneſſe*, &c. expended on us. It

It is a *rich* goodneſſe, patience and long ſuffering: *Rich* in *themſelves*, in regard of their *abundance*, as they came from him; and *rich* alſo in regard of their *precious uſefulneſſe unto us*, as they may be improved by us.

Firſt, *in themſelves* they are *rich*: if we conſider what is expended, all that while, He layes out, not ſimply his *power* to ſuſtain and uphold all things, and to maintaine us freely: ſo to do is nothing to him. For whileſt he doth but ſo, nothing goes out of purſe, or is detracted from him; (as I may ſo ſpeak) he feeles not the expence either of power, providence, &c. All this coſt him but words: For he *upholds all*, *creates all by the word of his power*, *Hebr.* 1. And thus to maintaine the Angels, and to have maintained all mankinde before they fell, had beene no more. But (my brethren) when now he maintains us ſinners, not ſimply *power* goes forth from him, but his *glory* is expended, and taken from him, and for the while waſted, detracted from; he loſeth, at preſent, every day infinitely by us, and he is ſenſible of it; every ſin takes glory from him, *robs* him, as he himſelf complaines: that he *who made the world*, *upholds it*, (keepes it together, as the hoops doe the barrell, it would fall to pieces elſe, to nothing; *in whom all live*, as fiſhes in the Sea, yea upon whom all live) that He ſhould live *unknown*, unthought of, unſerved; yea diſgraced, diſhonoured in the world, and have this world loſt to him, as it were; and ſinne, the Devill, wicked men, to have all the glory from him, to be exalted, to carry the whole world afore them: This ſpends upon him, he had need of Riches to doe this. Hebr. 1. John 1.10.

Secondly, conſider the multitude of ſinners, that thus ſpend, and live upon theſe riches, no leſſe than all the world: He had need of multitudes of patience in him: He forbeares not one, but all and every one. We looke upon one man, and ſeeing him very wicked, we wonder God cuts him not off; we wonder at our ſelves, that God did not cut us off before this, when once our eyes are opened: nay then caſt your eyes over all the world, and ſtand amazed at Gods forbearance towards it. Take the richeſt man that ever was, to have millions of men in his debt, it would undoe him ſoone. All the world are in Gods debt, and run ſtill in debt every day more and more, and yet he breakes not, nay breakes not them.

Nay thirdly, to manifeſt this abundance yet more, conſider not onely the multitude he forbeares, but the time he hath done it: to forbeare much, and to forbeare it long: he hath forborn, and beene out of purſe from the beginning of the world, ſince men were upon the face of the earth, five thouſand yeeres and a halfe already; and how long it is yet to the day of Judgement, we know not: And yet ye ſee, He is as *patient*, and as *bountifull* now in the latter dayes of the world, as he was at the firſt. Did that greateſt convert that ever was, that had not lived paſt thirty yeers in his ſinfull eſtate (for he was young when he held the ſtoners clothes that ſtoned *Stephen*) and *yet was the chiefeſt of ſinners*, did he yet (as himſelfe ſayes) thinke himſelfe *a patterne of long* 1 Tim. 1. 16. *ſuffering*, 1 *Tim.* 1. 16. thought it a great matter God ſhould forbeare ſo long? what is the whole world then? if he, being but one ſmall poore veſſell, was ſo richly laden with the riches of Gods patience, how is this great bark of the world then fraught, that hath gone over ſo vaſt a gulfe of time? how much of theſe his riches have been laden in it?

And then fourthly, adde to this the expenſive prodigality of all theſe ſinners in all ages; every ſinner ſpends ſomething, and how laviſh are men of oathes? *All the thoughts of mens hearts from their youth up, they are evil, and onely evil, and continually*: and how much then hath every man ſpent him? every ſin is a debt.

In the ſecond place, this is a *rich* goodneſſe and patience in regard of the *preciouſneſſe* and *uſefulneſſe*.

Firſt, *precious*, in regard of what all theſe manifeſtations of his goodneſſe and forbearance coſt, even the blood of his Sonne, 2 Pet. 3. 1. *who as a Lord hath bought and purchaſed all wicked men*; their lives, and their reprivall, all that time that here they live; and all the bleſſings and diſpenſations of goodneſſe, which here they do enjoy. Chriſts mediation ſo farre prevails with God for all the world, that it puts a ſtop to the preſent proceedings of juſtice, which otherwiſe had ſaid of all, *that day thou ſinneſt, thou dieſt*. So that as Chriſt may be called the *Wiſdom* and the *power* of God; ſo alſo the *patience* and the *long ſuffering* of God. For, for his ſake, and through his meanes, it is exerciſed: God would not ſhew a drop of mercie, but for his Son. Which, I take, ſtrongly and clearly intimated, in that dealing of his with the Jewes, (*Exod.* 23.

*Exod.*23.20.compared with *Ex.*33.2,3,4.&c. Immediately after God had given the Law, (by the rules and threatnings whereof, God the Father in his government was to proceed)& after they had transgressed it, He there declares, that he could not *go with them: For*(according to the rules of his government)*he should destroy them*; *but his Angel, he would send with them*, even Christ, he might shew them mercy,for he was the purchaser of it: and that he was that Angel,appears,in that God tels them, *vers.*21.*that his name was in him*, who also would destroy them,if they turned not and repented,according to the rules of his Law,the Gospel.

And *precious*, secondly, *to us*, in regard of the *usefulnesse*, this goodnesse and long suffering tend and serve unto. This makes this stock of time afforded you, by Gods goodnesse, to be riches indeed, that *it is space to repent*; not a time of reprivall onely, but to get a pardon in; and this makes all the good things we enjoy to be precious indeed, that they are meanes, *leading us* by the hand to *Repentance*. *Rich* it is, because if your time be laid out as it ought, you may obtain those farre surpassing *riches of glory* reserved for hereafter; Win, and gain Christ by it, and all his *unsearchable riches*. All things receive their worth and valuation from what they tend to, and from what depends upon them, and the use they might be put to. A *Bond*, a *mans will*, which in it self (as it is a piece of parchment) is not worth one shilling; yet an estate of many thousands many lie and depend upon them. And so time is not simply precious in it selfe, but in regard of the opportunities of it. And accordingly, in those ordinarie passages of our lives,do we,more or lesse,estimate and count time precious, as the businesse allotted to it, is of more or lesse consequence: when a matter falls out that concerns us, and requires dispatch, and we are cast into straits of time about it, we count every minute precious: so this *time* of ours (which is the chief and principall of that stock, put into our hands by Gods patience) being *space to repent in*, to gaine and trade for heaven with, in this respect every minute of it, is as much as heaven is worth, and one houre of it may be as much as all the time you are to spend for ever, after this life ended: every minute hath an influence into eternity. And how ever you may account it, yet the balance of the Sanctuary thus estimates your time, cals it

Rev.2.21.

Iſa. 55. 2. *your money: Why lay you out your money for what is not? &c. (i. e.)* this precious day of grace, and the thoughts, cares and endeavours which are brought forth and minted in this time allotted) theſe are your money, you might purchaſe heaven by. And thus it hath been eſteemed by holy and godly men, who yet had leſſe need to value it, having done the maine buſineſſe it was allotted for. *David* in the 39. *Pſal.* 13. being brought very lowe, *Oh ſpare me a little, that I may recover my ſtrength, before I goe hence, and be ſeen no more.* So *Hezekiah, Iſai.* 38. how did he ſue for, and when he had obtained fifteene yeers, how did he bleſſe God? verſ. 20. or if by this you judge not ſo, thinke with thy ſelfe, what at the day of death thou wouldeſt account of an houre, of a moneth, a yeer? what others, who have lain gaſping, would have given a world for time again, as I have heard one crying day and night (*call time againe*) or if not then, oh what in Hell!

The third thing I am to ſhew, is, that all this *goodneſſe, patience,* and *forbearance*, is afforded towards you as a meanes, and helps to bring you to repentance. *Acts* 17. 28. *God* (ſayes the Apoſtle there) *hath allotted* to men, both their *times* to live in, and alſo their places of abode and *habitations*, all richly furniſhed with bleſſings to uphold their lives and beings. And to what end are both theſe thus afforded? That they *might ſeek the Lord, if by groping after him* (even as men in the dark) *they might haply finde him.* But men being in the darke, and deſtitute of guides to bring them unto God, may yet be as far off finding him as ever. Therefore adde but the words of my text, to what the Apoſtle ſayes there, and we ſee, that this goodneſſe of God takes us by the hand, and *leads us to repentance*; to turn from ſin unto God, and ſo to finde him. And thus led are you unto God, by the help of three ſeverall guides, which each after other ſweetly lead you, and point *you out to this.*

Acts 17. 26, 27, 28.

Firſt, all this goodneſſe beares witneſſe to your hearts of a gracious hand that extends it ſelfe in all theſe; therefore in that 17. of the *Acts*, he ſubjoynes, *God is not far off any of us.* That there is a good God beſtowes all things on you, is a thought hes at next doore of all his bleſſings, not far off. Yea *they all* (ſayes the Apoſtle to the ſame Gentiles, *Acts* 14. 16.) *doe beare witneſſe of him*, (though they *went on in their owne Wayes*) *yet* (ſayes he there

Acts 14. 16.

there) *God left not himſelfe without witneſſe*; that is, an impreſſion on their hearts that his good hand beſtowed all on them, when *he filled their hearts with foode and gladneſſe.*

Secondly, His goodneſſe having brought thus God to mens thoughts, then your owne conſciences take you, and leade you downe into your ſelves, and beare witneſſe, that you by walking in your owne wayes, doe nothing but provoke and offend this good God. So *Rom.*2.15.

And then thirdly, there is an indelible principle common to all men to *love thoſe who love them*; which after the two former have brought you hitherto, point you to *Repentance*, as the concluſion. [*Shall we goe on to ſinne againſt this good, ſo good? returne evil for good?*] Is not this a naturall neceſſary conſequent out of all theſe, to ſay as they, *Let us therefore feare the Lord, who giveth us the early and the latter raine*, as it is *Jere.* 5. 26. 27. And though men are ſaid not *to know this*, in the text, yet the meaning is, they doe not throughly and effectually conſider thus much, ſo as thereby to be brought to Repentance, yet however there is ſuch a witneſſe of all this in all mens hearts, and thus are they led on unto Repentance, would they ſee their way and follow their guide. Luke 6. Jer.5.26,27.

The uſe ſhall be an uſe of expoſtulation (as here the Apoſtle carryes it) with men ſinfull and impenitent, for going on to ſinne againſt all this mercy; together with an aggravation of their ſinfulneſſe hereby. Men, if young, doe uſually take the advantage of this their precious time, (which of ſo much long ſuffering is vouchſafed them) and of all thoſe precious opportunities, and bleſſings they enjoy, to improve them onely, in reaping and gathering in to themſelves the pleaſures of ſinnes; making the time of youth their harveſt of ſinning, and yet thinke to eſcape by repenting, afterwards: and then when old, after they have already enjoyed a long and a faire Sunſhine day to turne to God in, and to have ſowne much ſeed to the Spirit, the comfort wherof they might now have reaped, yet as they have altogether neglected ſo to doe all their youth, ſo they goe on to doe ſo ſtill, whilſt they ſee they have any day left, be it never ſo neare the ſetting: and do chooſe rather deſperately to venture their eſtate in the world to come, upon the riches of his mercie pardoning,

(though without all care and endeavour to change their hearts or lives) upon the experience they have had of the riches of his mercy forbearing them in this world, thinking to finde him the ſame in both. With all ſuch, let me reaſon a little, and from the *riches of Gods goodneſſe, patience, &c.* ſpent upon them, at once expoſtulate with them, for their impenitency, and aggravate to them their ſinfulneſſe, and alſo, if poſſible, prevail with them to goe on to deſpiſe it thus no longer. And if there be any principle of common ingenuity, any ſparke (I doe not ſay of grace, but of goodneſſe of nature) left unextinguiſht, me thinkes it ſhould affect you, and do ſome good on you ere I have done.

And to that end, conſider a little, and compare together Gods loving kindneſſes towards you, and your unkind dealings towards him.

To begin at the beginning of thy beeing: how much riches of goodneſſe were there laid and buried in thy foundation? when the firſt corner ſtone was laid, when thou wert made a man, (beſides the coſt which hath been ſpent upon this building ſince) &, curſed as thou art, even that very foundation was laid in bloodie *iniquities*, in which thou wert *conceived*; and the very materials of ſoul and body, thou conſiſteſt of, being tempered with ſin, *like the ſtone in the wall, and beame out of the timber*, cry out every moment to God againſt thee, as *Edom* did, *Raſe it, raſe it, even to the verie ground.*

Hab. 2.10,11.

Pſal. 137.7.

Conſider how but the other day thou wert meere nothing, and when an infinite number that never were nor ſhall be, were in as great a poſſibility of being as thou, (for when he made this world, he could have laid it aſide wholly, and created millions of other worlds) yet he choſe thee to have a roome in this, but one world, (for he meanes to make no more) and this world could have ſtood without thee, and did before thou wert, and ſhall do when thou art gone: yet he called thee forth out of nothing, and by his Almightie power, bade thee ſtand forth when there was no need of thee. I ſay he choſe thee to have a being: for as there is an election of things that are to ſalvation, ſo out of things that were not unto being. And wretch that thou art, if thou repenteſt not, thou deſtroyeſt what God hath made, and hadſt better have kept nothing ſtill, and never have peept out, or elſe

to

to skulk into thy first nothing again, for thou art *lost, better never to have been born.*

Secondly, Consider yet more *goodnesse.* Thou mightest have beene admitted into the lowest form of creatures, have beene a worme, a flea, a flie, which we men fillip and crush to death at pleasure: but to be made a *Man*, created one of the States, Barons, Lords of the world the first houre, admitted into the highest order, crowned a King in the womb, as *David* sayes of man, *Psal.* 8. 5. *made a little lower than the Angels*, but *crowned* with glory and honour; *made to have dominion over all the workes of his hands.* The one halfe of thee is more worth than a whole world, [thy soul] as Christ sayes, that went to the price of souls; upon which God hath bestowed an eternitie of being, and made it the picture of his face, his Image, when other creatures doe weare but his footsteps. And the body the other peece, and indeed but the *Case*, the *Sheath*, (as *Daniels* phrase, and the Chaldee hath it, *Dan.* 7. 15.) *of thee*, what a curious workmanship is it? *Wonderfully and fearfully made*, as *David* sayes, *Psalm.* 139. 15. *curiously wrought in the lower parts of the earth.* So there he calls the womb; because as curious workmen, when they have some choice piece in hand, perfect it in private, and then bring it forth to light for men to gaze at: So God out of a teare, a drop, he hath limmed out the Epitome of the whole world; the Index of all the creatures. *Sun, moone, starres, are to be* found in thee. Eccl. 12. 2. And yet wretch as thou art, thou art withall the Epitome of hell, and broughtest into the world with thee, the seeds and principles of all the villanies, that have beene acted in the world, and if thou repentest not, thou hadst better have beene a toad, or serpent, the hatefullest of creatures; and wouldst change thy condition with them one day.

Psal. 8. 5.

Psal. 139. 15.

Thirdly, being a man, hast thou all thy members that belong unto a man? it is because *he wrote them all in his booke*, *Psal.* 139. 16. if he had left out an eye in his common-place booke, thou hadst wanted it; is not that a mercy? ask the blinde. If thou hadst wanted those windows to looke out at, thy body would have been a dungeon, the world a prison. If a Tongue (*which is thy glory*) or an eare, thou hadst lived among men, as a beast among men. And yet when God gave thee all these, what did

he

he but put weapons into an enemies hand? for haſt thou not uſed
Rom.6. all theſe, *as weapons of unrighteouſneſſe*? Inſomuch as *the tongue*, but *one member*, is called *a world of iniquity* by the Apoſtle; and if thou repenteſt not, thou hadſt better (as Chriſt ſayes) have entered into the world without an eye, an eare, a tongue, than with theſe goe for ever into Hell.

Fourthly, when thou wert taken out of the womb, (where thou didſt remaine, but whileſt thou wert a framing) what a ſtately palace hath he brought thee into, [the world] which thou findeſt prepared, and ready furniſht with all things for thy maintenance, as *Canaan* was to the Children of Iſrael; a ſtately houſe thou buildedſt not, trees thou plantedſt not, a rich Canopy ſpangled, ſpread as a Curtaine over thy head; he ſets up a Taper
Pſal.104.23. for thee to work by [the Sunne] *till thou art weary*, *Pſal.*104.23. and then it goes downe without thy bidding, for *it knowes its going downe*, *verſ.* 19. then he drawes a curtaine over halfe the world, that men may goe to reſt, *thou cauſeſt darkneſſe*, *and it is night*, *verſ.*20. An houſe this world is, ſo curiouſly contrived, that to every room of it, even to every poor village, ſprings do come
Pſal.104.10. 11. as pipes to find thee water. So *Pſal.*104. 10,11. The pavement of which houſe thou treadeſt on, brings forth thy food, *verſe* 14. *Bread for ſtrength*, *wine to cheere thy heart*, *oyle to make thy face to ſhine*, *verſ.* 15. Which three are there ſynecdochically put for all things needfull to ſtrength, ornament, and delight. The very *chambers* of that houſe (as *David* calls them) *drop fatneſſe*, and water the earth, *verſ.* 13. He wheeles the heavens about, and ſo ſpins out time for thee, every moment of which time brings forth ſome bleſſing or other, and no one is barren. Therefore *Pſal.*65.11. *the yeer is ſaid to be crowned with goodneſſe*: a diadem of goodneſſe encircles it round: and yet thou haſt filled this world thou thus art brought into, with nothing but rebellions, as he hath done with bleſſings, and haſt piled up ſinnes to heaven; and thou haſt preſſed all theſe armies of bleſſing thou findeſt the world filled with, to fight againſt their Maker, under the Devils banner, whom thy wickedneſſe ſets up as the *god of this world*. And as the yeere is crowned with goodneſſe, ſo thy yeers with wickedneſſe, and no moment is barren; *but all thy imaginations are evil continually*. Yea thou haſt ſinned *againſt heaven*

and

and earth and *ſubjected the whole creation unto vanity*, laden the earth, and filled it ſo with wickedneſſe, that *it groanes*, the axel-tree of it is even ready to crack under thee, and the *ground* thou treadeſt on to *ſpue thee out*.

Fiftly, ſince thou cameſt into the world, what a long time hath God ſuffered thee to live in it? he hath not ſpared thee *three yeeres* onely, (as he did the figtree) but *thirty, forty*. And when thou firſt madeſt bold to thruſt forth thy trayterous head into the world, Death (which thy ſinne brought into the world with it) might have arreſted thee, and told thee, this world was no place for thee, for hell is only *our own place*, *Acts* 1.25. thou ſhouldeſt have beene executed the firſt day. And is not ſo much time of eaſe from puniſhment infinite mercy? Caſt but your thoughts upon the Angels that fell, that have beene in hell from the moment of their ſinning; doe but thinke with your ſelves, what they would give to have ſo much time cut out of that eternity they are to run through, and to have it ſet apart for eaſe, and to be void of torment; if the rich man in hell, made it ſuch a great ſuit, and counted it ſo great a favour to have but one drop of water (which could but for a little while ſcarce more then a moment) have cooled and eaſed, not his whole body, but the tip of his tongue onely) how much more would he have thought it mercy, to have lived ſo many yeares againe as he had done free from torment? what is it then for thee, to live ſo many yeares free from the falling of the leaſt drop of that wrath, whereof the full vialls ſhould have been poured out many yeares agoe? The ſame Law was out againſt us, which was out againſt the Angels; *That day thou eateſt, thou ſhalt die the death*: what put the difference? the Apoſtle tells us, his *long-ſuffering to us-ward*: not to them: for in *Chap.* 2.4. he had told us that he *ſpared* not the *Angels which fell*, but poſted, and threw them into hell, as ſoone as they had ſinned.

Act. 1.25.

2 Pet. 3.9.

Sixtly, But further, in the 6. place; Is this all? hath it beene barely a time of eaſe given thee, a time of reprivall? No, it hath beene more, *ſpace to repent*, and ſo to obtaine thy pardon in, *Rev.* 2.21. And as it hath bin more than eaſe of torment unto thee, ſo alſo conſider it hath beene more than ſlackneſſe in him that hath afforded it to thee, as the Apoſtle there doth tell us.

It is not that he hath tooke no notice of thy offending him, but he is ſenſible of every idle thought, of every oath, vain word, and
Gen. 6. as the Scripture tels us, *he is pained at the very heart*, in ſo much as *he repents* that ever he made thee; he *is angry with thee every day* thou riſeſt, every time he lookes on thee, when ever he meets thee going into the Taverne to be drunk, the whorehouſe to be uncleane, when he meets thee reeling in the ſtreets, he hath much adoe to forbeare killing thee, as he had to forbear *Moſes* when he met him in the Inne: He is ready to have a blow at thee, and it ſhould not need be any great ſtroake, or fetching his arme about; if he did but blow on thee, thou wert conſumed. To ſuffer thee to live, doth therefore coſt him much riches of patience; but to cut thee off, need coſt him nothing: he can doe that with eaſe. But further, all is joyned with a *willingneſſe* that thou ſhouldeſt *repent*, and *not periſh*, as that place tells thee.

It were much mercy for a Traytor to be reprived, to have a leaſe of his life for twenty yeeres, though there were no hope nor meanes of obtaining his finall pardon after that time ſpent, and this alſo, though but for one treaſon, and though all that time of his reprivall he carryes and behaves himſelfe never ſo obediently. But unto thee, this time hath been more than a longer day of life, and putting off the execution (which for the guilt of that firſt rebellion ſhould have been acted on thee in the womb) it hath been time *to repent in*: And yet hath not this time of thy reprivall made thee ſo much the more rebellious? and haſt not thou ſpent all this time in making up the meaſure of thine iniquity full? and hath it beene willingneſſe onely in God that thou ſhouldeſt not periſh? yea more, joyned with waiting alſo, when it ſhould once be, thinking the time long, as longing and deſiring that thou wouldſt repent, that he might pardon thee. Thus *Jerem.* 13. laſt, God expreſſeth himſelfe, *When ſhall it once be?* yea and conſider how many dayes of payment have beene ſet, and how many promiſes made, and broken all by thee, and yet ſtill he waiteth unto wonderment. Thou receiveſt preſſe money at thy Baptiſme, when thou didſt promiſe to forſake the devill and all his workes, and to begin to ſerve him, when thou ſhouldſt begin to diſcerne betweene good and evill. But no ſooner did the light of knowledge dawne in thy heart, but thou be-

beganſt to fight againſt him ; and thy firſt thoughts to this day have beene onely and continually evill. And then (haply) in thy younger yeeres, before thou hadſt taſted of the pleaſures of ſin, he gave thee an inkling, by meanes of thy education, of his goodneſſe towards thee, and of that happineſſe to be had in him, and thou hadſt the firſt offer of him, ere thy tender years were poyſoned by the world ; and he hath dealt with thee again and againe, both by his Word and Spirit; not *waited* only, but *Wooed* thee, and hath been a ſuiter to thy heart long : and I appeal to your hearts, how many promiſes you have made him, of turning from all your rebellions to him, after ſuch a Sermon, which was brought powerfully home : In ſuch a ſickneſſe, and in ſuch a ſtrait, thy conſcience knowes full well : And ſtill God hath made tryall of thee and given thee longer day ; and though thou haſt broke with him againe and againe, yet he hath forborne thee againe and againe, and hath waited this twenty, thirty, forty, fifty, ſixty yeers, when thou ſhouldeſt come in, and be as good as thy word, and ſtill thou haſt failed him. And yet behold and wonder, and ſtand confounded at the riches of his long ſuffering, that after ſo many yeeres expence and promiſes broken by thee, expectations failed in him, and many mockeries of him, after all this he is yet willing to accept of the remainder, if thou wouldſt *ſpend the reſt of the time, left thee in the fleſh, according to his will*, as the Apoſtle ſpeakes, 1 *Pet.*4.3. even to loſe principall, uſe, and all, for what is paſt, and requires but the ſame compoſition was propounded the firſt day; yea and not only ſo, but with promiſe to become a debtor unto thee, to beſtow further riches on thee than ever yet thou ſaweſt, or art able to conceive: yea and all this, when he could have his peny worths out of thee another way, and loſe not one farthing by thee, but by puniſhing thee in hel, recover all *to the utmoſt*. 1 Pet.4.3.

Neither, ſeventhly, hath it beene barely and ſimply an act of *patience* and *forbearance*, though joyned with this willingneſſe, thou ſhouldſt not periſh ; or meerely a permiſſive act of ſuffering thee to live. But God ſhewes forth yet more riches of goodneſſe joyned with this long ſuffering ; *in him ye live, and move, and have your being* ; and doſt thou live in him onely ? nay thou liveſt on him alſo, upon his coſt and charges ; *I have hung upon thee* (ſayes *David*) *from my mothers wombe*. And conſider what thy

life is, that of ſo ſmall a bottome, he ſhould ſpin out ſo long a thred! had he not drawne it out of his owne power, as the ſpider doth her web out of her own bowels, it had beene at an end the ſecond minute; to maintaine that *radicall moiſture*, that *oyle* that feeds the lampe, and light of thy life, that *radicale balſamum*, this is as great a miracle as the maintaining the *oyle in the cruze* of the poore famiſhed widow. And further yet, hath he maintained thee only? Nay more, hath he not defended thee, took thy part, protected thee, tooke thee under his wing, as the hen doth her chickens, to ſhelter thee from thoſe many dangers thy life hath beene expoſed unto? Otherwiſe, how many wayes, ere this, hadſt thou beene ſnatcht away out of the land of the living? Is thy caſe, the caſe of the *figtree* onely, which before we mentioned, that when God cryed, *Cut it downe*, another cryed, *ſpare it?* but there have beene many have cryed, *Cut thee downe*, and God hath cryed, *ſpare thee*: there is never a minute, but the devils would have had a blow at thy life, as he longed to have had at *Jobs*. That thou, a poore lump of fleſh, ſhouldſt walk through, and in the midſt of ſuch an hoſt of fierce and cruell enemies, whoſe hearts are ſwelled with malice at thee, and God ſhould ſay to them all, concerning thee, as he did to *Laban* concerning *Jacob*, *Touch not this man.* And yet if thou wert not liable to their malice and power, yet conſider how many dangers and caſualties, beſides, thou haſt beene kept in, and from; as falls, drowning, killing many wayes, how often have the arrowes of death come whisking by thee, took away thoſe next thee, (haply of thy kindred, brother, ſiſter, yoke-fellow, of the ſame houſe, family with thy ſelfe) and yet have miſſed thee? And if we looke no farther than theſe dayes of mortality we have lived in; two great plagues in this Kingdome, how have the moſt of us all here ſurvived, and now the third is increaſing and growing upon us? To have our lives in ſuch *deare yeares* of time, when to *have our life for a prey* is mercy enough, as *Jeremy* told *Baruch*! that theſe arrowes ſhould flie round about us, over our heads, and miſſe us! that Gods arreſts ſhould ſeize upon men, walking, talking with us, and ſpare us! how often, many other wayes, hath thy neck been upon the block, and the axe held over, and yet hath fallen beſides! To goe no farther than thy owne body,

the

the humours thereof, if God ſhould not reſtraine them, would overflow and drowne it, as the waters would the earth, if God ſhould not ſay to them, *ſtay your proud waves.* And when in a ſickneſſe they have been let out, yet God hath kept a ſluce, that ſo much ſhould break forth, and no more, which ſhould purge, and waſh the body, and make it more healthfull, as the overflowing of *Nilus* doth. And when then thy body hath been brought low and weak, and like a crazy rotten ſhip in a ſtorme, taking in water on all ſides, ſo that all the Phyſitians in the world could not have ſtopt thoſe Leakes; he hath rebuked winde and ſea, hath careened, mended thee, and launched thee into the world again, as whole, as ſound, and ſtrong as ever; and God hath ſaid, as *Job* 33. that *Thou ſhouldſt not die.* In a word, if thou conſider but what thy life is, and the dangers it is ſubject to, thou wilt acknowledge it is as great a wonder to preſerve it, as to ſee a glaſſe that hath been in continuall uſe, gone through many hands, and hath had many knocks, and falls, to be kept for forty, fifty, ſixty yeers whole and unbroken: God hath carryed *thy life in his hand*, as it were a candle in a paper lanthorn in a ſtrong windy night, & kept it frō being extinct, when as we often ſee in many, that a little cold comes but in at a little crany, & *blows their candle out*, as *Job* ſpeaks. Job 33.

And eightly, how have theſe yeeres and houres of thy time been filled up with goodneſſe? and with how many comforts? For a Traytor to live, though but upon bread and water all his dayes, what favour is it? and ſo hadſt thou lived all this time, never ſo miſerably, though *all thy dayes thou hadſt eaten thy bread in darkneſſe, and hadſt had much ſorrow with thy ſickneſſe,* (as *Solomon* ſpeaks.) Some there are, who, as *Job* ſpeaks, *Job* 21.15. *die in the bitterneſſe of their ſoules, and never eat with pleaſure*, ſcarce ſeeing a good day; and if this had beene thy caſe, yet this is infinite mercy. Even whatſoever is on this ſide Hell, is mercy. *Lam.* 3.22. ſay they in the worſt eſtate the Church was ever on earth, *It is thy* [*mercies.*] not *mercy* onely, but multitude of mercies are ſhewne us, *that we are not conſumed, becauſe his mercies are renewed every morning.* If at the brink of hell, and not in, it is mercy. But hath he not all this while *filled thy heart with food and gladneſſe*, as the Apoſtle ſpeaks, *Acts* 14.17? It were infinite to goe over the particular kinds of common com- Eccleſ. 5 17. Job 21.15. Lamen. 3.22. Acts 14.17.

forts, which God vouchsafes men here: not halfe the riches of his goodnesse is yet told: It would require an age to make an Inventory of them. Hast a house in the world to hide thy head in, and keep thee from the injuries of the weather? (which was more than Christ had) God he is thy *Landlord*, (though it may be thou payest him no rent;) *he* it is that *builds the house*, *Psa.* 127. 1. Hast a bed to lie upon? he *makes* it, especially *in thy sicknesse*, *Psal.* 41.3. Hast thou *sleep?* (which is the nurse of nature, the parenthesis of all thy cares and griefes,) he rocks thee asleepe every night; and as he gives thee a house, so he gives thee *rest*. It is God keepes off those gnatts of distracting cares, and griefes, and thoughts, and terrors of conscience, would buz about a man, and keep one continually waking. And when thou sleepest, *is thy sleepe pleasant* to thee? *God makes it* so. Hast thou clothes to cover thy nakednesse? reade old *Jacobs* Indentures, *Gen.* 28.20. and thou shalt see by them whose finding they are at; if *Thou wilt give me rayment*, that is one of his conditions mentioned. Yea, doe thy cloathes *keep thee warme*? even this is attributed to him, *Job* 37.17. He fills thee, feeds thee, *spreads thy table*, serves thee, *fills thy cup*, as *David* describes his goodnesse, *Psa.* 23.5. and gives thee thy *meat in due season*; and hath not failed thee a meales meat, but thou hast had it at thy *appointed time*, as *Job* speaks. And hast thou health? which is the salt to all these blessings, (without which thou wouldst say, *thou hadst no pleasure in them*) He is the *God of thy health*, and keeps off diseases. *Exo.* 15. 26. *I will put none of those diseases on thee*; *I am the Lord Who healeth thee*; that is, preserve thee from them which else would seize on thee. And these mercies he vouchsafeth unto you that are the poorest, and *load you with these* and the like *benefits every day*.

Psal. 41.3.

Psal. 127.2.

Jer. 31.26.

Gen. 28.20.

Job. 37,17.

Exod. 15.26.

Psal. 68. 19.

But hast thou *Riches* added to these, and abundance? *The blessing of God maketh rich*, *Prov.* 10.22. Though thou hadst them by birth, yet he made those friends, and parents of thine, but feoffees in trust for thee: they were no more, it was God who bequeathed them, *Eccl.* 2. last. Or whether thou hast got them since by thine owne industry, it is he *gives thee power to get wealth*, *Deut.* 8.18. *Prov.* 12.24. and out of *a small estate maketh men great*, *Job* 8.7. It is he by his providence hath stopt the secret

Deut. 8.18.

cret issues and draines of expence, at which other mens estates runne out; hath stopt *that hole in the bottome of the bag*, as the Prophet speaks. And with these riches hath he given *thee a heart to use them*. This, as it is a *farther mercy*, *Eccles.*5.19. and cha.6.2. so also from him, as it is noted there.

Or hast thou *credit* (which is better than riches? so sayes *Solomon*, *Prov.*22.1.) it is God who gives it, not thy wisdom, parts, or worth: *Eccl.*9.11. *favour is not alwaies to men of skill*: that is, not acceptation of what they doe, without a farther blessing from God. Therefore besides the *gift of wisdome*, he gave a further promise of *honour* also unto *Solomon*, 2 *Chron.* 1.11. It is God who fashions mens opinions. The Apostle prayes to God *his service* might *be accepted of the Saints*, though no service was like to be more acceptable; for it was the gathering and bringing in of almes and reliefe to them. It is he rules mens tongues, bids men blesse, as well as *he bade Shimei curse*: and he hath kept thee from such grosse sinnes, which as flies, would have *putrified the ointment of thy good name*, who also conceales those thou hast committed, and *hides thee from the strife of tongues*, *Job* 5.21. Prov.22.1. Job.5.21.

Hast thou friends, or doe any love thee? (wherein much of the comfort of our lives consists, and therefore *David* sayes of *Jonathan*, 2 *Sam.* 1.26. *Thou wert pleasant to me*) it is God who gives favour in mens eyes, So he did *Joseph*, *Gen.*39.21. If any man or creature doth thee a kindnesse, he toucheth their hearts, (as it is said of the men who clave to *Saul*) and visits for thee; He made the *Ægyptians* beyond all reason the *Israelites friends*, gave them favour in their eyes, as the text tels us. And hence *Gen.* 33.10. *Jacob* sayes, *He saw the face of God*, in reconciled *Esaus* face, for Gods favour appeared in his look. He put you into your callings, ranks, and stations, gives you all your skill, successe in them; The meanest of trades, to *sow*, and *plough*, and *thresh*, they are *frō the Lord, who is wonderfull in working*, (*Esay* 28. from the 23. to the end) even as well as the skill of the most curious Ingraver, Limbner, or Embroyderer (as of *Bezaleel*) the Scripture sayes, God was his Master, taught him. Hast thou enlarged parts and gifts for higher imployments? it is not thy *birth*, or *age* hath acquired them unto thee: *Job* 32.8.9. *Great men are not alwayes wise*, therefore it goes not by birth; *nor have* 2 Sam.1.26. Job.2.8.9.

the

the aged alwayes underſtanding, it goes not onely by experience? but *it is the inſpiration of the Almighty*. And haſt a calling anſwerable to thy parts, to be a Scholler, and have thy mind enriched and enobled with the beſt and choiſeſt jewell the world hath, wiſdome and knowledge; whereby the minde is elevated as much above other mens as they are above beaſts? God hath beene thy great *Tutor*, *The mind of man is Gods Candle*, and he maketh wiſer than a mans teachers, as he did *Moſes* in Egyptian learning, *Daniel*, *David*.

To conclude, haſt thou comfort in all theſe? in riches, learning, credit, wife, children, meat, drink, &c. He puts in all the ſugar, delight and pleaſure that eſpecially depends on him; even to faſhion the heart to all theſe. As ayre lights not without the Sunne, nor wood heats not without fire; ſo neither doth thy condition comfort thee without God. And therefore *Acts* Acts 14.17. 14.17. it is ſaid, *He filled their hearts, as with food, ſo, with gladneſſe.*

And beſides all theſe, conſider the many peculiar paſſages and turnings of his providence towards thee for thy good; the working of things together, ever and anon to doe thee a good turne; the packing and plotting all for thee, better than thou couldſt have plotted for thy ſelfe; as thy relief in many ſtraights ſucceſſe in many buſineſſes; He *workes all our workes in us and for us*, as *Eſay* ſpeaks, *Eſay* 26. hath he not taken ſuch ſpeciall care and providence of thee, as if he had regarded no man elſe in the world?

And now when thou haſt conſidered all, bethink thy ſelfe withall alittle of thy dealings towards him: what have been the effects and fruits of all this goodneſſe? hold up thy head man, looke God in the face. It is well yet, that ſhame begins to cover thee. How hath that his patience and long ſuffering, vouchſafing thee ſpace to repent, wrought with thee? how nigh to repentance hath it brought thee? Such is the perverſeneſſe of mans nature, as Eccleſ. 8. 11. *Solomon* tels us, *Eccleſ.* 8. 11. that *becauſe ſentence againſt an evill work is not preſently executed, therefore the hearts of the ſons of men are fully ſet to do evil:* Becauſe God defers puniſhing they defer repenting; thou thinkeſt to ſpend the moſt precious of thy time and ſtrength in ſinning, and give God the dregs, the bottome, the laſt ſands, thy dotage, which thy very ſelf and friends are weary of, and all theſe bleſſings and comforts which God hath vouchſafed thee,

thee, how haſt thou uſed them againſt him? This oyle which ſhould have been fuell to thy thankfulneſſe, hath encreaſed the fire of thy lusts, and thy *lusts have conſumed them all*, Jam. 4. The riches he hath given, thou haſt made Idols of, and ſacrificed thy deareſt, morning, daily thoughts and affections unto, as God complaines, *Ezek.* 16. from the 15. and ſo on: [His meat] (as at the 29. verſ. he calls it) thou ſacrificedſt to *thy belly, which thou haſt made* thy God; thy ſtrength to women: the wealth he hath given you, you have made uſe of, but to live at a high rate of ſinning, and to procure the ſweeteſt bits, the daintieſt and moſt coſtly ſinnes; The edge of that ſword of power God hath put into thy hand, thou haſt turned againſt him and his, haply both his Children and Miniſters; ſo that God, by giving thee all theſe, hath but made thee more able to offend him, and hath ſtrengthned an enemy, and by ſparing thee thus long hath but made thee more bold to doe it; all his mercies have but fortified thy heart againſt him; *Doe ye requite the Lord thus, ye fooliſh people and unkind?* as *Moſes* expoſtulates the caſe, *Deut.* 32.6. as Chriſt ſaid to the Jewes, *For which of all my good workes doe ye ſtone me?* So ſay I to you, for which of all his mercies is it, ye ſin againſt him? what, to fight againſt him with his owne weapons? to betray all he gives you into the devills, his enemies hands? *What iniquity did you ever finde in him*, thus to deale? God will one day thus expoſtulate his cauſe with you, and *heape coales of fire upon all your heads*, (if that you turne not) becauſe you have *rendred him evill for good*: and all theſe mercies thus abuſed, will be as ſo many coales to make hell fire the hotter. And to reaſon this point yet further with you out of the Text, and what arguments it will afford to work upon you.

Deut. 32.6. Joh. 10. 32

Conſider, firſt, what it is thou doeſt; whileſt thus thou goeſt on, thou art a *Deſpiſer of the Riches of his goodneſſe*: that which is oppoſite to goodneſſe, muſt needs be tranſcendently evill. What, *art thou evill, becauſe God is good?* and ſo much the more evill, by how much more he is good, ſurely there muſt needs be an unexhauſted treaſure of wickedneſſe in thee, which will alſo cauſe in the end a treaſure of wrath in him, what and ſin againſt mercy, patience, long ſuffering, added to goodneſſe? of all attributes, as the richeſt to the moſt glorious: for it is that he

glories in: in the abuſing of which therefore he thinks himſelf moſt debaſed: of all attributes the tendereſt: what, kick againſt *his bowels?* ſo are his mercies called: canſt hit him no where elſe but there? to deſpiſe a mans wiſdom, power, learning, is not ſo much as to deſpiſe his love; what canſt thou imagine will become of thee, when thou commeſt to die? what is it thou wilt then come to plead and cry for? O mercy, mercy; why wretch that thou art, it is mercy thou haſt ſinned againſt. Riches of mercy and patience abuſed, turnes into fury. I may allude to that ſpeech,

1 Sam. 2. 25. 1 *Sam.* 2. 25. *If a man ſinne againſt his brother, the Judge ſhall judge him; but if againſt God, who ſhall plead for him?* So hadſt thou ſinned againſt any other attribute, Mercy might have pleaded for thee; but if againſt Mercy it ſelfe, who ſhall?

Well, if thou goeſt on thus to doe ſo ſtill, thou haſt a *hard heart*; it argues the greateſt hardneſſe of all other; that is the ſecond. You uſe not (however it comes to paſſe) to deale thus with the worſt of men, ſinners like to your ſelves; but to them that love you, you tender love again, *Luke* 6.33. and will you deal ſo with God? *Is it a ſmall thing to weary men, but you muſt weary*

Eſay 7. 13. *God alſo?* ſayes *Eſay*, 7. 13. He thought it infinitely leſſe to abuſe men than God; but you carry your ſelves as men, to men, but as devills towards God; herein ye have not the hearts of men in you; not principles of common humanity, whereby ye differ

Hoſ. 11. 6. from beaſts; The *cords of love are called the cords of a man, Hoſ.* 11. 6. the ſpirit of man breakes, melts under kindneſſe; beaſts indeed ye uſe to prick with goades, but the cords of a man are the cords of love; no principle being more deeply engraven in mens

Mat. 5. 46. hearts than this, *to do good to thoſe who doe good to you, Mat.* 5. 46. Nay, would ye had herein yet the hearts of beaſts; *The Oxe knows his owner, the Aſſe his maſters crib, but my people have rebelled againſt me.* A ſinne ſo much againſt nature, that he calls upon thoſe creatures, who have no more than meere nature in them,

Eſay 1. viz. *the heavens to ſtand aſtoniſht at it.* But as nature elevated by grace riſeth higher than it ſelfe; ſo being poyſoned with ſin, it is caſt below it ſelf; ſins againſt it ſelf, and the principles which are begotten in and with it ſelfe; if it were not ſo, how were it poſſible thou ſhouldeſt *hate him*, who never did thee hurt? and go on to wound him, who weepeth over thee? and deſpiſe that in him moſt,

A TABLE of the Contents of the Aggravation of Sinne.

THe ſubject is the ſinfulneſſe of ſinne. Page 1
The miſchievous effects of the evill of ſinne. 2
1. It hath debaſed the ſoule. ibid.
2. It defiles the ſoule { 1. In an inſtant. 2. Totally. 3. Eternally. } 3
3. It robs the ſoule of the image of God. ibid.
4. It robs a man of God himſelfe. 4
5. It was the firſt founder of hell. ibid.
The eſſence of ſinne is the cauſe of all theſe evils. ibid.
Sin an evil that containes all the evils in the world. ibid.
1. It is the cauſe of ſorrows and diſeaſes, and all evils. 5
2. There is ſome peculiar miſchief in ſinne, not found in other evils, as appeares in divers inſtances. ibid.
Queſt. What tranſcendency of evil is in the eſſence of ſinne, that makes it above all other evil. 7
Anſwer, It is contrary to God, and all that is his. ibid.
1. It is contrary to his eſſence, to his exiſtence, and beeing. ibid.
2. It is contrary to all his attributes which are his name, as to himſelf, and what ever is his. ibid.
1. To his lawes and ordinances.
2. To his favourites. ibid.
3. To his image in mans owne breaſt.
Sinfulneſſe of ſinne aggravated from the perſon ſuffering, being God and man. 8

The least sinne virtually more or lesse containes all sinne in the nature of it, proved. ibid.
Every sinne inclines our nature more to sinne. ibid.
Sinne containes not onely all other evils in it, but also all of its owne kinde. 9
Sinne a perfect evill. ibid.
Reasons why sinne is the chiefest evill:
1. *Because it is simply to be avoided for its selfe.*
2. *Because there can be no worse punishment than it selfe.*
3. *Because it cannot have a worse epithete given it than it selfe.*
} ibid.
Use. *Wonder at the abounding nature of sinne.* 10
Examine our owne estates. ibid.
Quest. *When a mans sinnes may be said to be his owne?* ibid.
Answ. 1. *Then he commits sinne out of his owne.* ibid.
2. *Then he hates it not, but loves it.* ibid.
3. *Then he nourisheth it, and cherisheth it.* 11
4. *Then he provides for it.,* ibid.
5. *Then he lives in sinne.* ibid.
Use 2. *Consider, the punishment of sinne is out of measure fearfull.* 12
It containes all miseries in it. ibid.
What the damned speake of sinne in hell. 13
Use 3. *Onely Jesus Christ can conquer sinne.* ibid.
Christs righteousnesse abounds sinnes sinfulnesse. 14
Come to God through Christ, and take him to be our Lord and King. 15
Sinne and Christ cannot stand together. ibid.
We will not take Christ while sinne appeares sinfull to us. ibid.

AGGRA-

AGGRAVATION OF SINNE: AND SINNING Against KNOWLEDGE. MERCIE.

Delivered in severall SERMONS upon divers occasions.

BY

THO: GOODWIN, B. D.

LONDON.
Printed by J. G. for R. DAWLMAN.
M. DC. L.

moſt, which ſeeks to ſave thee? and load him with ſins? *Amos* 2.13. who loades thee daily with his mercies, *Pſal.* 68.19. Amos 2.13. Pſal. 68.19.

There is a third conſideration the text ſuggeſts, to ſhew the fearfulneſſe of thy ſinne in this reſpect; and that is, that thou goeſt on every minute ſinning and in impenitency, by deſpiſing his goodneſſe, to treaſure up wrath againſt the day of wrath; to ſinne againſt mercy, of all other encreaſeth wrath; thou muſt pay treaſures; for treaſures ſpent. As thou laviſhly ſpendeſt riches of mercy, ſo God will recover riches of glory out of thee: God will not loſe by thee, but will reckon with thee in wrath for *every offer* of patience ſpent; for every ſand of long ſuffering that runnes out, he drops in a drop of wrath into his Vialls, and it will prove a treaſure, ſuch a treaſure as ſhall bring in an eternall revenue of glory unto God, of all his glory loſt, and riches ſpent, with advantage; ſuch a treaſure, as will aske an eternity of time to be ſpent upon thee, and yet be never emptied or made leſſe; and the longer thou goeſt on, the greater heap it will ſwell unto. And doſt thou know and conſider how faſt this treaſure fills, and how much the longer thou goeſt on to adde to it, ſtill the more thou addeſt, ſtill the laſt yeere more then all the yeers before? every minutes impenitency adding to this heap and ſumme, as new figures added in a ſumme uſe to doe; the firſt is but one, the ſecond makes it ten, the third an hundred, the fourth a thouſand, and what a ſumme will this grow to?

Ay but thou wilt ſay, Tuſh, I am in proſperity, in health, wealth, and eaſe, and to day ſhall be as to morrow, and much more abundant, *Eſay* 56. 12. Well, but fourthly, conſider out of the text, that there will come a day at laſt, the morrow whereof will be a *day of wrath:* It is treaſuring up now, but is not brought forth till the day of wrath, till which day thou mayeſt goe on and proſper, as *Job* giving us the reaſon why wicked men proſper here, ſayes, Chap. 21. They are *reſerved to the day of wraths*, in the plurall, becauſe treaſures are laid up againſt then; thou art yet ſpared, becauſe thy ſinnes are not yet full, and that treaſure is not full, as the ſinnes of the *Amorites* were not; and all this thy preſent proſperitie fits thee but for hell. So *Rom.* 9. 22. they are ſaid to be veſſells *fitted for deſtruction*, by long ſuffering. And

ſo *Nahum* tels us, they are but as *ſtubble* laid out in the Sunne a drying, till it be *fully dry*, *Nah.* 1.10. that it may burne the better; and like grapes that are let to hang in the Sunſhine till they be ripe, *Rev.* 15. 16. and ſo thou for the *winepreſſe of Gods wrath.*

But thy ſenſeleſſe heart may hap to ſay, I ſee no ſuch thing, and theſe are but threats, I thinke ſo; therefore it is ſaid in the Text, that it is a *Treaſure*; which, as Treaſures uſe to be, is hid till that day comes, and then *revealed*, as the words have it. For though thou ſeeſt not this day a comming, yet God who ſits in heaven, ſees thy day a comming, as *David* ſayes, *Pſal.* 37. 13. who is therefore ſaid to ſee it, becauſe himſelf ſees it not; and it
2 Pet. 2. 3. is comming faſter than thou art aware of it, 2 *Pet.* 2. 3. *Damnation ſlumbereth not*, though thou dreameſt not of it; *lingreth not*: as an hue and cry, it is ſent out, and is on its courſe, and will in the end overtake thee, and that when thou leaſt thinkeſt of it, *as a theefe in the night*, when thou art aſleepe, yet dreameſt not of it,
1 Theſ. 5. 2 *Theſ.* 5. when thou art leaſt prepared for it, as in the old world, when they were eating and drinking: as God watcheth when his childe is at the beſt and ripeſt, and then takes him; ſo he will watch thee to take thee for thy neglect, at the worſt, and give thee haply no time to prepare; they goe downe to hell in a moment, *Pſal.* 73. 9.

FINIS.

AGGRAVATION OF SINNE.

ROM. 7. 13.

Was that then which is good, made death unto me? God forbid. But ſinne, that it might appeare ſinne, working death in me by that which is good: that ſinne by the commandement might become exceeding ſinfull.

WEE finde our Apoſtle in the 9. Verſe to have beene alive, but ſtruck upon the ſudden *dead*, by an apparition preſented to him in the glaſſe of the Law, *of the ſinfulneſſe of ſin. Sin revived*, ſayes the 9. Verſe, *appeared to be ſin*, ſayes the 13. verſe, looks but like it ſelfe, *above meaſure ſinfull:* and he falls downe dead at the very ſight of it: *I dyed*, ſayes he in the 9. *it wrought death in me*, ſayes the 13. that is, an apprehenſion of death and hell, as due to that eſtate I was then in. But yet as the life of ſinne was the death of *Paul*, ſo this death of his was but a preparation to a new life, *I through the Law am dead to the Law, that I might live to God*, Gal. 2.19. and here he likewiſe ſpeakes of Gods worke upon him at his firſt *converſion*; for then it was that he relates how ſinne became in his eſteeme, ſo *above meaſure ſinfull.*

The ſubject then to be inſiſted on is the ſinfulneſſe of ſinne, a ſubject therefore as neceſſary as any other, becauſe if ever we be

 ſaved,

ſaved, ſinne muſt firſt appeare to us all, as it did here to him, *above meaſure ſinfull.*

And firſt, becauſe all knowledge begins at the effects which are obvious to ſenſe, and interpreters of the nature of things, therefore we will begin this *Demonſtration* of the evill of ſinne, from the miſchievous effects it hath filled the world withall, it having done nothing but wrought miſchiefe ſince it came into the world, and all the miſchiefe that hath beene done, it alone hath done, but eſpecially towards the poore ſoul of man, the miſerable ſubject of it.

Which firſt it hath debaſed the ſoule of man, the nobleſt creature under heaven, and higheſt allyed, made to be a companion fit for God himſelfe, but ſin hath ſtript it of its firſt native *excellency*, as it did *Reuben*, *Gen.* 49. 41. debaſed the ſoule more worth then all the world, as Chriſt himſelfe ſaith, that onely went to the price of it: yet ſinne hath made it a drudge and ſlave to every creature it was made to rule: therefore the *Prodigall* as a type is ſaid to *ſerve ſwine*, and *feed on huskes*, ſo as every vanity maſters it. Therefore we find in Scripture, that men are ſaid to be *ſervants to wine*, Tit. 2. 3. ſervants to riches, and divers luſts, &c.

And hence it is that *ſhame* attends upon it, *Rom.* 6. 21. Now ſhame ariſeth out of an apprehenſion of ſome excellency debaſed: and by how much the excellency is greater, by ſo much is the ſhame the greater, and therefore unutterable confuſion will one day befall ſinners: becaute ſinne is the debaſement of an unvaluable excellency.

Secondly, it not onely debaſeth it, but defiles it alſo; and indeed there was nothing elſe that could *defile it*, Mat. 15. 20. for the ſoule is a moſt pure beame, bearing the image of the *Father of lights*: as farre ſurpaſſing the Sunne in pureneſſe, as the Sunne doth a clod of earth; and yet all the dirt in the world cannot defile the Sunne; all the clouds that ſeeke to muffle it, it ſcatters them all: but ſinne hath defiled the ſoule, yea, *one* ſinne, the leaſt defiles it, in an *inſtant*, *totally*, *eternally*.

Firſt, one ſin did it in the fall of *Adam*, Rom. 5. 17. *one offence* polluted him, and all the world. Now ſuppoſe you ſhould ſee one drop of darkneſſe ſeizing on the Sunne, and putting out that light

light and eye of heaven, and to looſen it out of the orbe it moves in, and cauſe it to drop downe a lump of darkneſſe, you would ſay it were a ſtrange darkneſſe: this ſinne did then in the ſoule, to which yet the Sunne is but as a Taper.

Secondly, it defiles it thus *in an inſtant*. Take the moſt glorious Angell in heaven, and let one of the leaſt ſinnes ſeaze upon his heart, he would in an inſtant fall downe from heaven, ſtript of all his glory, the ugliеſt creature that ever was beheld: you would count that the ſtrongeſt of all poyſons, that would poyſon in an inſtant; as *Nero* boiled a poyſon to that height, that it killed *Germanicus* as ſoone as he received it; now ſuch an one is ſinne.

Thirdly, ſinne defiles it *totally*: it reſts not in one member onely, but beginning at the underſtanding, eates into the will and affections, ſoaks through all. Thoſe diſeaſes we account ſtrongeſt, which ſeaze not on a joynt or a member onely, but ſtrikes rottenneſſe through the whole body.

Fourthly, it defiles *eternally*, it being *æterna macula*, a ſtaine which *no nitre or ſope*, or any creature can *waſh out*, Jer. 2. 22. There was once let in a deluge of water, and the world was all over-flow'd with it; it waſhed away ſinners indeed, but not one ſinne. And the world ſhall be a fire againe at the latter day, and all that fire, and thoſe flames in hell that follow, ſhall not purge out one ſinne.

Thirdly, it hath robbed the ſoule of the *image of God*, deprived *us of the glory of God*, Rom. 3. 23. the image of Gods holineſſe, which is his beauty and ours: wee were beautifull and all glorious once within, which though but an accident, is more worth than all mens ſoules devoid of it, it being a likeneſſe unto God, *a divine nature*, without which no man ſhall ſee God. Though man in Innocencie had all perfections united in him *via eminentiæ*, that are to be found in other creatures, yet this was more worth than all: for all the reſt made him not like to God, as this did; without which all Paradiſe could not make *Adam* happy; which when he had loſt, he was left *naked*, though thoſe his other perfections remained with him; which is *profitable for all things*, as the Apoſtle ſayes. The leaſt dram of which, the whole world emballanced with, would be found too light;

without which the glorious Angels would be damned devils, the Saints in heaven damned ghoſts, this it hath robbed man of.

Fourthly, it hath robbed man even of God himſelfe: *Your ſinnes ſeparate* (ſayes God) *betwixt you and mee:* and therefore they are ſaid to *live without God in the world:* and in robbing a man of God, it robs him of all things; for *all things are ours*, but ſo farre as *God is ours*; of God whoſe face makes heaven, he is all in all; *his loving kindneſſe is better than life*, and containeth beauty, honours, riches, all: yea they are but a drop to him.

But its miſchiefe hath not ſtaid here, but as the *Leproſie of the Lepers* in the old Law, ſometimes infected their houſes, garments; ſo it hath hurld confuſion over all the world, brought *a vanity* on the *creature*, *Rom.* 8. 23. and *a curſe:* and had not Chriſt undertooke the ſhattered condition of the world to uphold it, it had fallen about *Adams* eares.

Gen. 2.

Heb. 1. 2.

And though the old walls and ruinous palace of the world ſtands to this day, yet the beauty, the gloſſe, and glory of the hangings is foyled and marred with many imperfections caſt upon every creature.

But as the houſe of the Leper was to be pulled downe, and Traytors houſes uſe to be made jakes: ſo the world (if Chriſt had not ſtept in) had ſhrunke into its firſt nothing: and you will ſay, that is a ſtrong carrion that retaines not onely infection in it ſelfe, but infects all the ayre about: ſo this, that not the ſoule the ſubject of it onely, but all the world.

Laſtly, it was the firſt founder of hell, and laid the firſt corner ſtone thereof: ſinne alone brought in and filled that bottomleſſe gulph with all the fire, and brimſtone, and treaſures of wrath, which ſhall never be burnt and conſumed. And this crucified and pierced CHRIST himſelfe, powred on him his Fathers wrath, the enduring of which for ſinne, was ſuch, as that all the Angels in heaven had crackt and ſunke under it.

But yet this eſtimate is but taken from the effects of it, the eſſence of it which is the cauſe of all theſe evils, muſt needs have much more miſchiefe in it. Shall I ſpeake the leaſt evil I can ſay of it? *It conteines all evils elſe in it:* therefore *James* 1. 23. the Apoſtle calls it *filthineſſe, and abundance of ſuperfluity*, or excrement

ment as it were, of naughtineſſe: περίκαθα τῆς κακίας. And if ſo tranſcendent, that if all evils were to have an excrement, a ſcum, a ſuperfluity, ſinne is it, as being the abſtracted quinteſſence of all evil. An evil, which in nature and eſſence of it *virtually*, and *eminently*, containes all evils of what kinde ſoever that are in the world; Inſomuch, as in the Scriptures you ſhall find that all the evils in the world, ſerve but to anſwer for it, and to give names to it. Hence ſinne it is called *poyſon*, and ſinners *ſerpents*: ſinne is called *a vomit*, ſinners *dogs*: ſinne the ſtench of graves, and they *rotten ſepulchres*: ſinne *mire*, ſinners *ſowes*: and ſinne *darkneſſe*, *blindneſſe*, *ſhame*, *nakedneſſe*, *folly*, *madneſſe*, *death*, whatſoever is filthy, defective, infective, painfull. Now as the Holy Ghoſt ſayes of *Nabal*, *as is his name, ſo is he*; ſo may we ſay of ſinne: for if *Adam* gave names to all things, according to their nature, much more God, *who calls things as they are*. Surely God would not ſlander ſinne, though it be his onely enemy. And beſides, there is reaſon for this, for it is the cauſe of all evills. God ſowed nothing but good ſeed in the world; *He beheld, and ſaw all things were very good*. It is ſinne hath ſowne the tares: all thoſe evills that have come up, ſorrowes and diſeaſes, both unto men and beaſts. Now whatſoever is in the effect, is *via eminentiæ* in the cauſe. Surely therefore it is to the ſoule of man (the miſerable veſſell and ſubject of it) all that, which poyſon, death, and ſickneſſe is unto the other creatures, and to the body; and in that, it is all theſe to the *ſoule*, it is therefore more than all theſe to it: for *corruptio optimi peſſima*: by how much the ſoule exceeds all other creatures, by ſo much muſt ſinne, which is the corruption, poyſon, death, and ſickneſſe of it, exceed all other evills.

But yet this is the leaſt ill that can be ſaid of it. There is ſecondly ſome further tranſcendent peculiar miſchiefe in it, that is not to be found in all other evills, as will appeare in many Inſtances.

For firſt, all other evills God proclaimes himſelfe the author of, and ownes them all; though ſinne be the meritorious cauſe of all, yet God the efficient and diſpoſing cauſe. *There is no evill in the City but I have done it*. He onely diſclaimeth this, *Jam.* 1. 13. as a baſtard of ſome others breeding, for *he is the Father of lights*, ver. 17.

Secondly, the utmoſt extremitie of the evill of puniſhment God the Sonne under-went, had a cup mingled him of his Father, more bitter than if all the evills in the world had beene ſtrained in, and he dranke it off heartily to the bottome; but not a drop of ſinne, though ſweetned with the offer of all the world, would goe downe with him.

Thirdly, other evills the Saints have choſen and imbraced as good, and refuſed the greateſt good things the world had, as evill, when they came in competition with ſinne. So *Moſes choſe rather to ſuffer, much rather then to enjoy the pleaſures of* ſinne, *Heb.* 11. from 24. to 28. So *Chryſoſtome*, when *Eudoxia* the Empreſſe threatned him: goe tell her, ſayes he, *Nil niſi peccatum timeo*, I feare nothing but ſinne.

Fourthly, take the Devill himſelfe, whom you all conceive to be more full of miſchiefe than all the evils in the world, called therefore in the abſtract *ſpirituall wickedneſſe*, Epheſ. 6. 12. yet it was but ſinne that firſt ſpoiled him, and it is ſinne *poſſeſſeth* the very devills: he was a glorious Angell, till he was acquainted with it: and could there be a ſeparation made betweene him and ſinne, he would be againe of as good, ſweet, and amiable a nature, as any creature in earth or heaven.

Fiftly, Though other things are evill, yet nothing makes the creature *accurſed* but ſinne: as all good things in the world doe not make a man a bleſſed man, ſo nor all the evills accurſed. God ſayes not, bleſſed are the honourable, and the rich, nor that accurſed are the poore: but *curſed is the man that continues not in all things*, Gal. 3. 10. a curſe to the leaſt ſinne; and on the contrary, *bleſſed is the man whoſe iniquities are forgiven, &c.* Rom. 4. 7.

Sixtly, God hates nothing but ſinne. Were all evills ſwept downe into one man, God hates him not ſimply for them, not becauſe thou art poore and diſgraced, but onely becauſe ſinfull. It is ſinne he hates, *Rev.* 2. 15. *Iſa.* 27. 11. yea it alone: and whereas other attributes are diverſly communicated in their effects to ſeverall things: as his love and goodneſſe, Himſelfe, his Sonne, his children, have all a ſhare in: yet all the hatred (which is as large as his love) is ſolely poured out upon, and wholly, and limitted onely unto ſinne.

All

All the queſtion will be what tranſcendency of evill is in the eſſence of it, that makes it above all other evills, and hated, and it onely by God, Chriſt, the Saints, &c. more than any other evill.

Why? It is *enmity with God, Rom.*8.7. abſtracts we know ſpeak eſſences, the meaning is, it is as directly contrary to God, as any thing could be: for contrary it is to God, and all that is his.

As 1. contrary to his eſſence, to his exiſtence, and being God: for it makes men hate him, *Rom.* 1. 30. and *as he that hateth his Brother is a Murtherer,* 1 *Joh.*3.15. ſo he that hateth God may be ſaid to be a murtherer of him, and wiſheth that he were not. *Peccatum eſt Dei-cidium.*

2. Contrary it is to all his attributes, which are his *name:* men are jealous of their names: Gods name is himſelfe; as 1. It makes a man ſlight Gods goodneſſe, and to ſeek happineſſe in the creature, as if he were able to be happy without him. And 2. it depoſeth his ſoveraignty, and ſets up other gods before his face. 3. It contemns his truth, power, and juſtice. And 4. turnes his grace into wantonneſſe.

And as to himſelfe, ſo to what ever is his, or deare to him. Beſides, a King hath three things in an eſpeciall manner deare to him: *His Lawes, his Favorites, his Image ſtampt upon his Coyne:* and ſo hath God.

Firſt, his lawes and ordinances: God never gave Law, but it hath been broken by ſinne; ἀνομία is the definition of it, *The tranſgreſſion of the Law,* 1 *Joh.* 3. 4. yea it is called deſtroying the Law, *Pſal.* 119. 126. And know, that Gods Law, the leaſt tittle of it, is more deare to him than all the world. For, ere the leaſt tittle of it ſhall be broken, heaven and earth ſhall paſſe. The leaſt ſinne therefore, which is a breach of the leaſt law, is worſe than the deſtruction of the world: and for his worſhip, (as envying God ſhould have any) it turnes his ordinances into ſinne.

Secondly, for his Favourites: God hath but a few poor ones; upon whom becauſe God hath ſet his love, ſinne hath ſet its hatred.

Laſtly, for his Image even in a Mans owne breaſt: the law of the members fights againſt the law of the mind, and endeavoureth to expell it, though a man ſhould be damned for it. *Gal.*5.17.

The

The fleſh (namely ſinne) *luſteth againſt the ſpirit*, for they are contraries. Contrary indeed; for methinks though it hates that Image in others, that yet it ſhould ſpare it in a mans ſelfe, out of ſelf-love; but yet, though a man ſhould be damned, if this image be expelled, it yet laboureth to doe this; ſo deadly is that hatred, a man hates himſelf, as holy, ſo farre as he is ſinfull.

It abounds now ſo high, as our thoughts can follow it no farther: *Divines* ſay, it aſpires unto infinity, the object againſt whom it is thus contrary unto, being God, who is infinite, they tell us, that objectively, ſinne it ſelfe is infinite. Sure I am, the worth of the object or party offended, aggravates the offence: an ill word againſt the King is high treaſon, not the greateſt indignity to another man. Sure I alſo am, that God was ſo offended with it, as, though he loves his Sonne as himſelfe, yet he (though *without ſinne*) being but *made ſinne* by imputation, yet God *ſpared him not*: and becauſe the creatures could not ſtrike a ſtroake hard enough, he himſelfe was *pleaſed to bruiſe him*, *Eſay* 53. 16. *He ſpared not his owne Sonne*, *Rom.* 8. 32. His love might have overcome him, to have paſſed by it to his Sonne; at leaſt a word of his mouth might have pacified him: yet ſo great was his hatred of it, and offence at it, as he powred the vials of his wrath on him: Neither would entreaty ſerve, for *though he cried with ſtrong cries it ſhould paſſe from him*, God would not, til he had outwraſtled it.

And as the perſon offended, aggravates the offence, as before, ſo alſo the perſon ſuffering, being God and man, argues the abounding ſinfulneſſe of it. For, for what crime did you ever hear a King was put to death? their perſons being eſteemed in worth above all crime, as civill. CHRIST was the *King of Kings*.

And yet there is one conſideration more to make the meaſure of its iniquity fully full, and to abound to flowing over, and that is this, that the leaſt ſinne virtually more or leſſe containes all ſinne in the nature of it (I meane not that all are equall, therefore I adde more or leſſe) and I prove it thus: becauſe *Adam* by one offence contracted the ſtaine of all, no ſooner did one ſinne ſeaze upon his heart, but he had all ſinnes in him.

And ſo every ſin in us by a miraculous multiplication inclines our nature more to every ſinne than it was before: it makes the pollution

pollution of nature of a deeper dye; not only to that ſpecies of ſinne, whereof it is the proper individuall act, but to all elſe: as bring one candle into a roome, the light ſpreads all over; and then another, the light is all over more increaſed: So it is in ſin; for the leaſt cuts the ſoul off from God, and then it is ready to go a whoring after every vanity that wil entice it, or entertain it.

And this ſhewes the fulneſſe of the evill of it, in that it containes not onely all other evills in the world in it, but alſo all of its owne kind. As you would count that a ſtrange poyſon, the leaſt drop of which contains the force of all poyſon in it: That a ſtrange diſeaſe, the leaſt infection whereof brought the body ſubject to all diſeaſes: yet ſuch an one is ſin, the leaſt making the ſoul more prone and ſubject to all.

And now you ſee it is a perfect evill; and though indeed it cannot be ſaid to be the chiefeſt in that full ſenſe wherein God is ſaid to be the chiefeſt good; becauſe if it were as bad as God is good, how could he pardon it, ſubdue it, bring it to nothing as he doth? and then how could it have addition to it, one ſinne being more ſinfull than another? *Ezek.*8.15. *Joh.*19.11. But yet it hath ſome analogy of being the chiefeſt evill, as God the chiefeſt good.

For 1. as God is the chiefeſt good, who therefore is to be loved for himſelf, and other things but for his ſake; ſo alſo is ſin the chiefeſt evil, becauſe it is ſimply to be avoided for its ſelf; but other evils become good, yea deſirable when compared with it.

Secondly, as God is the chiefeſt good, becauſe he is the greateſt happineſſe to himſelf; ſo ſin, the greateſt evil to it ſelf: for there can be no worſe puniſhment of it, than its ſelf; therefore when God would give a man over as an enemy, he means never to deal withall more, he gives him up to ſin. Rom. 1.

And thirdly, it is ſo evil, as it cannot have a worſe *Epithete* given it, than it ſelf; and therefore the Apoſtle, when he would ſpeak his worſt of it, and wind up his expreſſion higheſt, *uſque ad hyperbolem*, calls it by its own name, ſinfull ſinne, ἁμαρτωλὸς ἁμαρτία, *Rom.*7.13. that as in God being the greateſt good, *quicquid eſt in Deo eſt Deus ipſe*, therefore his attributes and names are but himſelf, *idem prædicatur de ſeipſo:* ſo it is with ſin, *quicquid eſt in peccato, peccatum eſt, &c.* he can call it no worſe than by its own name, *ſinfull ſin.*

Use I.

And what have I been ſpeaking of all this while? Why? but of one ſinne in the generall nature of it. There is not a man here, but hath millions of them; as many as the ſands upon the Sea-ſhore; yea, as there would be Atoms, were all the world pounded to duſt, it exceeds in number alſo; and therefore ere we goe any further, let all our thoughts break off here in wonderment at the abounding of ſinne, above all things elſe; for other things, if they be great, they are but a few; if many, they are but ſmall: the world, tis a big one indeed, but yet there is but one; the ſands, though innumerable, yet they are but ſmall; your ſinfulneſſe exceeds in both.

And next, let all our thoughts be wound up to the moſt deep and intenſe conſideration of our eſtates; for if one ſin abounds thus, what tongue can expreſſe, or heart can conceive their miſery, who to uſe the Apoſtles phraſe, 1 *Cor.* 15. *are yet in their ſinnes?* that is, ſtand bound to God in their owne ſingle bond only, to anſwer for all their ſinnes themſelves; and cannot, in the eſtate wherein yet they ſtand of impenitency and unbelief, plead the benefit of Chriſts death, to take off and caſe them of the guilt of one ſin, but all their ſins are yet all their own, which to a man in Chriſt they are not; for his own bonds are cancelled, and given in, and Chriſt entred into bonds for him, and all his ſins tranſlated upon him.

Now for a proper character of their eſtate, and ſutable to this expreſſion:

Firſt, then a mans ſins may be ſaid to be ſtill his own: when he committeth ſin, *out of his own*, that is the full frame and inclination of his heart. Thus the Devill is ſaid to ſin, *Joh.* 8.44. ἐκ τῶν ἰδίων, *out of his own*; the whole frame of his ſpirit is in it; which a man in Chriſt cannot be ſo fully ſaid to doe, for he hath a new creature in him *that ſinneth not*, 1 Joh. 3.1;9. that can ſay even when he ſins, *It is not I, but ſinne.*

And ſecondly, then ſinne is a mans own, when he hates it not, but loves it: *The world loves his owne*, ſaith Chriſt, *John.* 15. 29. and ſo doth a wicked man his ſin, *more than any good*; which is *Davids* character, *Pſal.* 52.3.

And

And thirdly, what is a mans own, he nouriſheth and cheriſheth; therefore *Epheſ.* 5.19. *No man hates his own fleſh, but loveth it, and cheriſheth it:* ſo doe men their ſins, when they are their own. Thoſe great and rich oppreſſours, *Jam.* 5.5. are ſaid to *nouriſh their hearts in wantonneſſe*, and in pleaſure, *as in a day of ſlaughter*; as living upon the creame of ſinning, and having ſuch plenty, they pick out none but the ſweeteſt bits to nouriſh their hearts withall.

4. So what a man *provides* for, that is his owne; ſo ſayes the Apoſtle, *A man that provides not for his owne, is worſe, &c.* When therefore men *make proviſion for the fleſh*, as the *phraſe* is, *Rom.* 13.14. have their Caterers and Contrivers of their luſts, and whoſe chiefeſt care is every morning, what pleaſures of ſin they have that day to be enjoyed, it is a ſigne that their ſins are their owne.

In a word, when men live in ſinne, 'tis the expreſſion uſed, 1 *Tim.* 5.6. *She that lives in pleaſure, is dead while ſhe lives.* When the revenews of the comfort of mens lives come in, from the pleaſures of ſinne, and that ſupplies them with all thoſe neceſſaries that belong to life; as when 'tis their element they *drink in like water*; their meat, *they eat the bread of wickedneſſe*, *Prov.* 1.7. and it goes downe, and troubleth them not; their ſleep alſo, *they cannot ſleep till they have done* or contrived ſome *miſchiefe*, ver. 16. their apparell, as when *violence and oppreſſion covers them as a garment*, and *pride compaſſeth them as a chaine*, Pſal. 73. their recreation alſo, *It is a paſtime for a fool to doe wickedly*, he makes ſport and brags of it, *Prov.* 10.23. yea their health, being *ſick* and diſcontented, when their luſts are not ſatisfied, as *Ahab* was for *Naboths* Vineyard; *Ammon grew leane*, when he could not enjoy his Paramore.

All theſe, as they live in their ſinnes here, and ſo are dead whilſt they live, and ſo are miſerable, making the greateſt evill their chiefeſt good; ſo when they come to die (as we all muſt do one day) and how ſoone, and how ſuddenly we know not; we carry our ſoules, our precious ſoules, as precious water in a brittle glaſſe, ſoone cracked, and then we are *ſpilt like water*, *which none can gather up againe*; or but as a candle in a paper lanthorne; in clay walls, full of cranyes, often but a little cold 2 Sam. 14.14.

comes in, and blowes the candle out; and then, without a through change of heart before, wrought from all ſinne, to all godlineſſe, they will *die in their ſinnes*. And all, and the utmoſt of all miſeries is ſpoken in that one word: and therefore *Chriſt*, when he would ſumme up all miſeries in one expreſſion, tells the *Phariſees* they ſhould *die in their ſinnes*, Joh. 8.28.

USE II.

AND let us conſider further, that if ſinne be thus above meaſure ſinfull, that *Hell that followeth death*, is then likewiſe above meaſure fearfull. And ſo it is intimated to be a puniſhment *without meaſure*, *Jer.*30.11. compared with *Iſa.* 27. *Puniſh them as I puniſh thee* (ſayes God to his owne) *but I will puniſh thee in meaſure*. And indeed, ſinne being committed againſt God, *the King of Kings*, it can never be puniſhed enough. But as the killing of a King, is amongſt men a crime ſo hainous, that no tortures can exceed the deſert of it: we uſe to ſay, all *torments* are too little, any death too good for ſuch a crime. Now *Peccatum eſt Dei-cidium*, as I ſaid before, a deſtroying God as much as in us lies: and therefore none but God himſelf can give it a full puniſhment: therefore it is called *a falling into Gods hands*, Heb.10.31. which, as he ſayes there, is *fearfull*. For if his *breath* blowes us *to deſtruction*, *Job* 4.9. for we are but *duſt heaps*; yea, his nod, *he nods to deſtruction*, *Pſal.* 80. 16. then what is the weight of his hands, even of thoſe hands, *which ſpan the heavens, and hold the earth in the hollow of them?* and if God take it into his hands to puniſh, he will be ſure to doe unto the full. *Sinne* is *mans worke*, and *puniſhment* is *Gods*, and *God* will ſhew himſelf as *perfect* in *his work*, as *man* in *his*.

Iſay 40.

If ſin be *malum catholicum*, as hath been ſaid, that containes all evills in it; then the puniſhment God will inflict ſhall be *malum catholicum* alſo, containing in it all miſeries; it is a *cup full of mixture*, ſo called, *Pſal.*75.8. as into which God hath ſtrained the quinteſſence of all miſeries, and *the wicked of the earth muſt drink the dregges of it*, though it be eternity unto the bottome. And if one ſinne deſerves a hell, a puniſhment above meaſure, what

what will millions of millions doe? And we read that *every ſinne ſhall receive a juſt recompence*, Heb. 2. 3. Oh let us then take heed of dying in our ſinnes, and therefore of living in them; for we ſhall lie in priſon till we have paid the very utmoſt farthing.

And therefore if all this that I have ſaid of it will not engender anſwerable apprehenſions of it in you, (this being but painting the toad, which you can look upon and handle without affrightment) I wiſh that if without danger you could but lay your eares to hell, that ſtanding as it were behind the skreene, you might heare ſinne ſpoken of in its owne dialect by the oldeſt ſonnes of perdition there, to heare what *Cain* ſayes of murthering his brother *Abel*; what *Saul* of his perſecuting *David*, and the Prieſts of *Jehovah*; what *Balaam* and *Achitophel* ſay of their curſed counſels and policies; what *Ahab* ſayes of his oppreſſion of *Naboth*; what *Judas* of treaſon; and heare what expreſſions they have, with what horrors, yellings, groanes, diſtractions, the leaſt ſinne is there ſpoken of. If God ſhould take any mans ſoule here, and as he rapt His, into the third heavens, where he ſaw grace in its fulleſt brightneſſe; ſo carry any ones ſoule into thoſe *chambers of death*, as *Solomon* calls them, and leading him through all, from chamber to chamber, ſhew him the *viſions* of *darkneſſe*, and he there heare all thoſe bedlames cry out, one of this ſinne, another of that, and ſee ſinne as it looks in hell! But there is one aggravation more of the evil and miſery ſinne brings upon men, I have not ſpoken of yet, that it blinds their eyes, and hardens their hearts, that they doe not ſee, nor lament their miſery, till they be in hell, and then it is too late.

USE III.

BUt what, doth ſinne ſo exceed in ſinfulneſſe, and is the venome of it boyled up to ſuch a height of miſchief, that there ſhould be no name in heaven and earth able to grapple with it, and deſtroy it? Is there no antidote, no balme in *Gilead* more ſoveraigne, than it is deadly? Surely yes, God would never have ſuffered ſo potent and malicious an enemy to have ſet foot in his dominions, but that he knew how to conquer it, and that

not by punishing of it onely in hell, but by destroying it: onely it is too potent for all the creatures to encounter with. This victory is alone reserved for *Christ*, it can die by no other hand, that he may have the glory of it, which therefore is the top of his glory, as Mediatour; and his highest title, the memory of which he beares written in his name JESUS, *for he shall save his people from their sinnes*, Mat. 1. 21. And therefore the Apostle *Paul*, his chiefest Herauld, proclaimes this victory with a world of solemnity and triumph, 1 Cor. 15. 36. *O death, where is thy sting? oh grave, where is thy victory? the sting of death is sinne, the strength of sinne is the Law: but thanks be to God that gives us the victory through our Lord Jesus Christ*: which yet againe addes to the *Demonstration of the sinfulnesse of it*: for the strength of sinne was such, that like *Goliah*, it would have defied the whole Host of heaven and earth. *It was not possible the blood of Bulls and Goats should take away sinne*, Heb. 10. 4. nor would the riches of the world, or the blood of men have been a sufficient ransome: *Will the Lord be pleased with rivers of oyle? shall I give my first borne for my transgression?* No, sayes he, there is no proportion, for thy first borne is but the fruit of thy body, and sinne is the *sinne of the soule*, Mich. 6. 7. it must cost more to redeeme a soule than so, *Psal.* 49. 9. No, couldest thou bring rivers of teares, in stead of rivers of oyle; which, if any thing, were like to pacifie God, yet are they but the excrements of thy braines; but sinne is the sinne of thy heart: yea all the righteousnesse that we could ever doe, cannot make amends for one sinne: for suppose it perfect, when as yet it is but *dung*, Mal. 2. 3. and a *menstruous cloath*, yet thou owest it already as thou art a creature; and one debt cannot pay another. If then we should goe a begging to all the Angels, who never sinned, let them lay all their stock together, it would begger them all to pay for one sinne: no, it is not the merit of Angels will doe it; for sinne is the transgression, the destruction of the Law, *Psal.* 109. 1. and the least *ἰόλα* is more worth than heaven, and all that is therein.

Onely, though it be thus unconquerably sinfull by all created powers, it hath not gone beyond the price that Christ hath paid for it; the Apostle compares to this very purpose, *sinne* and *Christs righteousnesse* together, *Rom.* 5. 15. 20. 'Tis true, sayes he, that

that *sinne abounds*, and that *one sinne*, τὸ παράπτωμα, and instanceth in *Adams sinne*, which staineth all mens natures to the end of the world; yet sayes he, the *gift of righteousnesse by Christ abounds much more*; abounds to flowing over, ὑπερπερισσεύσε, sayes the Apostle, 1 Tim. 1. 14. *as the Sea doth above mole-hills*, Mal. 3. 14. Though therefore it would undoe all the Angels, yet *Christs riches are unsearchable*, Ephes. 3. 8. he hath such riches of merit, as are able to pay all thy debts the very first day of thy marriage with him, though thou hadst been a sinner millions of yeares, afore the creation to this day: and when that is done, there is enough left to purchase thee more grace and glory than all the Angels have in heaven. In a word, he is *able to save to the utmost, all that come to God by him*, Heb. 7. 5. let their sinnes be what they will.

But then we must *come* to him, and *to God by him*, and take him as our Lord, and King, and head, and husband, as he is freely tendered, we must be made one with him, and have our hearts divorced from all our sinnes for ever. And why not now? doe we yet looke for another Christ? and to allude to us, as *Naomi* said to *Ruth*, Is there yet any more sonnes in my wombe, that they may be your husbands? So say I, Hath God any more such sonnes? or is not this Christ good enough? or are we afraid of being happy too soone, in being married to him?

But yet if we will have Christ indeed (without whom we are undone) *how shall we then continue in sinne*, which is thus above measure sinfull? no not in one. The Apostle speakes there in the language of impossibility and inconsistency. Christ, and the reigne of one sinne, they cannot stand together. Rom. 6.

And indeed, we will not so much as take Christ, untill first we have seen more or lesse this vision here, and sinne appeare to us, as to him, above measure sinfull: naturally we slight it, and make a mock of, and account it precisenesse to stick and make conscience of it: but if once sinne thus appeares to any but in its owne colours, that man will looke upon the least sinne then, as upon hell it selfe; and like a man affrighted, feare in all his wayes, lest he should meet with sinne, and starts at the very appearance of it; he weeps if sinne doe but see him, and he doe but see it in himself and others; and cries out as *Joseph* did, *How shall I doe this*,

this, and sinne? and then a man will make out for Christ, as a condemned man for life, as a man that can no longer live, *Oh give me Christ, or else I die*; and then if upon this Christ appeares to him; and *manifests himselfe*, as his promise is to them that seek him, *John* 14. 21. his heart thereupon will much more detest and loathe it: he saw it evill afore, but then it comes to have a new tincture added, which makes it infinitely more sinfull in his eyes; for he then lookes upon every sinne as guilty of Christs blood, as dyed with it, though *covered by it*; *the grace of God appearing, teacheth us to deny all ungodlinesse and worldly lusts. The love of Christ constraines him.* Thinks he, Shall I live in that for which Christ died? shall that be my life, which was his death? did he that never knew sinne, undergoe the torment for it, and shall I be so unkinde as to enjoy the pleasure of it? No, but as *David* when he was very thirsty, and had water of the Well of *Bethlehem* brought him, with the hazard of mens lives, powred it on the ground; for sayes he, *It is the blood of these men*: So sayes he, even when the cup of pleasures is at his very lips, It cost the blood of Christ, and so powres it upon the ground. And as the love of Christ constraines him, so the power of Christ doth change him. Kings may pardon Traytors, but they cannot change their hearts; but Christ pardons none, he doth not make new creatures, and all *old things passe away*, because he makes them friends, favourites to live with, and delight in; and if men *put on Christ, and have learned him, as the truth is in Jesus, they put off as concerning the former conversation the old man, with the deceitfull lusts*; and he *ceaseth from sinne*, that is, from the course of any known sinne: they are the Apostles own words which shall judge us; and if we should expect salvation from him upon any other termes, we are deceived; for *Christ is the author of salvation to them onely that obey* him, *Heb.* 5. 9.

1 Pet. 4. 1, 2.

AGGRA-

AGGRAVATIONS OF SINNING AGAINST KNOVVLEDGE:

BY

THO: GOODWIN, B.D.



LONDON.
Printed by J.G. for R. DAWLMAN.
M. DC. L.

Contents, of Aggravation of ſinning againſt KNOWLEDGE.

Doct. TO ſinne againſt knowledge is the higheſt aggravation of ſinning. pag. 24.

1. *Demonſtrations of the point, by comparing it with other kinds of ſinnning.* 25.

How much ſinnes againſt knowledge doe tranſcend ſinnes of ignorance. 26.

1. *In ſinnes of ignorance, there may be a ſuppoſition if he had knowne it, he would not have done it: but not ſo in theſe.* ibid.

2. *The vaſt difference between them appeares in the repentance God accepts for each: a generall repentance for the one, not ſo for the other.* 27.

3. *Some kinds of ſinning againſt knowledge, exclude from mercy, which done ignorantly, leave a capacity of it.* ib.

4. *Sinning againſt knowledge is the higheſt, but that of ſinning againſt the Holy Ghoſt.* 28.

Six Reaſons.

1. *Becauſe knowledge is the greateſt mercy.* 29.

2. *Knowledge is the immediate guide of men in all their wayes: a man ſinnes againſt his guide.* ibid.

That knowledge is ſo proved, in that an erroneous conſcience binds. 31.

3. *Reaſon: knowledge layeth a further obligation to obedience.* ibid.

Lawes come in force when promulged. 32.

4. *There is the more contempt cast on the Law.* ibid.
5. *In sinnes against knowledge the will of the sinner closeth more with sinne as sinne.* ibid.
6. *In sinning against knowledge, a man condemnes himselfe.* 33.
Three things handled concerning sinnes against knowledge. ibid.
1. *What is to sinne against knowledge explained.* ibid.
1. *Distinction. To sinne with knowledge and against knowledge doe differ.* ibid.
A regenerate man guilty of more sinnes knowne than another. 34.
Yet not of more sinnes against knowledge. ibid.
2. *Distinction. Men sinne against knowledge, either objectively or circumstantially onely.* 35.
1. *What it is to sinne directly against knowledge.* ibid.
2. *What to sinne against knowledge circumstantially onely.* ibid.
This distinction explained out of this Chapter. ibid.
Sins directly against knowledge reduced to two heads. ibid.
1. *In regard of our selves, Five wayes.* 36.
1. *When we abuse knowledge to help us to sinne, Three wayes.* ibid.
1. *To plot and contrive sinne.* ibid.
2. *To colour sinnes committed by lyes.* ibid.
3. *To colour sinnes by pretence of religion, and use their knowledge of religion to plead for and justifie their sinne.* ibid.
2. *When men neglect to get knowledge, that might preserve them from sinning.* 37.
3. *When men refuse knowledge, that they may sinne more freely.* ibid.

4. *Is*

4. *Is to hate the light, and to endeavour to extinguish it.* 38.
5. *When men hold opinions agst their consciences.* 39.
2. *Men sinne directly against knowledge it self in respect of others.* ibid.
1. *By concealing knowledge.* ibid.
2. *Men indevour to suppresse knowledge in others.* 40.
3. *When men goe about to make others sinne against their consciences.* ibid.

2. Generall Branch.

Sinnes committed collaterally or circumstantially against knowledge. 41.

It is done
1. *Either in particular acts of sinning, or*
2. *In continuing in an estate of sinning against knowledge.* ibid.
Particular instances being infinite. ibid.
A distinction is given concerning them. ibid.
1. *Some sinnes more transient.* ibid.
2. *Some more permanent and continued, untill recalled, though but once committed.* 42.
Which are of all other most dangerous to commit, when against knowledge. ibid.
2. *Going on in a sinfull estate against knowledge.* ibid.
Three sorts of men thus sinne:
1. *Such as for worldly ends forbeare to professe Christ and his wayes, which they know to be such.* 43.
2. *Those that deferre repentance.* 44.
3. *Apostate Professors goe on in an estate of sinning against knowledge.* ibid.
Application. 46.
2. Head: *Rules whereby to estimate sinnes against knowledge.* 47.

Of two ſorts : before ſinning, or in ſinning. ibid.
1. *Before ſinning, three Rules.* ibid.
1. *The more a man conſiders the iſſues and conſequents of a ſinne.* ibid.
2. *The more conſultation, and debates before.* ibid.
3. *The more teſtimonies & warnings againſt a ſin.* 48.
2. *Rules to meaſure the ſinfulneſſe of ſuch acts in ſinning, Three.* 1. *The leſſe paſſion or temptation to a ſin againſt knowledge.* 50.
2. *The more inward regret, and ſorrow, & reluctancy, the ſtronger is the knowledg, & ſo more againſt it.* 51.
3. *The more hardneſſe of heart in committing a ſinne knowne to be a ſinne, the greater the ſinne, as it is a ſinne againſt knowledge.* 52.
3. Head : *Aggravations drawne from the kinde of that knowledge we ſinne againſt, which are five.* 53.
The more ſtrong the knowledge, the greater the ſinne. ibid.
1. *To ſin againſt the inbred light of nature.* ibid.
2. *To ſinne againſt the light of education.* 54.
3. *The more real & experimental light men ſin againſt.* 56.
4. *The more ſhining the light is in the conſcience, joyned with a taſte, the greater the ſinne.* 57.
5. *To ſinne againſt profeſſed knowledge.* 58.
How great an ingagement and motive it is to men of knowledge to turne to God, and to take heed of ſinning. 59.
1. *Such an one cannot ſinne ſo cheap as others : their ſinnes are more coſtly and chargeable.* ibid.
And will have leſſe pleaſure in ſinning. ibid.
2. *Such are given up to greater hardneſſe of heart.* ibid.
3. *Such God gives up to the worſt and groſſeſt of ſins.* ibid.
4. *At death, knowledge ſinned againſt, gives up to more horror and deſpaire.* 60.
5. *In hell it increaſeth torment.* ibid.

AGGRA-

AGGRAVATIONS OF SINNING AGAINST *KNOWLEDGE.*

ROM. 1. 21.

Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their fooliſh heart was darkned.

THere are two generall aggravations the Apoſtle inſiſts on, in theſe two Chapters, of the Gentiles ſinfulneſſe: Firſt, their *unthankfulneſſe*, ver. 21. in *deſpiſing the riches of Gods goodneſſe*, Chap. 2. 4. Secondly, of *Rebellion*, in ſinning *againſt knowledge: That when they knew him, they glorified him not as God.* And of all other he inculcateth this of ſinning againſt knowledge, as the greateſt: for bringing in a long, large, and particular indictment of many ſeverall ſinnes, *Idolatry*, v. 23. *unnaturall uncleanneſſe*, v. 26. *&c.* and all *kinds of unrighteouſneſſe*, v. 29. he doth both in the beginning, and end of the bill, bring in this aggravation, that *they ſinned* againſt knowledge in all theſe. So *v.* 18. he begins the indictment and promulgation of Gods wrath above all for this, that *they with-held the truth in unrighteouſneſſe*; which was as much as all that unrighteouſneſſe committed, barely in it ſelfe conſidered: And then againe in the end, when he comes to pronounce ſentence, he comes in with this, after

after all particulars had been reckoned up, *Who knowing the judgment of God againſt thoſe which doe ſuch things, yet doe them.*

Doct. To ſin againſt knowledge, is the higheſt aggravation of ſinning.

So that this Doctrine is cleare from hence, That *to ſin againſt knowledge*, either in omitting good duties, which we know we ought to performe, or committing of ſinnes we know we ought not to doe, *is the higheſt aggravation* of ſinfulneſſe.

I put both in both ſins of omiſſion and commiſſion: for ſo the particular ſins the *Gentiles* are taxed for here, are of both ſorts; as *not glorifying*, or *worſhipping God*, as well as *turning his glory into a lye, &c.* to omit prayer, when your conſciences tell you, you ought to doe it: to omit holy diſcourſe, examining the heart, when you know you ought to doe them, are as well ſins againſt knowledge, as to tell a lie againſt your knowledge, or as to ſteale and forſweare, or murder, or be drunke, &c.

Now when I ſay, it is an aggravation to theſe ſinnes, my meaning is this: That take any ſinne thou thinkeſt moſt groſſe, and view it barely in the act of it, put the act nakedly in the one ſcale, be it a ſinne of uncleanneſſe, or drunkenneſſe; and then put this circumſtance which was added to it in the other ſcale, that before and when thou diddeſt it, thou kneweſt it to be a ſinne, this alone weighs as much, yea more than the ſinne it ſelfe doth: that as it is ſaid of *Herod*, that *he added this to all his other ſinnes, that he caſt John in priſon*, who told him of his *Herodias*, and ſo is made as much as all his former ſinnes: ſo is this brought in here, that in and unto all their unrighteouſneſſe, this was added, *they With-held the truth*, the light of their conſciences (which is as a Prophet from God) they did impriſon *in unrighteouſneſſe*, v. 18. And therefore when *Daniel* would convince *Balſhazzar* of his deſervedneſſe to loſe his Kingdome, and that he was not able to *hold weight in the ballance*, Dan. 5. 22. what puts he into the other ſcale againſt him to weigh him up, and to ſhew he was *too light*, ver. 21, 22? he tells him how his *Father knew the God of heaven*, and how *that* his knowledge coſt him ſeven yeares the learning among wilde beaſts, and *thou* (ſayes he) *his Sonne kneweſt all this, and yet didſt not humble thy ſelfe.* Here is the aggravation weighs downe all: he knew the God of Heaven againſt whon he ſinned, and that judgement on his Father for his pride; and then withall he tels him, that *this God,*

in

in whose hands is thy breath, and all thy Wayes, thou hast not glorified.

I name this place among many others, because it is parallel with this in the Text. Ile name no more, but give *reasons* and *demonstrations* for it.

First, *Demonstrations.*

1. Demonstrations of the point, by comparing it with other kinds of sinning.

The greatnesse of this kind of sinning might many wayes be made appear; we will demonstrate it only by comparing it with other kinds of sinning.

To sinne, though out of *simple ignorance*, when that ignorance is but the *causa sine qua non*, of sinning, that is, so as if a man had known it a sinne, he had not done it, doth not yet make the fact not to be a sinne, though it lesseneth it. For *Luke* 12.48. *He that did not know his Masters will, was beaten*, when the thing committed was worthy of stripes, though he did not know so much, because the thing deserves it. And the reason is, because the Law being once promulged, as 1. to *Adam* it was, and put into his heart, as the common Arke of mankind; though the Tables be lost, yet our ignorance doth not make the Law of none effect. For the *Law of nature* for ever binds, that is, all that was written in *Adams* heart, because it was thereby then published in him, and to him for us. But *positive Lawes*, as I may call them, as to *beleeve in Christ, &c.* anew delivered, bind not, but where they are published. *Josiah* rent his clothes, when the book of the Law was found, because the ordinances were not kept, although they had not knowne the Law of many yeares; yet because they ought to have known it, therefore for all their ignorance, he feared wrath would come upon all *Israel.* So also *Levit.* 5.17. sinnes of ignorance were to be sacrificed for: yet however, it lesseneth the sinne, therefore *he shall be beaten with few stripes.*

And sure, if ignorance lesseneth them, knowledge aggravates; for *contrariorum eadem est ratio:* therefore *he that knows, shall be beaten with many stripes.* Yea such difference is there that God is said to *Winke* at sins of *ignorance.* Act. 17. 30. *The time of this ignorance God winks at.* Whiles they had no knowledge, God took no notice: yea, and he abates something for

ſuch ſinnes, becauſe the creature hath *a cloak*, hath ſomething to ſay for its ſelfe; (as Chriſt ſayes, *John* 15. 22.) but when againſt knowledge, they have no cloak. Yea farther, *Chriſt* makes a *ſinne of ignorance to be no ſinne*, in compariſon: So there, *If I had not ſpoken and done thoſe workes never man did, they had had* [*no ſinne*] (That is) none in compariſion, but *now they have no cloake*, no ſhelter to award the ſtripes, or plea to abate of them.

How much ſins againſt knowledge do tranſcend ſins of ignorance.

1. In ſins of ignorance there may be a ſuppoſition, if he had knowne it, he would not have done it: but not ſo in theſe.

And that you may ſee the ground of this vaſt difference between ſinnes of ignorance, and againſt knowledge; Conſider firſt, that if a man ſinne (ſuppoſe the act the ſame) out of *ignorance* meerly, there may be a ſuppoſition, that if he had knowne it, he would not have done it; and that as ſoon as he doth know it, he would or might repent of it. So 1 *Cor.* 2. 8. *If they had knowne, they had not crucified the Lord of Glory.* The like ſayes Chriſt of *Tyre, Sidon*, and *Gomorrha*, *That if the ſame things had been done in them, they would have repented.* But now when a man knowes it afore and alſo conſiders it in the very committing it, and yet doth it, then there is no roome for ſuch a ſuppoſition, and leſſe hope. For what is it that ſhould reduce this man to repentance? is it not his knowledge? now if that had no power to keep him from his ſin, then it may be judged, that it will not be of force to bring him to repentance for it; for by ſinning the heart is made more hard, and the knowledge and the authority of it weakned and leſſened, as all power is, when contemned and reſiſted, *Rom.* 1. 21. *Their fooliſh heart becomes darker. Ariſtotle* himſelf hath a touch of this notion in the third of his Ethicks, that if a man ſinne out of *ignorance*, when he knowes it, he repents of it; if out of *paſſion*, when the paſſion is over, he is ſorry for what he hath done: but when a man ſinnes deliberately, and out of knowledge, it is a ſigne he is fixed and ſet in miſchief; and therefore it is counted wickedneſſe and malice. And hence it is, that thoſe that have been *enlightned* with the higheſt kind of light, but that of ſaving grace, *Heb.* 6. 4, 5. and *Heb.* 10. *If they ſinne wilfully* after ſuch a knowledge of the truth, God lookes on them, as thoſe that will never repent. And therefore likewiſe the School gives this as the reaſon why the Devils ſinne obſtinately, and can-

cannot repent, becauſe of their full knowledge they ſinne with; they know all in the full latitude that it may be known, and yet goe on.

2. The vaſt difference betweene them, appeares in the repentance God accepts for each. A generall repentance for the one, not ſo for the other.

Secondly, The vaſt difference that in Gods account is put between *ſinnes of knowledge*, and of *ignorance*, will appear by the different reſpect and regard that God hath to them, in the repentance he requires and accepts for them; and that both in the acts of repentance, and alſo in the ſtate of grace and repentance, upon which God accepts a man, or for want of which he rejecteth him.

Firſt, When a man comes to performe the acts of repentance, and to humble himſelfe for ſinne, and to turne from it, God exacteth not, that ſinnes of ignorance ſhould particularly be repented of. But if they be repented of but in the generall, and in the lump, be they never ſo great, God accepts it. This is intimated, *Pſal.* 19. 12. *Who can underſtand his errour? cleanſe me from my ſecret ſinnes:* that was confeſſion enough. But ſinnes of knowledge muſt be particularly repented of, and confeſſed, and that againe and againe, as *David* was forced to doe for his murther and adultery, or a man ſhall never have pardon. Yea farther, greater difference will appear, in regard of the ſtate of grace and repentance: for a man may lie in a ſinne he doth not know to be a ſinne, and yet be in the ſtate of *Grace*, as the *Patriarchs* in *Poligamy*, and in divorcing their wives: *but to lie in a ſinne of knowledge*, is not compatible *with grace*: but unleſſe a man maintaineth a conſtant fight againſt it, hateth it, confeſſeth it, forſaketh it, he cannot have mercy. This cannot ſtand with uprightneſſe of heart. A friend may keep correſpondency with one, he ſuſpects not to be an enemy unto his friend, and be true to his friendſhip notwithſtanding: but if he knowes him to be an enemy, he muſt break utterly with the one, if he leanes to the other.

3. Some kinds of ſinning againſt knowledge exclude from mercy, which done ignorantly leave a capacity of it.

Thirdly, Yet farther in the third place, ſo vaſt is the difference, that ſome kind of ſinnes committed out of, and againſt knowledge, utterly exclude from mercy for time to come; which done out of ignorance, remained capable of, and might have ob-

tained it; as *perſecuting the Saints, blaſpheming Chriſt, &c. Pauls* will was as much in thoſe acts themſelves, and as hearty as thoſe that ſinne againſt the *Holy Ghoſt*: for he was *mad* againſt the Church, and in theſe ſinnes, as himſelf ſayes, not ſinning willingly herein onely, but being carried on with *fury* as hot and as forward as the *Phariſees* that ſinned that ſinne: onely ſayes he, *1 Tim. 1. 13. I did it ignorantly, therfore I obtained mercy.* Though it was *ignorantly* done, yet there was *need of mercy*; but yet in that he did it but ignorantly, there was a capacity and place *for mercy* which otherwiſe had not been. But thus to ſinne *after a man hath received the knowledge of the truth*, ſhuts a man out from mercy, *Heb. 10.* and *there is no more ſacrifice for ſinne, for ſuch ſinnes*; I ſay, ſuch ſinnes as theſe, thus directly againſt the Goſpel, when committed with knowledge. For ſinnes againſt the Law, though againſt knowledge, there was an atonement, as appeares, *Levit. 6.* from the 1. verſe to the 8. where he inſtanceth in *forſwearing*: But *to perſecute the Saints*, and *Chriſts truth, with malice*, after knowledge of it, *there is no more ſacrifice*: not that ſimply the ſinne is ſo great in the act it ſelfe of perſecution, for *Paul* did it out of ignorance; but becauſe it is out of knowledge: ſo vaſt a difference doth knowledge and ignorance put between the guilt of the ſame ſinne.

4. Sinning againſt knowledge is the higheſt to ſinning againſt the holy Ghoſt.

And therefore indeed, to conclude this in the laſt place, this is the higheſt ſtep of the ladder, next to turning off: the very higheſt but of ſinning againſt the *Holy Ghoſt*: which muſt needs argue it the higheſt aggravation of ſinning, when it aſcends ſo high, when it brings a man to the brinck, and next to falling into the bottomleſſe pit, irrecoverably. And therefore to *ſinne preſumptuouſly* (which is all one) and to *ſinne againſt knowledge*, (as appeares, *Numb. 15. 26, 27, 28, 29, 30.* it being there oppoſed to ſinning out of ignorance, (ſuch a ſinne as *David* did, of whom it is ſaid, *2 Sam. 12. 9. That he deſpiſed the word of the Lord*: which phraſe alſo is uſed to expreſſe ſinnes of preſumption, *ver. 31.* of that 15. of *Numbers.*) To *ſinne*, I ſay, *preſumptuouſly*, is the higheſt ſtep: So in *Davids* account, *Pſal. 19. 12, 13.* For firſt he prayes, *Lord keepe me from ſecret ſinnes*, (which he maketh ſinnes of ignorance) and then next he prayes againſt *preſumptuous ſinnes*, (which, as the oppoſition

ſition ſhewes, *are ſinnes againſt knowledge:)* For (ſayes he) *if they get dominion over me, I ſhall not be free from* [*that great offence.*] That is, that unpardonable ſinne, which ſhall never be forgiven; ſo as theſe are neareſt it of any other: yet not ſo, as that every one that falls into ſuch a ſinne commits it, but he is nigh to it, at the next ſtep to it. For to commit that ſinne, but *two things* are required; *light* in the *minde*, and *malice* in the *heart*: not *malice* alone, unleſſe there be *light*; for then that Apoſtle had ſinned it: ſo as knowledge is the Parent of it, *It is after receiving the knowledge of the truth*, Heb. 10. 27, 28.

Theſe are the *Demonſtrations* of it, the *Reaſons* are

Secondly, Reaſons, which are ſix, 1. Becauſe knowledge is the greateſt mercy.

Firſt, Becauſe knowledge of God and his wayes is the greateſt mercy, next to ſaving grace: *He hath not dealt* [*ſo*] *with every Nation.* Wherein? *In giving the knowledge of his wayes:* and as it is thus, ſo to a Nation, ſo to a Man; and therefore *Chriſt* ſpeaking of the gift of *knowledge*, and giving the reaſon why it ſo greatly condemneth, *Luke* 12. 48. ſayes, *For to whom* [*much*] *is given, much is required.* As if he had ſaid, To know his Maſters will, that is the great talent of all other. There is a [*much*] in that. Thus it was in the Heathens eſteeme alſo: They acknowledged their fooliſh wiſdome in morall and naturall *Philoſophy*, their greateſt *excellency*: and therefore *Plato* thanked God for three things; that he was a *Man*, an *Athenian*, and a *Philoſopher*. And *Rom.* 1. 22. the Apoſtle mentions it as that excellency they did profeſſe. And *Solomon*, of all vanities ſayes this is the beſt vanity, and that it *exceeds folly, as light doth darkeneſſe*, Eccleſ. 2. But ſurely much more is the *knowledge of the Law*, and *of God*, as we have it revealed to us; this muſt needs be much more excellent. And ſo the Jewes eſteemed theirs; as in this ſecond Chap. of the *Romans*, the Apoſtle ſhewes alſo of them, that they *made their boaſt of the Law, and their forme of knowledge of it, and approving the things that are excellent.* And what doe the two great books of the creatures, and the Word, and all meanes elſe ſerve for, but to increaſe knowledge? If therefore all tend to this, this is then the greateſt mercy of all the reſt.

* 2. *Reaſon*, Knowledge is the immediate guide of men in all their wayes. A man ſinnes againſt his Guide

For ſecondly, * God hath appointed knowledge as the immediate guide of men in all their wayes, to *bring* them to *ſalvation*

and repentance, for to *that it leads them*. It is that ſame τὸ ἱλαρόντικον, as the *Philoſopher* call'd it: and therefore the *Law*, Rom. 7. 1, 2. is compared to an *Huſband*, (ſo farre as it is written in, or revealed in the heart) that as an *Huſband is the guide of the wife in her youth*, ſo is the *Law* to the heart. And whereas *beaſts* are ruled *by a bit and bridle*, God he rules men by knowledge. And therefore if men be wicked, notwithſtanding this light, they muſt needs ſinne highly, ſeeing there is no other curbe for them, as they are men, but this: if he will deale with them as men, this is the onely way; and therefore if that will not doe it, it is ſuppoſed nothing will.

It is *knowledge* makes men capable of ſinne, which *beaſts* are not; therefore the more knowledge, (if men be wicked withall) the more ſinne muſt neceſſarily be reckoned to them: ſo as God doth not ſimply look what mens actions and affections are, but chiefly what their knowledge is, and accordingly judgeth men more or leſſe wicked. I may illuſtrate this by that compariſon, which I may allude unto: That as in *Kingdomes*, *God* meaſures out the wickedneſſe thereof, and ſo his puniſhments accordingly, principally, by the guides, the governours thereof, what they are, and what they doe; as in the 5. of *Jeremie*, the 4. verſe it appears; where firſt God lookes upon *the poore* people, *but*, he excuſeth them, *theſe are fooliſh, and know not the way of the Lord*: and therefore God would have been moved to ſpare the Kingdome, notwithſtanding their ſinnes. But from them at the 5. verſe he goes to view the *Rulers*, *I will get me to the great men, for theſe have knowne the way of the Lord*: and when he ſaw that *theſe had broken the bands*, then, *how ſhall I pardon thee for this?* So is it in his judgement towards a particular man: when God lookes downe upon a man, and ſees him in his courſes exceeding looſe, and wicked, he lookes firſt upon thoſe rude affections in him, which are uncleane, prophane, debaucht, greedy of all wickedneſſe; Ay but ſayes he, theſe are fooliſh of themſelves, but I will looke upon his underſtanding, and upon the ſuperiour faculties, which are the guides of theſe affections, and ſee what they dictate to theſe unruly affections, to reſtraine them: And when he finds that the guides themſelves are enlightned, *and have knowne the way of the Lord*, and that the will and the affections, though informed

informed with much knowledge, yet *breake all bands*, then *how ſhall I pardon thee*? *Thee*, who art a knowing drunkard, and a knowing uncleane perſon, &c. ſo as thus to ſinne, aggravates and maketh *ſinne out of meaſure ſinfull*.

That knowledge is ſo proved, in that an erroneous conſcience bindeth

Now that *knowledge* and *reaſon* is a mans *guide*, will further appeare by this: That even *erroneous knowledge* doth put an *obligation*, a *bond*, and a *tie* upon a man: which can be in no other reſpect, but becauſe knowledge is appointed to be a mans guide. Thus if a man thinkes a thing (which is in it ſelf *common* and *indifferent*) to be a *ſinne*, and forbidden, (as *Rom.* 14. 4.) although the *Law* forbids it not, yet *to him it is uncleane*, though *in Chriſt* it is *not uncleane*, that is, by the *Law of Chriſt*. For, this his knowledge and judgement of the thing, hath *to him the force of a Law*: for it propounds it to him as a *Law*, and *as from God*; which *reaſon* of *his*, *God* hath appointed as his *immediate guide*: and the *will* is to follow nothing that is *evill*, which is repreſented to it, as evill; this is the *Law of meer nature* in all conditions; therefore if a man ſhould doe an action which is in it ſelfe good, if he thought it to be evil, he ſhould ſinne, and ſo *è contra*, for he goes againſt the dictate of nature. So that *erroneous knowledge*, though againſt the Law, is a *law to me*, though not *per ſe*, yet *per accidens*. Now therefore if to goe againſt a falſe light of conſcience be yet a ſinne, though it proves that the commandement allowes the thing was done, and was for it, then to goe againſt the true light of the Law, how ſinfull is it?

3. Knowledge layeth a further obligation to obedience.

Againe, thirdly, the knowledge of the Law binds the perſon ſo much the more to obedience, by how much the more he knows it: ſo as though it would be a ſinne, when he knows not the Law to tranſgreſſe it, yet when he knows it, it is a greater ſinne. 'Tis true indeed, that *conſcience* and the *Law*, when they meet, make up but *one Law*, not two diſtinct Lawes: and therefore in *ſinning againſt knowledge*, though a man doth not commit two diſtinct ſinnes, yet the knowledge of it doth adde a further degree of ſinfulneſſe to it: As a cloath is the ſame cloath when it is white, that it was when it is dyed with a ſcarlet dye; yet then it hath a *dye*, a *tincture* given it, which is more worth than the cloath: and ſo when you ſinne, not knowing the Law, the ſinne is the ſame for ſubſtance, it would be if you had knowne it; yet that know-

knowledge dyes it, makes it a *ſcarlet ſinne*, as *Eſay* ſpeaks, farre greater and deeper in demerit, than the ſinne it ſelfe: and the ground of this is, becauſe *Lawes then come to be in force, when they are promulged*, and made knowne: ſo as the *more* they are *promulged* and made knowne, the *more* is the *force* of their *binding*, and ſo the greater *guilt*. Therefore *Deut.* 11. 12. 3. 8. God ſtraitens the cords more, the binding force of the Law more upon thoſe *Jewes* conſciences, to whom he at firſt perſonally with majeſty had promulgated it, than upon their children, though upon theirs alſo. Now if all Gods Lawes, being made knowne to *Adam*, binde us, and are in force, and this when we know them not; then if we doe know them, or might know them, they binde much more: and ſtill the more clearly we know them, the obligation increaſeth, and the guilt inſuing with it: and the rather, becauſe now when we come to know them, they are anew promulged, in a way of a peculiar mercy; we having defaced the knowledge of them in our fall.

Laws come in force whē promulged.

4. There is the more contempt caſt upon the Law.

Fourthly, When the *Law*, being *knowne*, is *broken*, there is the more *contempt* caſt upon the *Law*, and the *Law-giver* alſo; and ſo a higher degree of ſinning. And therefore *Numbers* 15. 30. *He that ſinnes out of knowledge*, is ſaid *to reproach the Lord*, and *to deſpiſe the Word*. And therefore *Saul* ſinning againſt knowledge, *Samuel* calleth it *rebellion*: and though it were but in a ſmall thing, yet he parallels it with witchcraft. So alſo *Job* 24. 13. *they are ſaid to rebell*, when they *ſinne againſt light*; becauſe rebellion is added to diſobedience: For knowledge is an *Officer* ſet to ſee the *Law executed*, and fulfilled; and makes God preſent to the conſcience. Therefore *Rom.* 2. 14. it is called a *witneſſe*; and therefore in *ſinning againſt knowledge*, men are ſaid to *ſinne before the face of the Lord himſelf*; now what a great contempt is that? Therefore alſo *Pſal.* 50. the *hypocrite ſinning againſt knowledge*, is ſaid to *caſt the law of God behind his back*: ſo as there is a contempt in this ſinning, which is in no other.

5. In ſins againſt knowledge, the will of the ſinner cloſeth more with ſin, as ſinne.

Fiftly, the more *knowledge* a man ſinneth againſt, the more *the will* of the ſinner is diſcovered to be for *ſinne*, as *ſinne*. Now *voluntarium eſt regula & menſura actionum moralium*: *Willingneſſe in ſinning*, is the *ſtandard and meaſure of ſinnes*. The leſſe will, the leſſe ſinne: ſo much is cut off, the leſſe the will cloſeth with it;

it; at leastwise so much is added, by how much the will is more in it: and therefore the highest degree of sinning is expresst to us by *sinning willingly*, and this *after knowledge*, Heb. 10. Now though an ignorant man commits the act as willingly, as when *Paul* persecuted the Church, yet he commits it not considered *as sinne*, till he hath the knowledge of it: but then when it is discovered to be sinne, and the more clearly it is so discovered, the will may be said to joyne with it as sinne. Therefore the Apostle sayes, *To him that knowes to doe well, and doth it not, to him it is sin*, Jam. 4. 17. because by his knowledge the thing is represented as sin; and so he closeth with it the more, under that notion and apprehension.

6. In sinning against knowledge a man condemnes himself.

Sixthly, In sinning *against knowledge*, a man *condemnes himselfe*; but when out of *ignorance* meerly, the *Law* onely doth condemne him. So *Rom.* 2. 1. *A man* having *knowledge* in *that wherein he judgeth another, he condemneth himselfe.* So *Rom.* 14. Now as *self-murder* is the *highest* degree of murder, and an aggravation of it; so *self-condemning* must needs be reckoned. God tooke it as a great advantage over him that hid his talent, that *out of thine owne mouth I will condemne thee, thou Wicked servant.*

3. Things handled concerning sins against knowledge.

The doctrine being thus proved, First, I will explaine, *What it is to sinne against knowledge.*

Secondly, I will give the *aggravations* of it.

Thirdly, I will give *rules* to *measure sinnes of knowledge by*, and the greatnesse of them in any act.

Lastly, The use of all.

For the first, what it is to sinne against knowledge. First, to explaine it, I premise these distinctions.

1. What it is to sinne against knowledge explained.

The first distinction. That it is one thing to sinne *with knowledge*, another thing *against knowledge.*

1. Distinction. To sinne *with knowledge* and *against knowledge*, do differ.

There are many sinnes doe passe from a man *With his knowledge*, which yet are not *against knowledge.* This is to be observed for the removall of a scruple which may arise in some that are godly, who else may be wounded with this doctrine through a mistake.

A *regenerate man* is, and must needs be supposed guilty of *more knowne sinnes*, than an *unregenerate man*: and yet he commits *fewer against knowledge*, than he.

A regenerate man guilty of more ſinnes *knowne*, than another.

First, I ſay, he is *guilty of more known ſinnes*: For he takes notice of every ſinfull diſpoſition that is ſtirring in him, every by-end, every contrariety unto holineſſe, deadneſſe to duty, reluctancy to ſpirituall duties: and when regenerated, beginneth to ſee and know more evill by himſelf, than ever he did before: he ſees as the Apoſtle ſayes of himſelfe, *Rom.* 7. 10. *all concupiſcence*: and the holier a man is, the more he diſcerns and knowes his ſinnes: So ſayes the Apoſtle, *Rom.* 7. 18. *I know that in me dwels no good thing.* And ver. 21. *I finde when I would doe good, evill is preſent with me.* And 23. *I ſee another law.* All theſe, he ſayes, he perceived and found daily in himſelfe: and the more holy that he grew, the more he ſaw them. For the purer and clearer the light of Gods Spirit ſhines in a man, the more ſinnes he knowes: he will ſee luſts ſtreaming up, flying in his heart, like moates in the Sunne, or ſparkes out of a furnace, which elſe he had not ſeen: the clearer the Sun-beam is which is let into the heart, the more thou wilt ſee them.

Yet not of more ſinnes againſt knowledge.

But yet in the ſecond place, I adde, that nevertheleſſe he *ſinnes leſſe againſt knowledge*: For then we are properly ſaid to ſinne againſt knowledge, when we doe take the fulfilling of a luſt, or the performance of an outward action, a duty, or the like, into deliberation and conſideration, and conſider motives againſt the ſinne, or to the duty, and yet commit that ſinne, yeeld to it, and nouriſh that luſt, and omit that duty: Here now we ſin not onely *with knowledge*, but *againſt knowledge*: becauſe knowledge ſtept in, and oppoſed us in it, comes to interrupt and prevent us: but now in thoſe failings in duty, and ſtirring of luſts in the regenerate afore mentioned, the caſe is otherwiſe: they are committed indeed with knowledge, but not againſt it: For it is not in the power of knowledge to prevent them: for *motus primo primi non cadunt ſub libertatem*; but yet though ſuch ſinnes will ariſe againe and againe, yet ſayes a good heart, *they muſt not think to paſſe uncontrouled and unſeene*: Therefore let not poor ſoules miſtake me, as if I meant, throughout this diſcourſe, of all ſinnes which are knowne to be ſinnes, but I mean ſuch ſinnes as are committed againſt knowledge: that is, when knowledge comes and examines a ſinne, in, or before the committing of it, brings it to the Law, conteſts againſt it, condemnes it, and yet

yet a man approveth it, and conſenteth to it; when a duty and a ſinne are brought before knowledge, as *Barabbas* and *Chriſt* afore *Pilate*, and thy knowledge doth againe and againe tell thee ſuch a ſinne is a great ſinne, and ought to be crucified, and yet thou cryeſt, let it goe, and ſo for the duty, it tels thee again and again it ought to be ſubmitted unto, and yet thou omitteſt it, and committeſt the ſinne, chooſeſt *Barabbas* rather than *Chriſt*, theſe are ſins againſt knowledge: now ſuch ſins againſt knowledg break a mans peace, and the more conſideration before had, the more the peace is broken.

2. Diſtinction. Men ſinne againſt knowledge, either *objectively*, or *circumſtantially* only.

The ſecond diſtinction is, that men ſin againſt knowledge, either *directly*, or *collaterally*: *objectively*, or *circumſtantially*.

1. What it is to ſinne *directly* againſt knowledge.

Firſt *directly*, when *knowledge* it ſelfe is the thing men abuſe, or fight againſt, becommeth the *object*, the *terminus*, the butt and marke ſhot at; this is to ſin directly againſt knowledge it ſelfe.

2. What to ſin againſt knowledg *circumſtantially* only.

The ſecond way, *collaterally*, is, when knowledge is but a *circumſtance* in our ſinnes: ſo as the pleaſure of ſome ſin (we know to be a ſin) is the thing aimed at; and that our knowledge ſteps but in between to hinder us in it, and we commit it notwithſtanding, *though we doe know it*; here knowledge is indeed ſinned againſt, yet but *collaterally*, and as a ſtander-by, but as a circumſtance only, ſhot at *per accidens*, *concomitanter*, and by the by, as one that ſteps in to part a fray is ſmitten, for labouring to hinder them in their ſin, as the *Sodomites* quarrelled with *Lot*: they are both found in this Chapter, and therefore come fitly within the compaſſe of this diſcourſe.

This diſtinction explained out of this Chapter.

Firſt, This *collaterall* kind of ſinning againſt knowledge is mentioned in the 21 Verſe, where he ſayes, *They knew God, yet they glorified him not*: there knowledge is made but a circumſtance of their ſinning; they ſinned againſt it but collaterally. But then that other kind of ſinning directly againſt knowledge, is mentioned ver. 28. *They liked not to retaine God in their knowledge*: that is, they hated this knowledge it ſelf, ſo as now they did not only love ſinne, they knew to be ſinne, but alſo they loved not the knowledge of it; ſo that becauſe both are thus clearly inſtanced in, we will ſpeak of both more largely.

Sins directly *againſt knowledg* reduced to two Heads.

Now ſinnes *directly againſt knowledge* it ſelfe are many: I will

will reduce the chief heads of them into two branches:

First, *In regard of our selves.*

Secondly, *In regard of others.*

1. In regard of our selves five wayes.

1. When we abuse knowledge to help us to sin, three wayes.
1. To plot and contrive sinne.
2. To colour sins committed by lyes.
3. To colour sins by pretence of religion, & use their knowledg of religion to plead for & justifie their sinnes.

First, in regard of our selves, five wayes we may thus sinne against knowledge it selfe.

First, when we abuse knowledge to help us to sinne: as first, to plot and contrive a sinne, as *Judas* plotted to betray his Master, if he could *conveniently*; so the text sayes, *Mark* 14.11. he would doe it wisely: and thus those that came to intrap Christ with most cunning *questions*, did sin, and those who plot against the just, as *Psal.* 37.12.

So secondly, when men use their wisdomes to tell a cunning lye, to cover a sinne; as *Plato* sayes, men of knowledge, *sunt ad mendacia potentiores & sapientiores*: whereas fooles, though they would lye, yet often tell truth ere they are aware.

But also thirdly, when they abuse morall knowledge, which yet, as *Aristotle* sayes, is least apt to be (I am sure should least be) abused, so as to make a shew of good pretences to cover their sinnes, and dissemble them; not only by finding out some cunning artificiall colour, as *David* did in the matter of *Uriah*----*chance of warre* (sayes he) *falls to all alike*: but when men are so impudently hypocriticall, as to make use of religious pretexts, (as the Devill sometimes doth) as *Saul*, who pretends to *Samuel*, *I have done the will of the Lord*: and when *Samuel* told him of the cattell, oh, sayes he, *they are for a sacrifice*; when God had expresly commanded to kill them all. But this shift shifted him out of his Kingdome, *Samuel* pronounceth him a *rebell in it*, *Rebellion is sinne against knowledge*, there he knew it. Thus also *Jezabel* coloured over the stoning of *Naboth* with a solemn fast. So *Judas* fisheth for mony with a charitable pretence, *This might have been sold, and given to the poore*. In sins against knowledge, usually the mind endeavours to find out a colour, and that provokes God more than the sin, because we goe about to mock him. We see men cannot endure a shift, much lesse the all-knowing God, not to be mocked: and we see it hard to convince such an one. *David* was fain to be brought to the rack, ere he would confesse, when he had a shift; and men doe seek such shifts only in case of sinning against conscience: for else there were

were no need, they would be sure to plead ignorance, as *Abimelech* did.

Secondly, when men neglect the getting and obtaining of *knowledge*, which knowledge might keep and hinder them from sinning, and might make them expert in duties. This is as much as to sinne against knowledge, although the sinnes be committed out of ignorance: yet that ignorance being through their owne default, it comes all to one: when it may be said of men, as the Apostle doth of the *Hebrewes*, *Chap.* 5. 12. *That for the time they have had to learne, they might have beene teachers; they had yet need be taught againe the first principles.* If a man had an Apprentice, who through negligence and want of heeding, and observing what he daily sees and heares about his trade, might have got for his time much knowledge in his trade, whereby he might have saved his master much, which he now hath lost him; and rid and perfected much work, he daily spoiles him; such careless blockish ignorance it is just for his master to correct him for, and to charge on him all that waste and losse, because he might have knowne how to have done better. And therefore even they who thought ignorance in it selfe no sinne (wherein they erred) yet the neglect of knowledge upon this very ground, they thought a great sinne, and that it would be so farre from excusing sinnes, as that it would aggravate them. So here we see these Gentiles shall not onely be reckoned with for the actuall knowledge they had attained to, and sinned against; but also for what they might have had and have picked out of the creatures. For so the Apostle brings in this here in the 20. verse, that the power of God being cleerly seen in the creatures, they neglecting to spell and read it, so much knowledge as they might have got, God will reckon to them, and aggravate their sins by.

2. When men neglect to get knowledge that might preserve them from sinning, &c.

Thirdly, which is yet much worse, when men refuse knowledge that they may sin the more freely; and so stop the eare, lest they should be charmed: As when men are loath, and afraid, and dare not read such a book as discovers, or might discover that truth to them, the submission to which would prejudice them, and this to the end that they may plead ignorance of their sinne. Thus also those that assent not to truth

3. When men refuse knowledge that they may sin more freely.

when it comes ſtrongly upon them, but ſeeke to evade it. But 1 *Cor.* 14. 38. when the Apoſtle had clearly diſcovered the truth in thoſe things controverted, ſo as *who ever was ſpirituall*, or not fully blind, might ſee, and would acknowledge the truth: then he ſhuts up his diſcourſe about them, *ver.* 27. *If any be ignorant, let him be ignorant:* for it is wilfull, *it is affected*; he ſpeaks it, as elſewhere, *Revel. ult.* it is ſaid, *He that is unjuſt, let him be unjuſt ſtill:* that is, he that will be unjuſt, and refuſeth to turn, let him go on. This is a great ſinne, for God, you ſee, gives ſuch a man over: one that is but neglectfull, or dull of capacity, God will take paines with him, to teach him, and beare with him, as Chriſt did with his Diſciples: but if he be wilfully ignorant, he lets him die in his ignorance, and yet will reckon with him, as if all his ſinnes had been committed againſt knowledge, becauſe he refuſed to know.

4. Is to hate the light, & to endeavour to extinguiſh it.

The fourth is to hate the light, and to endeavour to extinguiſh it. This is yet much worſe, when men hate the Word, and the Miniſters of it, the examples of Gods people, and the light they carry with them (they *ſhining as lights in a crooked generation*, Phil. 2. 15. and yet they hate theſe, as theeves doe a torch in the night, and flie againſt the light, as batts doe, and as the *Jewes* did, *John* 3. 20.) This *Chriſt* ſayes is the *great condemning* ſinne of all others. So theſe Gentiles put *Socrates* to death for reproving them. And thus men ſinne alſo, when they labour to extinguiſh the light in their owne conſciences, and *like not to retaine God in their knowledge*, ver. 28. but would ſtudy the art of forgetfulneſſe: When men have put the candle out, and drawne the curtaines, that they may ſinne, and ſleep in ſinne more freely and ſecurely. Thus thoſe alſo ſinne in a higher meaſure, who have had a cleare conviction, that they ought to be thus ſtrict, and ought to ſanctifie the Lords day, and pray privately, but now have loſt this light, and thinke they need not be ſo ſtrict: when men *continue not* in what they *were once aſſured of*, as the Apoſtle ſpeaks, 2 *Tim.* 3. 14. theſe ſinne againſt their knowledge, and are the worſt of ſuch ſinners: and this eſtate *Ariſtotle* himſelf makes *ſtatum maligni, the ſtate of a wicked one*, Namely, when the ſparks of light are extinguiſht or hated. For when any mans *light is* loſt and *turned into darkneſſe* by ſinning, then, as Chriſt ſayes, *how great*

is

is that darkneſſe? When good lawes are not onely not enacted and embraced, but repealed alſo, (it is *Ariſtotles* ſimilitude, to diſtinguiſh an incontinent perſon, and a wicked man) this is an high kinde of ſinning: So of theſe Gentiles it is ſaid, *their fooliſh heart was darkened*; they had extinguiſht ſome of that light God gave them. As ſome drinke away their wits, ſo ſome ſinne away their conſciences; and thus by degrees, they firſt ſinne away the light of the Word they had, as they in *Jude*, who were religious once, and then they quench even that little ſpark of nature that is left. Alſo verſe 10. *corrupting themſelves in what they know naturally.*

5. Whē men hold opinions againſt their conſciences.

Fiftly, Men ſinne againſt knowledge yet worſe, when they hold opinion againſt their knowledge. So many are ſaid to doe, in 1 *Tim.*4. 2. he foretels they ſhould ſpeak lies in *Hypocriſie*, and invent lies that ſhould have a pretence of Holineſſe; which they *know* to be a lye. or elſe they ſhould not be ſaid to ſpeak *lyes in hypocriſie*; but they doe it to maintaine their honour and greatneſſe, which muſt downe, if their doctrine prove falſe: and though many are given up *to believe* their lyes, 2 *Theſ.* 2. 11. as a puniſhment of their not *loving the truth*; yet others of them ſhall know they are lyes, and yet vent them for truths. Thus when men faſhion their opinion to the times and wayes of preferment, and their dependances on Great ones, or to maintaine and uphold a faſhion, or out of pride, having broached an errour, maintaine it, though the pulling out that one tile doth untile all the houſe. Theſe are the two cauſes given of perverting the truth, 1 *Tim.*6. 4, 5. namely, *pride* and *covetouſneſſe*, and ſuppoſing *gaine godlineſſe*, and ſo faſhioning their religion accordingly: when men are *Knights* of the poſt, that will write or ſpeak any thing, whereby they may get gain and preferment.

2. Men ſin *directly againſt knowledge* it ſelf in reſpect of *others*.

Secondly, men ſinne againſt knowledge in regard of others.

1. By concealing knowledge.

Firſt by concealing it: the Apoſtle indeed ſayes in a certaine caſe, *Haſt thou knowledge? keep it to thy ſelf.* He ſpeaks it of opinions or practices about things indifferent, which might ſcandalize the weake; but if thou haſt knowledge, which may edifie thy brother, thou oughteſt to communicate it. *Socrates*, knowing there was but one God, ſaid, in his Apologie for his life, that if they would give him life, upon condition to keep that truth to him-

himſelf, and not to teach it to others, he would not accept life upon ſuch a condition: and I remember he expreſſeth his reſolution in words very nigh the ſame words the *Apoſtles* uſed, *Acts* 4. 20. *whether it be better to obey God than men, judge you:* And, *We cannot but teach the things we have heard and ſeen,* ſayes Chriſt: for knowledge is a thing will boyle within a man for vent, and cannot be impriſoned: It is light, and the end why light was made, was to be ſet up to give light. And Chriſt argues from an apparent abſurdity to put a light under a buſhell, which may give light to all the houſe; Haſt thou knowledge of God and of his wayes, thou canſt not but ſpeake (if withall thou haſt but a good heart) to all in the family, to thy wife in thy boſome, &c. God tooke it for granted, that *Abraham* would teach his children what he ſhould know from him: The ſame diſpoſition is in all the children of *Abraham*.

2. Men endevour to ſuppreſſe knowledge in others.

Secondly, when men endeavour to ſuppreſſe knowledge. As the *Phariſees*, they *kept the keyes of it* in their hands, and would not open the treaſures of it themſelves, nor let others doe it neither. So they (Acts 4. 16.) *could not deny but a great miracle* was done by the Apoſtles (ſay themſelves) *but that it ſpread no further, let us threaten them, and charge them, that they ſpeake no more in his name.* And this they did againſt their conſciences, by their own profeſſion, *we cannot deny it*: as if they had ſaid, if we could we would, but it was too manifeſt it was the truth. So when Maſters keep their Servants from the meanes of knowledge, they are thus guilty.

3. When men goe about to make others ſinne againſt their conſciences. Joh. 9.

Thirdly, when we would make others ſinne againſt their conſciences. The *Phariſees*, when the blind man would not ſay as they ſaid, they caſt him out; they would have had him ſay that *Chriſt was a ſinner*, when through the ſmall light he had, he judged it evident enough, that a ſinner ſhould not doe ſuch a miracle, as was never done ſince the world began. And ſo *Jezabel* made the Judges and Witneſſes ſinne againſt conſcience, in accuſing *Naboth*: and ſo ſome of the Gentiles, that would hold correſpondency with the Jewes, would have conſtrained the *Galathians* to be circumciſed, *Gal.* 6. 12. Thoſe that knew that circumciſion was to be aboliſht, yet they would perſwade them to it by club-argument, drawne from avoiding perſecution, not from evidence of

of the Truth, or by reaſons that might convince them, and their conſciences: therefore he ſayes, they *conſtrained them.* The perſwaders might indeed *glory*, as having their cauſe and ſide ſtrenthened, but they wanne little credit to their cauſe by it; for as the perſwaders arguments were ſuited to fleſh, ſo the others yeelding was out of fleſh, and *ſo they glory in your fleſh* and weakneſſe, ſayes he; as the Papiſts urged *Cranmer*, not by arguments, but threats and promiſes to recant; this is the greateſt cruelty in the world, to have a man murder himſelfe, ſtab his conſcience. To offend a weak conſcience is a ſinne, if but paſſively, when thou doſt ſomething before his face, which his conſcience is againſt: but if thou makeſt him wound his own conſcience, and to doe an act himſelfe, which his owne conſcience is againſt, it is much worſe: as if thou beeſt a Maſter, and haſt a ſervant who pleadeth *conſcience*, that he cannot lye for thy advantage in thy ſhop, or who will not doe unlawfull buſineſſe on the *Sabbath* day, and pleads conſcience, wilt thou ſmite him, and whip him? *God will ſmite thee, thou whited wall.* How dareſt thou ſmite him, and ſo cauſe him to doe that for which God will whip him worſer? Shew mercy to thoſe under you, enform their conſciences, wring them not, you may hap to break the wards if you doe.

2. Generall Branch: Sins committed collaterally or circumſtantially againſt knowledge. It is done, 1. either in particular acts of ſinning, or 2. In continuing in an eſtate of ſinning againſt knowledge. Particular inſtances being infinite. A Diſtinction is given concerning them. 1. Some ſinnes more tranſient.

Now for ſinnes committed *collaterally*, or *per modum circumſtantiæ*, (that I may ſo expreſſe it) againſt knowledge, they are done either when particular acts of ſin are committed, and duties omitted, againſt light and knowledge; and ſo the Saints may and do often ſin againſt knowledge. Or,

Secondly, in regard of a knowne eſtate of ſinne and impenitency perſiſted in; when men continue, and goe on in ſuch a ſtate againſt conviction of conſcience, that ſuch is their eſtates.

For the firſt, becauſe particular acts of ſinne committed againſt knowledge are infinite, and there will be no end of inſtancing in particulars, therefore I will not inſiſt: Onely in brief this diſtinction concerning ſuch acts may be obſerved, and the obſervation of it may be uſefull; That ſome *acts* of ſinnes *againſt knowledge*, are meerly *tranſient*: that is, are done and ended at once. And though the guilt of them is eternall, yet the

extent of the act is finiſhed with the committing it, and reached no further: as a vaine oath, breach of the Sabbath, &c. which acts cannot be repealed, though they may be repented of. But others there are, which though the act may be but once outwardly and profeſſedly done, yet have an habituall and continued permanency, life, and ſubſiſtence given it, ſuch as that untill a man doth recall them, he may he ſaid continually to renew thoſe acts, and every day to be guilty of them, and to maintaine it, and ſo habitually to commit them. As it is with Lawes, which though made but once, are yet continued acts of the State, whilſt they ſtand in force unrepealed: ſo is it in ſome ſinnes. For inſtance, when a man doth take goods from his neighbour unjuſtly, the act indeed is done but once: but till he reſtores them, he may be ſaid to ſteal them; every day, every hour, he continues to doe it habitually; So a man having ſubſcribed to falſhood, or recanted the truth publickly, the act, though done but once, yet untill a retraction be ſome wayes made, he continues that act, and ſo is daily anew guilty of it. So if a man ſhould marry one, whom it is unlawfull for him to marry, (as *Herod* did) though that ſinfull act of eſpouſals, whereby they entred into it, was ſoone diſpatcht; yet, till a divorce, he lives in a continuall ſinne. And ſuch acts (of this latter ſort I meane) againſt knowledge are moſt dangerous to commit; becauſe to continue thus in them, though but once committed, hazards a mans eſtate; and therefore men find, when they come to repent, the greateſt ſnare, and trouble, and difficulty in ſuch kind of ſins; to extricate themſelves out of them by a meet and true repentance.

2. Some more permanent and continued, untill recalled, though but once committed.

Which are of all other moſt dangerous to commit, when againſt knowledge.

But as concerning the firſt branch of this diſtinction, namely, of particular acts committed againſt knowledge; beſides this laſt diſtinction briefly touched; I wil anon give you ſeverall aggravations and rules, whereby to meaſure the ſinfulneſſe that is in ſuch acts ſo committed: but in the mean time, the ſecond branch of this former diſtinction muſt be inſiſted upon, and therefore I will bring in theſe aggravations and rules which concerne particular acts, as diſtinct Heads, after I have briefly ſpoken to this other which is, That

2. Going on in a ſinfull eſtate againſt knowledge.

Secondly, thoſe ſinne againſt knowledge, who goe on in an eſtate

eſtate of ſin and impenitency, which they know to be damnable: As *Pharaoh*, *Exod.* 9. 27. who confeſt, that he and his people were wicked, and yet hardened himſelf in ſin moſt dangerouſly: and yet three ſorts of men may apparently be convinced thus to ſinne.

Three ſorts of men thus ſin.

1. Such as for worldly ends forbear to profeſſe Chriſt, & his ways, which they know to be ſuch.

Firſt, thoſe that keep out, and withdraw themſelves from profeſſing Chriſt and his wayes, and the fear of his name, out of ſhame or feare of man, or loſſe of preferment, or the like worldly ends, when yet they are convinced that they are Gods wayes, and ought to be profeſſed by them. I doe not ſay, that all, who doe not come in to profeſſe Chriſt, and that doe not joyne themſelves with his people, that they go on againſt knowledge; for many are ignorant, and miſtaken about them: but when men are convinced of the truth, and neceſſity of profeſſing and *confeſſing* of it even *unto ſalvation* (as the Apoſtle ſpeaks, *Rom.* 10.) and yet out of fear, or ſhame, keep ſtill on the other ſide, drawing in their hornes all together. Theſe go on in an eſtate of impenitency againſt knowledge; for put all theſe together, and it muſt needs appear to be ſo: As firſt, when they are convinced that this is the truth, and that ſalvation and the power of religion is onely to be found in ſuch wayes and men: And ſecondly, that theſe are to be practiced and profeſſed, and yet thirdly, out of ſhame, &c. keep ſtill a looſe off, and goe on a contrary way; theſe muſt needes know, that they goe on in an eſtate of impenitency againſt knowledge. This was the caſe of many of the *Phariſees*, who therefore ſinned highly: they beleeved, and were convinced, that Chriſt was the Meſſiah; and ſo then to be confeſt, and followed, and to be cleaved unto: and then alſo they muſt needs know, that his followers onely were the *Children* of God: Yet *Joh* 12. 42. it is ſaid, *though they* thus *beleeved on him*, yet they *durſt not confeſſe him for fear of the Jewes*, and of the *Phariſees*, and of being *put out of the Synagogues*. At the latter day, Chriſt ſhall not need to ſever ſuch from the reſt as he will doe the ſheep from the goats; for they willingly remain all their dayes amongſt them, whom they know to be goats, and refuſe the company, and fould, and food, and markes of the ſheep, which they know to be ſuch: they may apologize, and make faire with the Saints, that their

hearts are with them, but they will be rankt at the day of Judg-
Pſal. 125. ult. ment, as here they ranked themſelves, *With the Workers of iniquity.* Of theſe doth the Pſalmiſt ſpeak, *Thoſe that turne aſide by their crooked wayes, them ſhall the Lord leave with the workers of iniquity.*

Thoſe alſo thus ſinne, and are to be joyned with theſe, who know the tearms and condition of ſalvation, and how they muſt part with all for Chriſt, and yet will not come to the price, ſuch doe goe deſperately on againſt knowledge in a bad eſtate, and do judge themſelves unworthy of eternall life. Thus the young man in the Goſpel, he was told, that he was to ſell all, and that was the condition, and he knew heaven was worth it; and was convinced of the truth herein, that thus he ought to doe, *for he went away ſorrowfull:* now if he had not knowne that he went away without happineſſe, he needed not have been ſorrowfull at all; but he knew the bargain of ſalvation was not ſtruck up, and likewiſe what it ſtuck at, and yet ſtill reſted in his former condition, and choſe rather to enjoy his many poſſeſſions: This man now went on in his ſtate againſt knowledge.

2. Thoſe that defer repentance.

Secondly, as alſo thoſe who upon the ſame or like ground defer their repentance, theſe goe on in a bad eſtate, and muſt needes know they doe ſo; for in that they promiſe to repent hereafter, and take up purpoſes to doe it, when they have gone on a little while longer, to adde drunkenneſſe to thirſt, they doe thereby profeſſe that there is a work of grace, which they muſt attaine to, ere they can be in the ſtate of grace: for they would not promiſe ſo much hereafter, but that they know not how, without ſuch a work, they ſhould be ſaved. Whilſt therefore ſuch ſhall reſt without preſent endeavouring after it, ſo long they are judged in themſelves to be in a bad eſtate at preſent. When men know the curſes due to their preſent eſtate, and yet ſay as he, *Deut. 29. 19. I will go on in the way of my heart, and ſhall have peace* afterward. This man ſins moſt highly, and therefore Gods wrath *ſmoakes againſt that man*, and he ſayes of him, that *he will not be mercifull to him*, in that place.

3. Apoſtate profeſſors goe on in an eſtate of ſinning againſt knowledge.

Thirdly, ſunk and broken profeſſors, ſuch cannot but go on in a bad eſtate againſt knowledge, when either men are falne from the practice and profeſſion of what is good, which once they thought neceſſary to ſalvation; or when they continue to hold forth

forth their profeſſion in *Hypocriſie*. *Thoſe that have eſcaped the pollutions of the world, through the knowledge of Jeſus Chriſt*, but but are returned to their vomit againe, ſome of theſe are ingenious, and acknowledge both themſelves falne, and their preſent eſtate moſt miſerable, and yet goe on in it; and ſuch are to be pitied, but yet are in a moſt dangerous condition. *Saul* when he was falne away, yet had this ingenuity a while left, he deſired *Samuel* to pray to his God for him, and told *David*, that he was more righteous than he; yet ſtill went on in his courſes, and in the end (as ſome have thought) ſinned againſt the *Holy Ghoſt*.

But others there are, who though they be falne from all the inward, powerfull and ſecret performance of duties they once did practice, and from all conſcience of ſinning, yet retaine their profeſſion which they know to be but an out-ſide; theſe of all others go on againſt knowledge; and *Rev.*22.15. they are ſaid *to make a lye*; not onely to *tell a lye* in words, but to *make a lye* in deeds. Now a lye is a ſinne of all others moſt againſt *knowledge*, and indeed againſt a *double knowledge*, both *facti* and *juris*: and ſo is this. 1. That they profeſſe themſelves to be that they *know* they are not. 2. That they will not endeavour after that ſtate they *know* they ought to get into, if ever ſaved. This is the condition of many, who being convinced of the power of religion, have launched forth into a profeſſion, and hoyſt up ſaile, but now the tyde is falne, the ſpirit withdrawne, the conſcience of ſinne extinguiſht in them; yet for their credit ſake ſtill beare their ſailes up as high as ever: even as many Merchants doe, who are *ſunk* in their eſtates, ſtill beare a faire ſhew, yea will ſeeme richer than ordinary, by purchaſing lands, &c. Such a Profeſſor was *Judas*, he began ſeriouſly, and thought to have gone to heaven, and was earneſt in good duties at firſt: as they alſo, 2 *Pet.* 2. 18. they *really*, or ὄντως, eſcaped the *pollutions* of the world, *through the knowledge of* CHRIST, but in the end *Judas* became a *groſſe Hypocrite*, one that pretended the poore, when he loved the bagge; and on the ſudden betrayed his Maſter, when yet the Diſciples knew it not, ſuſpected *Judas* as little as themſelves; and *the end* of thoſe alſo, in that fore-named place, it is ſaid to be *worſe than their beginning*. Now becauſe ſuch ſinne ſo highly againſt knowledge, therefore their puniſhment is made the

regula, of all other wicked mens; as when it is ſaid, *that other ſinners ſhall have their portion with Hypocrites*: as the wicked Angels puniſhment is made the meaſure of mens: *Goe ye curſed into the fire prepared for the Devill and his Angels*: ſo among men, ſuch groſſe Hypoctites, their puniſhment is made the rule, and ſo the chief of all kind of torments, which ſinners of the ſons of men ſhall undergoe.

Application. Now let me ſpeak a word to all ſuch as thus go on in a ſtate of impenitency againſt knowledge: this is a high kind of ſinning, and of all the moſt deſperate, and doth argue more hardneſs of heart, and *deſpiſing the riches of Gods goodneſſe*. For if, as in the *Rom.* 2. 4. to goe on in ſinne, when a man [*knowes not*] that is, conſiders not that *Gods mercy leads him to repentance, is made the ſigne and effect of a very hard heart, treaſuring up wrath*, then much more, when thou knoweſt and conſidereſt thou art in an impenitent condition, and haſt many motions leading thee to repentance, is thy heart then to be accounted hard? When a man commits a particular act againſt knowledge, he haply and uſually ſtill thinks his eſtate may be good, and that he ſhall not loſe God utterly, or hazard the loſſe of him; onely his ſpirit, being at preſent empty of communion with him, he ſteales out to ſome ſtolne pleaſure: but when a man knowes his eſtate bad, and that he is *without God in the world*, and yet goes on, he doth hereby caſt away the *Lord*, and profeſſeth he cares not for him, or that communion which is to be had by him, as *Eſau* did his birthright.

David, though he deſpiſed the Lord, yet he did not caſt away the Lord, as *Saul* did: for *Saul* ventured utterly to loſe him, knowing his eſtate naught.

David, when he ſinned, thought Gods eternall favour would ſtill continue, though for the preſent he might loſe the ſenſe of it.

But when a man goes on in a ſtate of ſinning, he ventures the loſſe of Gods eternall love, and ſlights it, and knowes he doth ſo: when a man knowes that he is *condemned already*, as being impenitent, and that all his eternall eſtate lyes upon the non-payment of ſuch duties of repentance, &c. and that the guilt of all his ſins will come in upon him, and that an execution is out,

and

and yet goes on, this is more than to commit one act against knowledge, whereby he thinks he brings upon himselfe but the guilt of that one sinne; and upon the committing of which, he thinks not the morgage of all lyes, though it deserves it; herein men shew themselves more desperate.

2. Head: *Rules* whereby to estimate sins against knowledge.

In the next place, I come to those *rules, whereby you may measure and estimate sinning against knowledge* in any particular act of sinning; and they are either *before the sinne*, or *in sinning: three* of either, which I make a second head, to explaine this doctrine by.

Of two sorts: *Before* sinning.

First, *before.*

1. Before sinning, 3. rules.

The first rule is, The more thou knewest, and didst consider the issues and consequents of that sinne thou didst commit, the more thou sinnest against conscience in it: when as in *Rom.* 1. ult. *Thou knowing* (sayes the *Apostle*) *that those that commit such things, are worthy of death:* that is, thou considerest that *Hell* and *Damnation* is the issue and desert of it, and *yet committest it*; yea and this when haply hell fire at present flasheth in thy face, and yet thou goest on to doe it, in this case men are said *to choose death*, and *to love it*, *Prov.* 3. 36. When a man considers, *that the Way* to the whore-house *are the wayes to death* (as *Solomon* speaks) So when thou a Professor considerest with thy selfe before, This sin will prove scandalous, and undoe me, disable me for service, cast me out of the hearts of good men, and yet dost it. Thus that foolish King was told again and again, *Jer.* 38. 17, 18, 19. that if he would yeild to the *King of Babel*, he should save his life, and City, and Kingdome, and live there still; but if he would not, he should not escape: but as *Jeremy* told him. *v.* 23. *Thou shalt cause this City to be burnt with fire*, yet he would not hearken: *This is the Word of the Lord* (sayes *Jeremy*) and he knew it to be so; and yet being a weake Prince, led by his Nobles, he would not follow his Counsel: and thus *Judas* fully knew the issue; Christ had said againe and againe, *Woe be to him by whom the Sonne of man is betrayed*, and yet went on to doe it.

1. The more a man considers the issues and consequents of a sinne.

2. Rule, The more consultations and debates before.

The second rule is, the more consultations, debates, and motives against it, did run through thee before thou didst it, so much the greater and more hainous. How often did mercy come in, and tell thee, that if thou lookest for any hope or part in it, thou shouldest

ſhouldeſt not doe ſuch an evil? how often came that in, *Shall I do this, and ſin againſt God?* did any Scripture come in to teſtifie againſt thee in the nick; did God ſend in the remembrance of ſuch a mercy paſt, to perſwade thee; or ſome mercies to come, which thou dependeſt upon him for? That which made *Spira's* ſinne ſo great, was ſuch debates as theſe before: and this made *Darius* ſin, in caſting *Daniel* into the Lyons den, ſo great he debated it with himſelfe, *Dan.6.*14. he was ſore diſpleaſed with himſelfe, and labour'd to the going down of the ſun to deliver him; he conſider'd that he was as his right hand in all the affaires of his Kingdome, and a man entrapped meerly for his conſcience, and that to put him to death was to ſacrifice him to their malice; he knew him to be holy, and wiſe, worth all the men that ſought after his life, had yet yeilded; theſe conſiderations troubled him afore, and alſo after; inſomuch as he could not ſleep for them, *v.*18. Now becauſe that every ſuch conſultation ſhould ſet an impreſſion upon the heart, and countermand the motions of ſin, when therefore thou doſt it, maugre all ſuch debates & motives to the contrary, this is much *againſt knowledge*, and very heynous. Therfore the *Phariſees*, *Luk.*17.30. are ſaid *to have rejected the counſel of God*, εἰς ἑαυτὸς, *in* or *againſt themſelves*: the words will bear either: *In themſelves*, becauſe they knew it, and tooke it into conſideration, and yet rejected it: and *againſt themſelves*, becauſe it was their deſtruction.

3. Rule, The more teſtimonies & warnings againſt a ſinne.

The third rule is, that the more confirmations any man hath had of the knowledge of that which he ſinneth in, & teſtimonies againſt it, the greater ſinne againſt knowledge it is: when a man hath had a cloud of witneſſes in his obſervation againſt a particular ſinne, and yet doth it, and goes on in it, it is the more fearefull. To goe on againſt that one witneſſe, the bare light and grudging of naturall conſcience onely, is not ſo much; but when it is further confirmed, and backed by the word written, which a man hath read, and with teſtimonies, out of which a man meets with ſuch places, wherein againe and againe in reading of it, ſuch a practice is condemned, and obſerves it; and then alſo heares it reproved in Sermons, and of all ſinnes elſe, heares in private conference that ſinne ſpoken againſt alſo; yea hath in his eye many examples of others ſinning in the like kinde, which have been puniſhed, yea haply himſelfe alſo; yet to ſinne againſt all theſe is exceeding

exceeding hainous. Sometimes God orders things so, as a sinne is made a great sinne, by such forewarnings, so he contrived circumstances that *Judas* sinned a great sinne; for *Judas* knew before that *Christ* was the Saviour of the world; he knew it by all the miracles he had seene, as also by his gracious words and converse; and he professed as much in following of him; and he had the written word against it, *Thou shalt not murder the innocent*. But yet further, God to aggravate his sinne to the highest, orders it so, that *Christ* should tell him of it when he was to goe about it, pronounceth a woe to him, *John* 22. 22. that *it had been good for that man that he had never been born*, *Mar.* 14. 21. and the Disciples they were sorrowfull at *Christs* speech, when he suspected one of them; and shewed an abomination and detestation of such a fact, there was a Jury of eleven men, yea witnesses against it; yea and *Judas* against himself, he asked *if it* were *he*; yea and *Christ* gave him a sop, and told him, *thou hast said it*, and *doe what thou dost quickly*: which even then might argue to his conscience, that he was God, and searched and knew his heart, and yet he went out and did it immediately. How did he sinne against the hair, as we speak, and how did all these circumstances aggravate his sin?

But yet a more clear evidence of this is that instance of *Pilate*, whom God many wayes would have stopt in his sinne of condemning *Christ*, who examining him before the *Pharisees*, he could finde no fault with him, as concerning those things whereof they accused him, *Luke* 23. 14. and yet to allay their malice, unjustly scourged him, *Verse* 16. And further, when he sent him to *Herod*, as being willing to ridde his hands of him, *Herod* also found nothing worthy of death in him, *Verse* 15. which was another witnesse might have confirmed him concerning Christs innocency. Yea yet further, that the fact might be more aggravated, a most notorious murtherers life must be put into the scale with *Christs*, and either the one or the other condemned: and when the people yet chose *Barabbas*, why (sayes *Pilate*) what evill hath he done? *Verse* 22. then he distinctly knew and considered, that he was delivered up through envy: Yea and when he was upon the bench, and ready to pronounce sentence, as it were, God admonisht him by his own wife, (*Mat.* 27. 19.

whom God himſelfe had admoniſhed in a dreame, ſhe ſending him word ſhe had ſuffered *many things by reaſon of him that night, and therefore have nothing* (ſayes ſhe) *to doe with that juſt man:* yea he himſelfe, when he condemnes him, waſheth his hands. And thus it falls out in many ſinfull buſineſſes which men are about, that God often and many ſeverall wayes would knock them off, and ſtops them in their way, as he did *Balaam*; reproves them, as he did him by a dumb Aſſe, 2 *Pet.* 2. 16. ſo there by ſome ſilent paſſage of providence, and not onely ſo, but by his Spirit alſo ſtanding in their way, with the threatnings ready drawn and brandiſht againſt them, as the *Angell* did with a drawn ſword againſt *Balaam*, and yet they goe on; this is fearfull.

Two Rules to meaſure the ſinfulneſſe of ſuch acts. *In* ſinning, 3.

There are 3. Rules alſo, whereby the ſinfullneſſe of ſin, as it is againſt knowledg, may be meaſured, from what may be obſerved IN the act: as,

1. The leſſe paſſion or temptation to a ſinne againſt knowledge.

Firſt, the leſſe paſſion, or inward violence or temptation to a ſinne committed againſt knowledge, the greateſt ſinne againſt knowledge it is argued to be: For then the knowledge is the clearer, paſſion or temptation being as a miſt. But then to ſinne, when a man is not in paſſion, is to ſtumble at noon-day. For as drunkenneſſe takes away reaſon, ſo doth paſſion (which is a ſhort drunkenneſſe) cloud and miſt a mans knowledg. And ſo *Ariſtotle* compares the knowledge of an *incontinent* perſon, to the knowledge of one that is drunk. When *Peter* denyed his Maſter, though he had warning of it before, and ſo it was againſt knowledg, and it was by lying, and ſwearing, and forſwearing, which are ſinnes of all other moſt directly againſt knowledge, yet he was taken unexpectedly; and when that which might ſtir up fear to the utmoſt in him, was in his view; for he was then in the Judgement Hall, where his Maſter, juſt before his face, was arraigned for his life; and he thought he might alſo have preſently beene brought to the barre with him, if he had been diſcovered to have been his Diſciple; ſo as his paſſion being up, his ſoul was diſtempered, reaſon had little time to recover it ſelf; and therefore though it was againſt knowledge yet the leſſe againſt knowledge, becauſe knowledge had *læſam operationem*, it had not its perfect work upon his heart: but now *Judas*, in betraying his Maſter,

Maſter, had not only warning before, but was not tempted to it, but went of *himſelf*, and made the offer to the *Phariſees*, ſought how *conveniently* to do it, plotted to do it, had his wits about him, had time to think of it, and therefore it was (beſides the hainouſneſſe of the act) more alſo againſt knowledg, and ſo the greater. So *David* when he went to ſlay *Nabal*, was in hot blood, in a paſſion; but when he plotted to kill *Uriah*, he was in cold blood: he was drunk when he lay with *Bathſheba*, but ſober when he made *Uriah* drunk: he went quietly and ſedately on in it. And there we find *David* blamed only in the matter of *Uriah*, not ſo much for that of *Bathſheba*.

Secondly, the more ſorrow, *reniſus*, or reluctancy, and regreeting of minde there is againſt a ſinne, it is a ſigne that the knowledge of it is the ſtronger, and quicker againſt it, and ſo the ſinne the more againſt knowledge: for that gain-ſaying and diſpleaſure of the mind againſt it, ariſeth from the ſtrength and violent beating of the pulſe of *conſcience*, and oppoſition of it againſt the ſinne, it ſprings from the greater and deeper apprehenſion of the evill of the ſinne in the action, which is then in doing: and though that reluctancy be a better ſigne of the eſtate of the perſon, than if there were none at all; as there is not in thoſe who *are paſt feeling, and commit ſinne with greedineſſe*; whoſe eſtate is therefore worſe, and more uncapable of repentance, yet the fact it ſelf is argued to be the more hainous, for it argues it to be againſt ſtrong, active, ſtirring knowledge. This argued *Herods* ſin to be much againſt knowledge (as indeed it was) *Mar.* 9. 26. the Text ſayes, *he was exceeding ſorrowfull*: now that he could not have been, unleſſe he had exceedingly apprehended what a great ſinne it was to behead *John*, who, *he knew, was a juſt and an holy man, ver.* 20. and who was one that had a great place in his eſtimation, *for he obſerved him*, and was wrought much upon by his miniſtery, and he knew that he did but ſacrifice him to the malice of a wicked woman; and in this caſe the ſinne is alſo hereby made ſo much the greater, in that *Conſcience* doth ſtir up a contrary violent paſſion in the heart againſt the temptation, and therefore yet to doe it, when there is ſuch a bank caſt up that might reſiſt it, yet then to break all down, ſuch a ſin wafts the conſcience much.

The more inward regreet, & ſorrow, and reluctancy, the ſtronger is the knowledge, and ſo more againſt it.

3. The more hardneſſe of heart in committing a ſinne known to be a ſin, the greater the ſin, as it is a ſinne againſt knowledge.

Thirdly, on the contrary, the more hardneſſe of heart there is, and want of tenderneſſe, in committing that ſinne, which a man knowes to be a ſinne, it is argued thereby to be the greater ſinne againſt knowledge; not onely *the greater ſinne*, but *the greater ſinne againſt knowledge*. For hardneſſe of heart in ſinning is an effect of having formerly ſinned much againſt knowledge before. For as the light of the Sunne hardneth clay, ſo the beames of knowledge and conſcience, lightning upon mens hearts, uſe to harden them, and doe make them in the end *paſt feeling*. And therefore in 1 *Tim.* 4. 2. ſinning againſt knowledge is made the cauſe of a ſeared conſcience, *they ſpeake lyes in Hypocriſie*: and therefore knowingly that they are lyes, and ſuch lyes as damne others as well as themſelves, which who beleeve are damned, 2 *Theſ.* 2. 11, 12. and if ſo, no wonder if it followes, *having their Conſciences ſeared with an hot Iron*. It is not a *cold iron* will ſear their conſciences, and make them inſenſible, but a *hot iron, a burning and a ſhining light*, which once having had place in their conſciences, and being rejected, they begin to be hardned and ſeared. For knowledge makes ſinnes and the apprehenſion of them, familiar to a man, and ſo leſſe terrible and frightfull in the end, as Bears and Lyons doe become to their keepers, through cuſtome. *Judas* had a hard heart, when he came to betray his Maſter, ſurely his conſcience had ſmitten him at firſt more for nimming out of the bag, than it did now for this of murder. He could never have had ſuch a hard heart, had he not had much kowledge: was it not a heart, that when he was challenged to his face, he could ſet a brazen face on it, and did ask as well as the reſt, *Is it I?* when alſo Chriſt curſed him to his face, who ſhould doe it, and the Diſciples all abhorred it: had not *Judas* lived under ſuch bleſſed and glorious meanes, and ſinned long againſt knowledge, all this would have ſtartled him, and have ſtaggered in his purpoſe: but he goes on as if it were nothing, though when he had done it, his conſcience was then opened too late; when a man formerly hath been troubled with a ſmall ſin, more than now with a groſſe lye, which he can digeſt better than once the other: or, when before, if he omitted praying, it troubled him, now he can go a week without, and is not ſenſible of it, it is a ſigne that his knowledge hath hardened him.

Thus

Thus having given ſuch rules, whereby you may eſtimate the ſinfulneſſe of particular acts, I will now proceed to other waies, aggravations taken from the kinde of knowledge a man ſinnes againſt, to ſinne againſt what kinde of knowledge is moſt heynous and dangerous; and theſe are *five*, drawn from the ſeverall qualifications of that knowledge, and the light which men ſinne againſt. For the greater, or the more ſtrong and efficacious the light and knowledge is, the greater is the ſinne of knowledge thou committeſt; and this I make a *third* generall head to explaine this doctrine by. All theſe five rules being applicable and common both to particular acts againſt knowledge, and alſo lying in an eſtate of impenitency againſt knowledge, and all other particulars which have been mentioned.

3. Head. Aggravations drawne from the *kind* of that knowledge we ſinne againſt, which are five. The more ſtrong the knowledge, the greater the ſinne.

Firſt then, to ſinne againſt the inbred light of nature, that is, in ſuch ſinnes, as though thou hadſt wanted the light of the word in, thou wouldſt have knowne to be ſuch: This is a high kinde of ſinning. Such the Apoſtle ſpeakes of, *Jude* 10. *What things they know naturally, in theſe they corrupt themſelves, as bruit beaſts*, putting as it were no difference of actions, no more than beaſts, no not in what nature teacheth them, and therefore therein are as beaſts: for it is the light of nature puts the firſt difference betweene men and beaſts; and in ſuch kinde of ſinnes the *Apoſtle* inſtanceth in this firſt Chapter, as namely, that of *unnaturall uncleanneſſe*, in three particulars: as 1. *ſelf-uncleanneſſe*, *ver.* 24. ἐν ἑαυτοῖς, that is, alone *by themſelves*: ſo *Beza* and *Theophilact* underſtand it, which he makes there the firſt degree of unnaturall uncleanneſſe, which is therefore unnaturall, becauſe thou deſtroyeſt that which nature gave thee for propagation, *quod perdis homo eſt*. Then 2. the uncleane love of boyes, *men burning in luſt with men*, *verſe* 27. be it diſcovered in what dalliance it will, though not ariſing to an act of Sodomie, *doing that which is unſeemly*, *verſe* 27. which he therefore ſayes, is the *perverting the uſe* and intent *of nature*, and ſo is a ſinne againſt nature, *leaving the naturall uſe of women*. *My brethren, I am aſhamed to ſpeake of ſuch things as are done in ſecret*. Theſe kind of ſinnes, by the Apoſtles ranking them, are in a further degree of unnaturalneſſe, than any other, becauſe they are made the puniſhments of other ſinnes, which yet were againſt the

1. To ſin againſt the inbred light of nature.

light of nature alſo: namely, not *glorifying God* when they knew him: yet that being a ſinne, the light of nature was not ſo cleare in compariſon of theſe, therefore theſe are made the puniſhments of the other, as being more againſt nature. So for men to be diſobedient to Parents, ſtubborne to them, and *Without naturall affection*, as the Apoſtle ſayes, *ver.* 30, 31. this is againſt nature, even the inſtinct of it. So unthankfulneſſe, and requiting evil for good, is againſt a common principle in mens minds. *Doe not the Gentiles doe good to thoſe that doe good to them?* your hearts uſe to riſe againſt ſuch an one out of common humanity; or if you ſee one cruell and unmercifull, which is another reckoned up, *v.*31. there being uſually principles of pity in all mens natures, by nature; therefore for one man to prey upon, and tyrannize over another, as fiſhes doe over the ſmall ones, as *Habakuk* complaineth, this is againſt nature; which teacheth *you to doe as you would be done to.* So *covenant-breakers*, and lying, and forſwearing, mentioned *ver.*30. *inventers of evill*, and *truce-breakers*, are ſinnes againſt nature, and naturall light; lying is againſt a double light, both morall; both *juris*, which tels us ſuch a thing ought not to be done; and *facti*, whilſt we affirme a thing that is not, the knowledge of the contrary ariſeth up in us againſt it, though there were no law forbade it; therefore of all ſinnes elſe, the Devils luſts are expreſſed by two; *lying*, which is a ſinne in the underſtanding, and *malice* in the will, *John* 8. 44.

Hab. 1. 14.

C/.

2. To ſin againſt the light of education.

Secondly, to ſinne againſt that light which thou didſt ſuck in, when thou wert young, to ſinne againſt the *light of thy education*, this is an aggravation, and a great one. There is a *Catechiſme* of a bleſſed Mother *Bathſheba*, which ſhe taught *Solomon* when a child, put in among the records of ſacred Writ, *Prov.*31. wherein ſhe counſels him betimes, *not to give his ſtrength to Women*; ſhe fore-told him of that ſinne: and becauſe it is incident to Kings moſt, they having all pleaſures at command, ſhe tells him particularly, *it deſtroyes Kings*: and ſo alſo *not to drinke wine*, was another inſtruction there he was forewarned of: this aggravated *Solomon*'s fault the more; for, read the ſecond Chapter of *Eccleſiaſtes*, and we ſhall find there, that he was moſt guilty in the inordinate love of theſe two; but he had not beene brought up ſo, his good Mother had not thus inſtructed him.

And

And thus alſo when God would aggravate his owne peoples ſin unto them, he recalls them to their education in their youth in the wilderneſſe. So *Jer.* 2.2. *Goe and crie to them, I remember the kindneſſe and* towardlineſſe *of thy youth:* he puts them in minde of their education by *Moſes* their *Tutour*, and their forwardneſſe then. And ſo *Hoſ.* 12. *When he Was a child, I loved him*; and then God had *their firſt fruits, verſe* 3. this he brings to aggravate their *back-ſliding, verſe* 5. Therefore the Apoſtle urgeth it as a ſtrong argument to *Timothy*, to goe on to perſevere in grace and goodneſſe, *That he had knowne the Scriptures from a child:* and therefore for him to fall, would be more heynous. The reaſon is, becauſe the light then infuſed, it is the firſt, a *virgin* light, as I may call it, which God in much mercy vouchſafed to preposſeſſe the minde with, before it ſhould be deflowred and defiled with corrupt principles from the world; and did put it there to keep the minde chaſte and pure: and this alſo then, when the mind was moſt ſoft and tender, and ſo fitter to receive the deeper impreſſion from it. And hence ordinarily the light ſuckt in then, ſeaſons men ever after, whether it be for good, or for evill; it fore-ſtalls, and prejudgeth a man againſt other principles; and though a man comes to have more acquired knowledge and reaſons after put into him when he is come to perfect age, yet the ſmall light of his education, if it were to the contrary, doth bias him, and keeps him fixt, and bent that way. So we ſee it is in opinions about Religion: the light then entertained, can never be diſputed out: ſo in mens wayes and actions, *Train up a child in his Way, and he Will not depart from it, Prov.* 22.6. To ſinne therefore againſt it, and to put out the beames of it, or defile it, and to weare out the impreſſions of it, how wicked is it, and what a wretch art thou to doe ſo?

Many of you young Scholars have had a good *Bathſheba* that inſtructed you, not to poure out your ſtrength to Drinke or Women, but to pray privately, and to feare God, and love him; and when you come hither, you have good *Tutours* alſo, who teach you to pray; Miniſters, who inſtill bleſſed truths into you, from which, one would thinke, you ſhould never depart; yet you doe.

Thinke how grievous this is; for if it is made an excuſe for many

many a man in ſinning, that it anſwers his education; that he never knew or ſaw better, as you ſay of many Papiſts, then muſt it needs on the contrary, be an aggravation of ſinfulneſſe. And as it was *Timothies* commendation, *That he knew the Scriptures from a child*, ſo it will be thy condemation, that thou kneweſt better from a child, and yet rebelleſt againſt thy light.

3. The more reall & experimentall light men ſin againſt.

Thirdly, the more *reall* and *experimentall* the light is, men ſinne againſt, ſtill the more ſinne; as when they have learnt it from examples of godly men, whom they have lived amongſt, or the obſervations of Gods dealings with themſelves or others, and not onely from the word notionally. To ſinne againſt ſuch light, this addes a further degree; not onely to ſinne againſt the bare light of nature, but alſo further, when nature hath beſides lighted her torch at the *Scripture*, and then when beyond all this, the reall examples and obſervations made of Gods dealings with a mans ſelfe and others, ſhall confirme all this, this makes a mans ſinfulneſſe much more grievous; for as *exempla efficacius docent quam præcepta*, ſo the knowledge got by experiments of mercies or judgments, is of more force and evidence. Knowledge learnt by experience, is the moſt efficacious. Therefore Chriſt himſelfe, who knew all things already, yet *learnt* (in the ſchoole of experience) *by what he ſuffered*. A little of ſome knowledge diſtilled out of a mans owne obſervation, is moſt precious, every drop of it; therefore the Apoſtle urgeth it on *Timothie*, 2 Tim. 3. 14. *Continue in the things thou haſt learned, and been aſſured of, knowing of whom thou haſt learned them*. There is a two-fold motive, and both emphaticall; Firſt, he was *aſſured* in himſelfe; and ſecondly, that which ſtrengthned that aſſurance, and was a meanes to worke it, was the example of the holy Apoſtle, and of his owne Parents, *Knowing of whom thou haſt learned it*: And ſo *verſe* 10. the Apoſtle againe urgeth his owne example, *Thou haſt fully knowne my doctrine and manner of life*; and then alſo brings to his minde the education of thoſe his godly Parents, who inſtructed him. Hence alſo, *Eſay* 26. 10. it is made an aggravation, that *in the land of uprightneſſe men deale unjuſtly*. Thus light drawne from the obſervation of Gods judgements upon others, it much aggravates: it is laid to *Belſhazzars* charge, Dan. 5. 22. *Thou kneweſt all this, how God dealt*

dealt with thy father Nebuchadonozer. So some of you come here, and live in a religious society, and see sometimes one, sometimes another of thy Coleagues turn to Christ, yea haply chamber-fellow converted from his evill courses, and yet thou goest on, this is sinning against a great light.

4. The more shining the light is in the conscience joyned with a taste, the greater the sin.

Fourthly, the more vigorous, strong, powerfull the light is that is in thee, and more *stirring* in thy heart, and joyned with a taste, the greater the sinnes committed against it are to be accounted. The more thou hast tasted the bitternesse of sinne, and Gods wrath, and hast been stung with it as with a *Cockatrice*, the more thou hast tasted Gods goodnesse in prayer, and in the ordinances, the more of such a knowledge, and yet sinnest the worse. In the 5. of *John*, 35. *Christs* aggravates the *Jewes* unbeliefe in himselfe, and their present hardnesse, that *John* was to them, not only a *shining* but also a *burning light*; that is, they had such knowledge engendred by his ministery, as wrought joy and heat, as well as light; therefore it is added, *they rejoyced therein for a season.* And thus their fall, *Heb. 6.* is aggravated, that it was such a light as had tasting with it. For to explaine this, you must know, that between *ordinary nationall light*, or that assenting to spirituall truths which is common with men, from traditionall knowledge living in the Church, that between it and true saving light, or *the light of life*, there is a middle kind of light, which is more than the common conviction men have, and lesse than having light: it is a light which leaves also some impression on the affections, makes them feel the *powers of heaven and hell*, and be affected with them. Now the more of such light against a sinne, be it drunkennesse, or uncleannesse, or oppression, and yet fallest to it againe, the worse. For this is a further degree added to knowledge, and not common to all wicked men. And therefore as those *Jewes*, who had not onely common meanes of knowledge, but *miracles* also, and yet *believed not*, *John* 12. 17. shall be more condemned; so those who have such tasting knowledge set on by the Holy Ghost (which is as much as if a miracle were wrought, for it is above nature, a *supernaturall* work of the *Spirit*.) And therefore to sin against such light, and such only, is that which makes a man in the next degree of fitnesse to sin against the *Holy Ghost*.

5. To ſinne againſt profeſſed knowledge.

Fiftly, to ſinne againſt profeſſed knowledge, is an aggravation alſo, and an heavy one. To ſin againſt a mans own principles which he teacheth others, or reproves or cenſureth in others. *Titus* 1. laſt, *Thoſe that profeſſe they know God, and yet deny him*, theſe are moſt *abominable* of all others: For theſe are lyars, and ſo ſinne againſt knowledge as lyars do, in the 1 *John* 2. 4. ſuch an one is called a *lyar* in a double reſpect, both in that he ſayes he hath that knowledge he hath not, it not being true; and becauſe alſo he denies that in deed, which he affirmes in word, this is ſcandalous ſinning. So *Rom.* 2. 24. the *Jewes boaſting of the law*, and of *having the forme of knowledge* in their braines, cauſed the *Gentiles to blaſpheme*, when they ſaw they lived clean contrary thereunto: and therefore a brother that walkes inordinately, was to be delivered to *Satan, to learn what it was to blaſpheme*, 1 *Tim.* 1. 20. That is, to learn to know how evill and bitter a thing it is, by the torments of an evill conſcience, to live in ſuch a courſe, as made God and his wayes evill ſpoken of, as it befell *David* when he thus ſinned, Yea, 1 *Cor.* 5. 10, 11. though they might keep company with a heathen, becauſe he was ignorant, & profeſſed not the knowledge of God; *yet if a brother*, one that profeſſed, and ſo was to walk by the ſame rules, did ſin againſt thoſe principles he profeſſed, then *keep him not company*: Thus did *Saul* ſinne. All the Religion he had and pretended to in his latter dayes, was *perſecuting Witches*: yet in the end he went againſt this his principle; he went to a Witch in his great extremity at laſt. And thus God will deal with all that are hollow, and ſin ſecretly againſt knowledge in the end. He ſuffers them to go on againſt their moſt profeſſed principles.

Theſe are aggravations in generall, applicable both to any act of ſinning, or going on in a known ſtate of ſinning.

USE.

USE.

NOw the uſe of all that hath been ſpoken, what is it, but to move all thoſe that have knowledge, to take heed, of ſinning than other men? and thoſe of them that remain in their naturall eſtate, to turn ſpeedily and effectually unto God? For if ſinning againſt knowledge be ſo great an aggravation of ſinning, then of all engagements to repentance, knowledge is the greateſt.

How great an engagement & motive it is to men of knowledge to turn to God, and to take heed of ſinning.

1. Such an one cannot ſinne ſo cheap as others, their ſinnes are more coſtly and chargeable.

And will have leſſe pleaſure in ſinning.

Firſt, thou who haſt knowledge, canſt not ſin ſo cheap as another, who is ignorant: Therefore if thou wilt be wicked, thy wickedneſſe will coſt the ten times more than it would another. Places of much knowledge, and plentifull in the means of grace, are dear places to live in ſinne in. To be drunk, and unclean, after enlightning, and the motions of the Spirit, and powerfull Sermons, is more than twenty times afore; thou mighteſt have committed ten to one, and been damned leſſe. This is condemnation (ſayes Chriſt) *that light came into the world.* Neither canſt thou have ſo much pleaſure in thy ſin as an ignorant perſon; For the conſcience puts forth a ſting in the act, when thou haſt knowledge, and does ſubject thee to bondage and the fear of death. When a man knows how dearly he muſt pay for it, there is an expectation of judgement embittereth all. Therefore the *Gentiles* ſinned with more pleaſure than we. Therefore *Eph.* 4.18,19. the *Apoſtle* ſpeaking of them, ſayes, that through *their ignorance*, and *darkneſſe*, and *want of feeling*, they committed ſin *with greedineſſe*, and ſo with more pleaſure; they not having knowledge or hearts ſenſible of the evils that attend upon their courſes.

2. Such are given up to greater hardneſſe of heart.

Secondly, thou wilt in ſinning againſt knowledge be given up to greater *hardneſs*. *If the light that is in thee be darkneſs* (ſays Chriſt) *how great is that darkneſſe?* therefore the more light a man hath, and yet goes on in works of darkneſſe, the more darkneſſe that man will be left unto, even to a reprobate mind in the end.

3. Such God gives up to the worſt and groſſeſt of ſins.

Thirdly, it will procure thee to be given up to the worſt of ſins, more than another man; for God when he leaves men, makes one ſinne the puniſhment of another, and reſerves the worſt for

ſinners againſt knowledge. Theſe *Gentiles*, when *they knew God, they worſhipped him not, God gave them up to the worſt of ſinnes*, whereof they were capable, as *unnaturall uncleanneſſe, &c.* But theſe are not ſinnes great enough for thee, that art a ſinner of the Chriſtians; to be given up to drunkenneſſe, or adultery, &c. otherwiſe than to diſcover thy rottenneſſe, theſe are too ſmall ſinnes; but thou ſhalt be given up to *inward profaneneſſe of heart*, (as *Eſau* was, having been brought up in a good family) ſo as not to *neglect* holy duties onely, but to *deſpiſe* them; to deſpiſe the good Word of God and his Saints, and to hate godlineſſe and the appearance of it; thou ſhalt be given up to contemne God and his Judgements, to *trample under foot the blood of the covenant*, or elſe unto divelliſh opinions; thoſe other are too ſmall to be puniſhments of thy ſinne: For ſtill the end of ſuch an one muſt be *ſeven times worſe than the beginning*, as *Chriſt* ſayes it ſhall; if thou wert a drunkard, a ſwearer, or an unclean perſon before, and thy knowledge wrought ſome alteration in thee, thou ſhalt not haply be ſo now at thy fall, but ſeven times worſe; profane, injurious to Saints, a blaſphemer, or derider of Gods wayes and ordinances.

4. At death knowledge ſinned againſt, gives up to more horror and deſpaire.

Fourthly, when thou commeſt to lay hold on mercy at death, thy knowledge will give thee up to more deſpair than another man. Knowledge, though when it is but newly revealed, it is an help; yet not made uſe of, turnes againſt the ſoul, to wound it, and to work deſpair; and this both becauſe we have ſinned againſt the meanes that ſhould have ſaved us, as alſo becauſe ſuch as ſinne againſt knowledge, ſinne with more preſumption; and the more preſumption in thy life, the more deſpaire thou art apt to fall into at death. Therefore *Eſay* 59.11,12. what brought ſuch trouble, and *roarings like Beares* upon theſe Jewes? and that when ſalvation was looked for, that yet it was ſo farre off from them, in their apprehenſions? *our iniquities* (ſay they) *teſtifie to our face, and we know them.* Now then ſinnes teſtifie to our face, when our conſcience took notice of them, even to our faces, when we were committing them; and then alſo the ſame ſins themſelves will again teſtifie to our faces, when we have recourſe for the pardon of them. Therefore thou wilt lie roaring on thy death bed, and that thou *knoweſt them*, will come as an argu-

argument, that thou ſhalt not have mercy. As ignorance is a plea for mercy, *I did it ignorantly, therefore I obtained mercy*; ſo *I did it knowingly*, will come in as a bar and a plea againſt thee, therefore I ſhall not have mercy.

5. In Hell it increaſeth torment.

Fiftly, both here and in *Hell*, it is the greateſt executioner and tormenter. In this ſenſe it may be ſaid, *Qui auget ſcientiam, auget dolorem*: He that increaſeth knowledge, increaſeth ſorrow, as *Solomon* ſpeakes: for knowledge enlargeth our apprehenſion of our guilt, and that brings more feare and torment. *Have they no knowledge, who eate up my people? Yes, there is their feare* (ſayes *David.*) Therefore *Heb.* 10. 28. after ſinning after knowledge, there *remaines not* onely a more *fearfull puniſhment*, but a more *fearfull expectation* in the parties conſciences. And this is the *worme in hell*, that gnawes for ever. Light breeds theſe wormes.

But then you will ſay, it is beſt for us to be ignorant, and to keep our ſelves ſo.

I anſwer, no: For to *refuſe knowledge* will damne as much as abuſing it. This you may ſee in *Prov.* 1.23. *Ye fooles* (ſayes Wiſdome) *you that hate knowledge, Turne, and I will poure my ſpirit upon you, and make knowne my words to you.* Well, ver. 24. *they refuſed*, and would none of his reproofe: Therefore ſayes God, *I will laugh at your calamity*: that is, I will have no pity, but inſtead of pity, God will laugh at you; *and when your feare comes, I will not anſwer, becauſe ye hated knowledge, ver.* 29. ſo as this is as bad. There remaines therefore no middle way of refuge, to extricate thy ſelfe at, and avoid all this, no remedy but turning unto God: otherwiſe thou canſt not but be more miſerable than other men; yea and this muſt be done ſpeedily alſo: For thou having knowledge, God is quicker in denying thee grace, and in giving thee up to a reprobate mind, than another man, who is ignorant. He will wait upon another that knows not his will & waies, twenty, thirty, forty yeares, as he did upon the Children of the *Iſrael tes* that were borne in the wilderneſſe, and had not ſeene his wonders in *Ægypt*, and at the Red ſea: but thoſe that had, he ſoone ſware againſt many of them, *that they ſhould never enter into his reſt. Chriſt comes* as a *ſwift witnes* againſt thoſe to whom the *Goſpel* is preached, *Mal.* 3. 5. he makes quick diſpatch of the treaty of grace with them. Therfore few that have knowledge are conver-

ted when they are old,or that lived long under the meanes. And therefore you that have knowledge, are engaged to repent and to turne to God, and to bring your hearts to your knowledge, and that ſpeedily alſo, or elſe your damnation will not onely be more intolerable than others, but the *ſentence* of it paſſe out more quickly againſt you. Therefore as Chriſt ſayes, *Joh.* 12.36. *Whileſt you have the light, walke in it:* For that day of *Grace*, which is very cleare and bright, is uſually a *ſhort one*. And though men may live many naturall dayes after, and enjoy the common light of the ſun, yet the day of grace,and of gracious excitements to repent, may be but a ſhort one.

AGGRA-

CHRIST

SET FORTH

In his { Death, Resurrection, Ascension, Sitting at Gods right hand, Intercession, } *As the* { CAUSE *of Justification.* OBJECT *of Justifying Faith.*

Upon ROM. 8. VER. 34.

TOGETHER WITH

A TREATISE

DISCOVERING

The Affectionate tenderneſſe of CHRISTS HEART now in *Heaven*, unto Sinners on Earth.

By THO: GOODVVIN, *B. D.*

LONDON,
Printed by *J. G.* for *R. Dawlman*, 1651.

TO THE READER.

WHat the ſcope of this treatiſe it ſelfe is, the Title-page and the Table that followes, will ſufficiently informe you: I ſhall onely here acquaint you, with what was mine, in a few words. I have by long experience obſerved many holy and precious ſoules, who have clearly and wholly given up themſelves to Chriſt, to be ſaved by him his owne way; And who at their firſt converſion (as alſo at times of deſertion,) have made an entire and immediate cloze with Chriſt alone for their Juſtification, who yet in the ordinary courſe and way of their ſpirits, have beene too much carried away with the Rudiments of Chriſt in their owne hearts, and not after Chriſt himſelfe: The ſtreame of their more conſtant thoughts and deepeſt intentions running in the channell of reflecting upon, and ſearching into the gracious diſpoſitions of their owne hearts, ſo to bring down, or to raiſe up (as the Apoſtles words are, Rom.10.8.) and ſo get a ſight of Chriſt by them. Whereas Chriſt himſelfe is nigh them (as the Apoſtle there ſpeakes) if they would but nakedly looke upon himſelfe through thoughts of pure and ſingle faith.

And although the uſe of our owne graces by way of ſigne and evidence of Chriſt in us be allowed us by God, and is no way derogatory from Chriſt, if ſubordinated to faith; and ſo as that the heart be not too inordinate and immoderate in poring too long, or too much on them, to fetch their comfort from them, unto a neglect of Chriſt: yet as pleaſures that are lawfull, are unlawfully uſed, when our thoughts and intentions are too long, or too frequent, or too vehement in them, ſo as to dead the heart; either to the preſent delighting in God, or purſuing after him, with the joint ſtrength of our ſoules, as our onely chiefeſt good: ſo an immoderate recourſe unto ſignes, (though barely conſidered as ſuch) is as unwarrantable, when thereby we are diverted and taken off from a more conſtant actuall exerciſe of daily thoughts of faith towards Chriſt immediately, as he is ſet forth to be our righteouſneſſe; either by the way of Aſſurance,

(*which is a kind of enjoyment of him,*) *or* Recumbency *and renewed* Adherence *in purſuit after him.*

And yet the mindes of many are ſo wholly taken up with their owne hearts, that (*as the Pſalmiſt ſayes of God*) Chriſt is ſcarce in all their thoughts: *But let theſe conſider what a diſhonour this muſt needs be unto Chriſt, that his traine and favourites* (*our graces*) *ſhould have a fuller Court and more frequent attendance from our hearts then himſelfe, who is* the King of Glory. *And likewiſe what a ſhame alſo it is for beleevers themſelves, who are his Spouſe, to looke upon their Husband no otherwiſe but by reflection and at ſecond hand, through the intervention and aſſiſtance of their owne graces, as Mediators between him and them.*

Now to rectifie this errour, the Way is not wholly to reject all uſe of ſuch evidences, but to order them; both for the ſeaſon, *as alſo the* iſſue *of them: For the* ſeaſon, *ſo as that the uſe of them goe not before, but ſtill ſhould follow after an addreſſe of faith firſt renewed, and acts thereof put forth upon Chriſt himſelfe. Thus whenſoever we would goe downe into our owne hearts, and take a view of our graces, let us be ſure firſt to looke wholly out of our ſelves unto Chriſt, as our juſtification, and to cloze with them immediately; and this as if we had no preſent, or by-paſt grace to evidence our being in him. And if then whilſt faith is thus immediately claſping about Chriſt, as ſitting upon his Throne of Grace, we find either preſent or fore-paſt graces comming in as Hand-maids, to attend and witneſſe to the truth of this adherence unto Chriſt, (as after ſuch ſingle and abſolute acts of faith, it oftentimes falls out.) The Holy Ghoſt* (*without whoſe light they ſhine not*) bearing witneſſe with our ſpirits, *that is, our graces, as well as to our ſpirits. And then againe, for the* iſſue *of them, if in the cloſure of all, we againe let fall our viewing and comforting our ſelves in them, or this their teſtimony, and begin afreſh* (*upon his encouragement*) *to act faith upon Chriſt imediately with a redoubled ſtrength: if thus* (*I ſay*) *we make ſuch evidences to be ſubſervient onely unto faith,* (*whilſt it makes Chriſt its* Alpha *and* Omega, *the beginning and the end of all*) *this will be no prejudice at all to Chriſts glory or the workings of faith it ſelfe; for by this courſe the life of faith is ſtill actually maintained, and kept upon wing in its full ure, and exerciſe towards Chriſt alone for juſtification. Whereas many Criſtians doe habitually make* that *onely but as a ſuppoſed or taken for granted principle, which they*

ſeldome

ſeldome uſe, but have laid up for a time of need: But actually *live more in the view and comfort of their owne graces, and the gracious workings thereof in the duties towards Chriſt.*

The Reaſon of this defect among many other I have attributed partly to a Barrennes (*as* Peters *phraſe is*) in the knowledge of the Lord Jeſus Chriſt, *and of ſuch things revealed about him, as might be matter for faith to work and feed upon: As alſo to a want of skill (whilſt men want aſſurance) to bend and bow, and ſubjugate to the uſe of a* faith for meere adherence, *all thoſe things that they know and heare of Chriſt as made Iuſtification unto us. It being in experience a matter of the greateſt difficulty, (and yet certainly moſt feaſable and attainable) for ſuch a faith, as can yet onely relie and caſt it ſelfe upon Chriſt for juſtification, yet rightly to take in, and ſo to make uſe of all that which is or may be ſaid of Chriſt his being made righteouſneſſe to us, in his* Death, Reſurrection, &c. *as to quicken and ſtrengthen it ſelfe in ſuch acts of meere* Adherence, *untill* Aſſurance *it ſelfe comes, for whoſe uſe and entertainement all truths lie more fair and directly to be received by it. They all ſerve as a fore-right Wind to* Aſſurance of faith, *to fill the ſails thereof, and carry on with a more full and conſtant gale, (as the Word uſed by the Apoſtle for* Aſſurance *imports) whereas to the faith of a poore recumbent, they ſerve but as a halfe ſide Wind, unto which yet, through skill, the ſailes of ſuch a faith may be ſo turned, and applyed towards it, as to carry a ſoule on with much eaſe and quietneſſe unto Chriſt the deſired Haven; It notwithſtanding waiting all that while, for a more faire and full gale of aſſurance in the end.*

Now to help or inſtruct beleevers in that latter, namely the uſe of ſuch a skill, is not ſo directly the drift of this Treatiſe, I having reſerved that part (if God aſſiſt me and give leiſure, and this find acceptance) unto another about the acts of juſtifying Faith, *wherein this art now mentioned is to be the maine ſcope. That which I have here endeavoured, is, to ſet forth to all ſorts of beleevers (whether they have aſſurance or not)* Chriſt as he is the Object of our faith as juſtifying, *and as the cauſe of juſtification to us; and ſo I ſend forth this as a premiſe and preparatory to that other. And to that purpoſe I have run over ſome few* Articles *of our* Faith *or Creed, as I found them put together in one bundle by the great Apoſtle, namely Chriſt, in his* Death, Reſurrection, Aſcenſion, Sitting at Gods right hand *and* Interceſſion, *and have handled theſe no further, then as in all*

theſe he is made Juſtification *unto us, therein having punctually kept unto the Apoſtles ſcope. By all which you may (in the mean time) ſee, what abundant proviſion God hath laid up in Chriſt (in the point of Juſtification) for all ſorts of beleevers to live upon: Every thing in Chriſt, whatſoever he* was, *or whatſoever he* did, *with a joynt voice ſpeaking juſtification unto us. You may ſee alſo that God hath in Chriſt juſtifyed us over and over; and thereby come to diſcerne what little reaſon you have to ſuffer your hearts to be carryed aſide to other comforters, and ſo be* ſpoiled *and bereft of theſe more immediately prepared, and laid up for us in Chriſt himſelfe. To have handled all thoſe conſiderations, which his* obedience unto death *affords unto the juſtification of a beleever, and his comfort therein, in this ſmall tractate, would have made that part too diſproportioned to the reſt: it alone deſerves, and will require a diſtinct Tract, which therefore I have caſt into another method; and ſo in this Treatiſe have toucht only upon what may for the preſent be ſufficient to furniſh that part, to keep company with its fellows. Onely when I had thus preſented Chriſt along* from *his* Death, Reſurrection, *and* Aſcenſion, *unto his* Sitting in Heaven, *and there performing that great part of his Prieſthood, the Work of* Interceſſion, *I judged it both homogeneall to all theſe, and conducing to the greater encouragement of beleevers in the exerciſe of their faith, to ſubjoyne that other Treatiſe,* How Chriſts Heart now he is in Heaven ſtands affected to us ſinners here below. *And a better token, (take the Argument it ſelfe, if I could have fully repreſented it) how to preſent unto his Spouſe I know not then a true* character *of her* Husbands heart *now he is in glory: And (but for methoods ſake) I would have placed it firſt, it being more ſuited to vulgar capacities, whoſe benefit I aime at. Now in that diſcourſe I confeſſe I have not aimed to keep ſo ſtrictly unto the matter of juſtification onely, as in the other I have done; But have more generally diſcuſſed it; and ſhewne how his heart ſtands towards us, under all ſorts of* infirmities *whatſoever, either of* Sin or miſery, *yet ſo as it will ſerve for the matter of juſtification alſo.* The Father of our Lord Jeſus Chriſt, grant us according to the riches of his glory, that Chriſt may dwell in our hearts by faith, and that we may know the love of Chriſt, which paſſeth knowledge. Amen.

THO. GOODVVIN.

THE TABLE:

OR,

Series of all the Materials in this TREATISE.

SECT. I.

A Generall Introduction *to the whole: Christ the Object of Justifying Faith.*

CHAP. I.

The scope of the words of the Text: That they were Christs originally. Christ the highest example of beleeving. Encouragements to our faith from thence. *Pag.* 1.

Christ an example of Faith, explained by two things. 2

1. *He had a faith for the justification of himself.* ibid.
2. *A faith for the justifying of us.* 3

Use. *To draw us on to faith, and encourage us thereon.* 4

Especially against the greatnesse of sins. ibid.

CHAP. II.

The scope and argument of this whole Discourse.

1. *A* Direction *unto* Christ, *as the* Object *of faith.*
2. Encouragements *to Beleevers in their faith, from these particulars in the Text.* 7

Christ 1. Death. 2. Resurrection. 3. Being at Gods right hand. 4. Intercession.

CHAP. III.

Directions to Christ as the object of Faith. How in a three-fold consideration, Christ is the Object of Justifying faith. 8

1. *As in joynt commission with God the Father. Faith is to eye both* God *and* Christ *in seeking Justification.* ibid.

Yet God *the* Ultimate *object of it.* 9

Yet Christ under the New Testament the more immediate Object. ibid.

2. *Christ the object of faith in opposition to all things in our selves.* 10

As 1. *To* Humiliation. *We are not to rest therein.* ibid.
2. *To* Duties *and* Graces *we are not to rest in them.* 11
3. *Christs* Person *is the object of Faith, in distinction from the* Promises. *ib.*
How the Promises *are the Object of Faith, and how* Christ *in the Promises.* 12
Three sorts of promises: and how Christs person is the object of faith in applying them all. 14

SECT. II.

Christ *in his* DEATH *the object and support of Faith for Justification.*

Chap. I. How not Christs Person simply, but Christ as *Dying* is the object of faith as *Justifying.* 15
Explained,
1. *By two* Directions,
1. *That in seeking forgiveneſſe, Christ as* dying, *Christ as crucifyed is to be eyed by faith.* ibid.
How not Christs Person singly considered in the excellencies thereof; but as dying *is the object of justifying faith as such.* 17
Chap. II. 2. *Direct.* That faith is principally to looke unto the end *and* intent of God and Christ in his sufferings; namely, that sinners might have forgiveneſſe. 19
Without this, the meditation of the story of Christs Passion is unprofitable. ibid.
Chap. III. 2. *By* shewing the *Encouragements* or matter of triumph that Christs death affordeth unto faith in point of justification. 23
The fulneſſe of Christs satisfaction in his Death. ibid.
How Christs satisfaction may be opposed to the guilt of any sins whatever. 24
1. *Against the* hainousneſſe *of sinne, (in the generall.)* ibid.
2. *Against any aggravation of particular sinnes: As* 25
1. *Against the greatneſſe of the act of any particular sinne.* ibid.
2. *Against the* corruption *or* badneſſe of the heart *in sinning.* ibid.
3. *Against* delight and greedineſſe *in sinning.* ibid.
4. *Against deliberateneſſe in sinning.* 26.
5. *Against presumption in sinning.* ibid.
6. *Against the aggravating circumstances of Time, Place, Persons, &c.* ibid.
The conclusion of this Section. ibid.

SECT.

Sect. III.

Christ in his RESURRECTION the object and support of faith in point of Justification.

Chap. I.

Two generall Heads propounded:

That Christs Resurrection { *Is an* EVIDENCE *of* / *Hath an* INFLUENCE into } *Justification.* 28

1. *An* Evidence.

Christs Resurrection a visible signe that God is satisfied *by his death.* 29

2. *Hath an* Influence.

Though the matter *of our justification be the price of Christs* Death, *yet the act of pronouncing us righteous depends on Christs* Resurrection. ibid.

Chap. II.

A digression. Wherein for the explanation of both these, is shewne how Christ sustained a double relation, 31

1. *Of a* Surety *for us.*

2. *Of a* Common person *in our stead.* ibid.

The difference of these two; and the usefulnesse of these two considerations for the explaining what followes throughout this Discourse. 32

Chap. 3. (*The first Head.*) The *Evidence* of Justification *which Christs* Resurrection *affords to Faith* explained by two things 1. How Christ was made a Surety for us. 2. How his Resurrection as he was a Surety holds forth this evidence. 33

§. 1. *How Christ became a Surety* { *for* { *Debt,* / *Punishment.* } } ibid.

The Covenant of Grace made with Christ alone as a Surety for us. 34

Whereby God requires payment of Christ first. 35

§. 2. *How the consideration of this becomes an evidence to Faith through Christs Resurrection.* ibid.

The Resurrection an evidence, { 1. *That the debt is paid.* 36 / 2. *That God will never claime it from the sinner.* ibid. }

Chap. 4. (*The second Head.*) The *Influence* that Christs Resurrection hath into our Justification.

The Demonstration of this hath two branches.

1. *Bran.* That Christ was a Common Person representing us in all that he did, or suffered (Handled at large.) But more especially in his Resurrection. 37

This is proved,

1. *In generall, by a Parallel with* Adam, *Christs Type herein.* 38

2. *Particularly,* Adam *and Christ were common Persons,*

1. In their Qualification and estate. 39
2. In what they did, and in what befell them. ibid.

Christ a Common Person in his Death, we dying in him, as in Adam his Condemnation, we were condemned in. 40

That Christ was more especially a Common Person in his Resurrection, we being considered as rising in him. 42

Chap. 5. The second Branch. How Christs representing us as a Common Person in his Resurrection, hath an Influence into our Justification, made forth by two things. 43

1. That Christ himselfe was justifyed from our sinne at his Resurrection, made forth by three things. 44
   1. There was a solemne Act passed from God towards Christ, of justifying him from our sinnes. ibid.
   2. There was some speciall time or season wherein this was done. 45
   3. That this was first past upon him as his Resurrection. ibid.
2. That all Believers were then justified by God in his Justification of Christ as a Common Person representing them. 47

Proved,

1. From the Common and like analogie this holds with the former instances of our dying in his death, &c. ibid.
   All things which God doth to us were first done to Christ for us. 48
2. From the equity of that Law that in Adams condemnation we were condemned. 49

Chap. 6. How our Faith may from hence raise matter of Triumph for its justification. Together with an explanation how we are justified by Faith, although justified in Christ at his Resurrection. 50

Chap. 7. How all this, both our justification at Christs Resurrection, and the support of our faith therefrom, are sealed up to us in Baptisme.

The Conclusion. How faith may make use of Coristts Resurrection in its going to God for pardon of sinne. 54

SECT. IV.

Faith supported by Christs being at Gods Right hand.

Chap. 1. A connexion of this third Head with the two former. Two things involved in it: 1. Christs Ascension: 2. Christs power and authority in Heaven. 57

Shewing,

1. What

Chap. 2. 1. What *Evidence* for our Justification, Christs *Ascension* into
1. Heaven affords unto our faith, upon that first fore-mentioned consideration of his being a *Surety* for us. 60
And this,
1. *By considering what was the last action he did, when he was to ascend, namely,* blessing *his Disciples.* ibid.
For in blessing them, he blessed all Beleevers. ibid.
2. *From the very act of* ascending. 61
3. *From the first entertainement that God gave Christ when he made his entry into heaven.* 63
Chap. 3. 2. What *Evidence* Christs *Sitting at Gods Right Hand* (he having beene our Surety,) affords to our faith for Justification. 64
It shewing,
1. *That* CHRIST *had compleatly performed all the worke that was to be done by him for our justification.* 65
2. *That God accepted his satisfaction, and was infinitely well pleased with it.* 66
Chap. 4. *Demonstrating,*
2. What *Influence,*
1. Christs *Ascension* hath into a beleevers non-condemnation upon that second premised consideration, of Christs being a Common Person for us. 67
By considering two things,
1. *The great end of his Ascending, and entring into Heaven, that it was to prepare a place for us, and to bring us thither.* ibid.
2. *That he entred into Heaven and tooke possession of it in our very names and stead.* 68
So that we may by Faith behold our selves as in Heaven already. ibid.
Chap. 5. *Demonstrating*
2. What *Influence* Christs *Sitting at Gods Right Hand* hath into our Justification, upon that second consideration of his being a *Common-Person.* 69
And this by considering,
1. *The prerogatives imported in that his* sitting at Gods right hand. *As,*
1. *Soveraignty of power, all things being subdued to him.* 70
2. *Soveraignty of Judgement, all judgement and authority being committed to him.* ibid.

2. *That these Prerogatives mentioned are his, as he is considered* an Head, *and so fits representing us, and therefore all his elect shall one day come up to him.* 72
In what sense we are said to sit with him: *and in what sense it is* Christs *priviledge* alone *to* sit *at Gods right hand.* ibid.
The Triumph of Faith from this. 73

SECT. V.

The Triumph of Faith from Christs INTERCESSION.

Chap. 1. A connexion of this with the former. And how this adds a further support to faith. Two things propounded to be handled out of the Text:
1. The *concurrencie of influence* that Christs *Intercession* hath into our Salvation: 2. The *Security that Faith* may have therefrom for our Justification. 74
Chap. 2. *The first Head*: The concurrencie of influence Intercession hath into our salvation, *explained by two things:*
1. Intercession *one part of Christs Priesthood, and the most excellent part of it.* 76
Two parts of Christs office of Priesthood, (as there was of the High-Priests office under the Old Law)
1. *To offer up himselfe,*
2. *To intercede.* 77
Without Intercession Christ had not been a perfect High-Priest. 78
His Oblation would otherwise have beene ineffectuall. 79
Chap. 3. 2. The speciall *peculiar influence* that Intercession hath into our Salvation and Justification; And the *Reasons* why God *appointed it* to be added unto all the former. 82
Which are of three sorts. ibid.
1. Respecting God.
1. *In generall: God will be dealt with like himselfe* ibid.
2. *Paticularly:*
1. *In that it is for the glory of his free grace.* 83
Which looks to be entreated. ibid.
2. *In that Gods justice stood upon such a respect to be performed to it.* 84
2. Respecting us. *Intercession being requisite to, and the best way to effect our salvation.* 85
This demonstrated,

1. *In*

1. In generall: God would have us saved all manner of wayes. 85
   And the application of Redemption unto us is from Christs Intercession. ibid.
2. More particularly Our justification depends upon it: as
   1. The first Act of our conversion and justification depends on it. 86
      The continuance of our justification depends on it. 87
      A full security thereby given that we shall be justified for ever. 88
      And this,
      1. Against sins past, ibid.
      2. Against our being condemned by new sins. 89
      Intercession principally intended for sins after conversion. ibid.
3. Respecting Christ. Intercession ordained,
   1. That none of Christs offices should lye vacant. 90
   2. That Christ might have a continuall hand in every work of our salvation, unto the last. 91

Chap. 4. The second Head. The great security that our faith may have for our Justification, from Christs interceding for us,
Shewed
1. By way of Evidence,
   And this by two things. 92
   1. The end of Intercession is actually and compleately to save; so as if Christ add not actually and compleatly save those that beleeve in him through his Intercession, he were not a perfect Priest. 93
   2. Christs honour as a Surety, is deeply engaged by his Intercession to save us. 95
2. Christ as a Surety in his Intercession, as well as in his death. ibid.

Chap. 5. The difference between these two Suretyships. 96
By that powerfull INFLUENCE into our Salvation, and prevalencie which Christs Intercession hath with God for us.
Demonstrated,
1. From the greatnesse of the person who Intercedes, and his greatnesse with God. 97
   And this shewne by two things.
   1. His neerenesse of Alliance, he being Gods naturall Sonne. 98
   2. His filiall obedience, he being God's Obedient Sonne. 102
      Two things in Christs Obedience, which make his Intercession prevalent. 104

Chap. 6. 2. From the righteousneſſe of the cauſe he pleades, and that in juſtice. And how forcible the cry of his blood is, eſpecially himſelfe appearing to intercede with it. 105
Explicated by two things.
1. *How an Interceſſion, and appeale to juſtice, is attributed to Chriſts blood.* ibid.
Illuſtrated by the cry of Abels *blood, and how far this exceeds that.* 107
In what ſenſe Chriſts blood is ſaid to cry. 108
Chriſt himſelfe being alive, and following the cry of his blood, how prevalent this muſt needs bee. ibid.
Chap. 7. 3. From the abſoluteneſſe of his power, he being able to doe whatever he askes of his Father. 110
Though Chriſt as he is a King, can command all things, yet to honour his Father, he intercedes for what himſelfe commands. 111
An Inference from the prevalencie of our Prayers, how forcibly Chriſts Prayers much more muſt needes be. 113
Chap. 8. 4. From the graciouſneſſe of the Perſon with whom Chriſt Intercedes. For
1. *Chriſt Intercedes with* his Father. 116
Chap. 9. 2. He Intercedes with him who is Our Father alſo. 119
Gods heart is as much enclined to heare Chriſt for us, as Chriſts heart is to Intercede.
The ſumming *up of all.* ibid.
Chap. 10. The Uſe, containing ſome encouragements unto weake beleevers, from Chriſts *Interceſſion*; out of *Heb.* 5. 25.

SECT.

SECT. I.

SHEWING BY WAY of INTRODUCTION, that CHRIST is the EXAMPLE, and OBJECT of *Justifying Faith.*

ROM. 8. 34.

Who is he that condemneth? It is Christ that dyed; yea rather, that is risen againe, who is even at the right hand of God, who also maketh intercession for us.

CHAP. I.

The scope of these words: that they were Christs originally. Christ the highest example *of* Beleeviug. *Encouragements to our faith from thence.*

THese words are a triumphing challenge, uttered by the Apostle in the name of all the [*Elect*;] for so he begins it in the 33. *ver.* foregoing, *Who shall lay any thing to the charge of Gods* [*Elect?*] *It is God that justifies.* And then follow these words, *Who shall condemne?* (namely, Gods elect,) *It is Christ that dyed, &c.* This *challenge* we finde first published by Jesus Christ himselfe, our onely Champion, *Esay* 50.

(a Chapter made of, and for Christ) *ver.* 8. *He is neere that justifies me, who will contend with me?* They were Christs words there, and spoken of Gods justifying him; and these are every Beleevers words here, intended of Gods justifying them. Christ is brought in there uttering them as standing at the High Priests Tribunall, when they *spat* upon him, and *buffeted* him, as *ver.* 45. when he was condemned by *Pilate*, then he exercised this faith on God his Father, *He is neere that justifies me.* And as in *that* his *condemnation* he stood in our stead, so in this his hope of his *Justification* he speaks in our stead also; and as representing us in both. And upon this the Apostle here pronounces, in like words, of all the Elect, *It is God that justifies, who shall accuse? Christ* was condemned, yea, *hath dyed, who therefore shall condemne?* Loe here the communion we have with Christ in his death and condemnation, yea, in his very faith: if he trusted in God, so may we, and shall as certainly be delivered. *Observe* wee first from hence by way of *premise* to all that follows,

Obser. Christ an example of beleeving.

That Christ *lived by faith as well as we doe.*

In the first of *John ver.* 16. we are said to *receive of his fulnesse grace for grace:* that is, Grace answerable and like unto his; and so (among others) *Faith.*

Explained.

For Explication hereof.

1. He had a faith for the justification of himselfe.

First in some sense he had a *faith for Justification* like unto ours, though not a *Justification through faith*, as we have. He went not, indeed, *out of himselfe*, to rely on another for righteousnesse, for he had enough of his owne (he being *The Lord our righteousnesse:*) yet he beleeves on God to justifie him, and had recourse to God for justification: *He is neer* (sayes he) *that justifies me.* If he had stood in his owne person meerely, and upon his owne bottome only, there had beene no occasion for such a speech; and yet consider him as he stood in our stead, there was: for what need of such a Justification, if he had not been some way neer a condemnation? He therefore must be supposed to stand here (in *Esay*) at Gods Tribunall, as well as at *Pilates*, with all our sinnes upon him: And so the same Prophet tells us *Chap.* 53. 6. *God made the iniquities of us to meet on him.* He was now made *sinne*, and a *curse*, and stood not in danger of *Pilates* condemnation onely, but of Gods too, unlesse he satisfied him for

for all those sinnes. And when the wrath of God for sinne came thus in upon him, his faith was put to it, to trust and wait on him for his Justification, for to take off all those sinnes, together with his wrath from off him, and to acknowledge himselfe satisfied, and him acquited. Therefore in the 22. *Psal.* (which was made for Christ when hanging on the Crosse, and speaks how his heart was taken up that while) he is brought in as putting forth such a faith as here we speak of, when he called God his God, [*My God my God*] then, when as to his sense, he had *forsaken him*, [*why hast thou forsaken me?*] Yea he helped his faith with the faith of the Fore-fathers, whom upon their trust in him God had delivered: *Our Fathers* (saith he) *trusted in thee: they trusted and thou didst deliver them:* Yea, at the 5. *ver.* we find him laying himselfe at Gods feet, lower then ever any man did, [*I am a Worme*] (sayes he) (which every man treads on, and counts it a matter of nothing for to kill) [*and no man*] as it follows; and all this, because he *bare our sinnes.* Now his deliverance and justification from all these, to be given him at his resurrection, was the matter, the businesse he thus trusted in God for, even that he should rise againe, and be acquited from them. So *Psal.* 16. (a Psalme made also for Christ, when to suffer, and to lie in the grave) *ver.* 8, 9, 10. *The Lord is at my right hand, I shall not be moved: Therefore my heart is glad, my flesh also resteth in hope,* Or (as in the Originall) [*dwels in confident surenesse*] *thou wilt not leave* [*my soule*] *in hell,* that is under the load of these sinnes; and thy wrath laid on me for them) *neither wilt thou suffer thy holy One* (in my body) *To see corruption.* This is in substance all one with what is here said in this one word, *He is neere that* [*justifies*] *me,* for Christs *Resurrection* was a *Justification* of him, as I shall hereafter shew.

Neither 2. did he exercise faith for himself only, but for us also; and that more then any of us is put to it, to exercise for himself: for he in dying, & emptying himself, trusted God with the merit of all his sufferings aforehand, there being many thousands of soules to be saved thereby a long while after, even to the end of the world. He dyed and betrusted all that stock into his Fathers hands, to give it out in Grace and Glory, as those for whom he dyed should have need. And this is a greater trust (considering the infinite number of his elect, as then yet to come) then any man

2. A faith for the justifying of us.

hath occasion to put forth for himselfe alone. God trusted Christ before he came into the world, and saved many millions of the Jews upon his bare word: And then Christ, at his death, trusts God againe as much, both for the salvation of Jews and Gentiles, that were to beleeve after his death. In *Heb.* 2. 12, 13, 14, 15. it is made an Argument, that Christ was a man like us, because he was put to live by faith like as we are (which the Angels doe not) and to this end, the Apostle brings in these words prophecyed of him, as spoken by him of himselfe, [*I will put my trust in him*] as one proofe that he was a man like unto us. Now for what was it that he trusted God? By the Context it appeares to be this, that he should be the salvation of his *brethren* and *children*, and that he *should have a seed and a generation to serve him*, and raise up a Church to God to praise him in. For this is made his confidence and the issue of his sufferings in that fore-cited *Psal.* 22. from *ver.* 22. to the end.

Use.

To draw on to faith, and encourage us therein.

How should the consideration of these things both *draw us on* to faith, and *encourage* us therein, and *raise* up our hearts above all doubtings and withdrawings of spirit in beleeving! For in this example of Christ we have the highest instance of beleeving that ever was. He trusted God (as we have seene) for himselfe, and for many thousands besides, even for all his elect; and hast not thou the heart to trust him for one poore soule? Yea Christ thus trusted God, upon his single Bond; but we for our assurance, have both Christ and God bound to us, even God with his surety, Christ, (for he is Gods Surety as well as ours.) A double Bond from two such Persons, whom would it not secure? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not induce to trust them both, for ones owne salvation, when as otherwise they must be damned that will not? 1. This example of Christ may teach and incite us to beleeve: For did Christ lay downe all his glory, and empty himselfe, and leave himselfe worth nothing, but made a Deed of Surrendring all he had into his Fathers hands, and this in a pure trust that God would *justifie many by him*, (as it is in *Esay* 53.) and shall not we lay downe all we have, and part with what ever is deare unto us afore hand, with the like submission, in a dependance and hope of being our selves justified by him? *And withall 2. it may encourage us to beleeve:

* Especially against the greatnesse of sinnes.

Hast

Hast thou the guilt of innumerable transgressions comming in, and discouraging thee from trusting in him? Consider but what Christ had, (though not of his owne:) Christ was made (as *Luther* boldly (in this sense that we speake of him) speakes) *the greatest sinner* that ever was; that is, by imputation: for the sins of all Gods chosen met in him: And yet he trusted God to be justified from them all, and to be raised up from under the wrath due of them. Alas, thou art but one poore sinner, and thy faith hath but a light and small load laid upon it, namely, thy owne sinnes, which to this summe he undertooke for, are but as an unite to an infinite number: *God laid upon him the iniquities of us all.* Christ trusted God for his owne Acquitance from the sinnes of all the world, and when that was given him, he yet againe further trusted him, to acquit the *world* for his satisfaction sake.

But thou wilt say, Christ was Christ, one personally united to God, and so knew that he could satisfie him; but I am a sinfull man. Well, but if thou beleevest, and so art one of those who are one with Christ, then Christ speaking these words in the name both of himselfe and of his Elect, (as hath beene shewed) thou hast the very same ground to utter them that he had, and all that encouraged him, may embolden thee, for he stood in thy stead. It was onely thine, and others sinnes that put him in any danger of condemnation; and thou seest what his confidence before-hand was, that God would justifie him from them all: And if he had left any of them unsatisfied for, he had not beene justified; and withall in performing his owne part undertaken by him, he performed thine also, and so in his being justified, thou wert justified also: His *confidence then*, may, therefore be thine *now*: onely *his* was *in* and from *himselfe*, but *thine* must be *on him*: yet so, as by reason of thy *communion* with him in his both *condemnation* and *justification*, thou mayst take and turne all that emboldned him to this his trust and confidnnce, to embolden thee also in thine, as truly as he did for himselfe. Yea in this thou hast now a farther prop and encouragement to thy faith, then he had; for *now* (when thou art to beleeve) Christ hath *fully performed* the satisfaction he undertooke; and we *now see Jesus crucified*, acquited, yea *crowned with glory and honour*, as the Apostle speaks: But he, when he took up this *triumph*, was (as

Esay here foretold and prophecyed it of him), but as then entring upon that worke. The Prophet *seeing the day* of his arraignement and Agony, utters these words as his; shewing what thoughts should then possesse his heart, when *Pilate* and the Jews should condemne him, and our sinnes come in upon him, *God is neere that justifies me, who* therefore *shall contend with me?* But now this comes to be added to *our* challenge here, that *Christ HATH dyed, and is* also *risen againe*; that he *WAS* condemned and justified, *who* therefore *shall condemne?* may we say, and say much more.

But thou wilt yet say, He knew himselfe to be the *Son of God*, but so doe not I. Well, doe thou but cast thy selfe upon him, to be adopted and justified by him, with *a giving up thy soule* to *his saving* thee *his owne way*, and (though thou knowest it not) the thing is done. And as for that (so great and usuall) *discouragement* unto poore soules from doing this, namely, the *greatnesse* and *multitudes of sins*, this very *example* of *his faith*, and the consideration of it, may alone take off, and helpe to remove it, more then any I have ever met with: for *He* in bearing the sins of his Elect, did beare as great and infinitely more sins then thine, yea, all sorts of sins what ever, for some one of his elect or other, (for he said upon it, that *All* (that is, all sorts of) *sins shall be forgiven unto men*, and therefore were *first born by him* for them) and yet you see how confident afore-hand he was, and is now clearly justified from them all: And by vertue of *his* being *justified* from *all sorts of sins*, shall *all sorts of sinners in* and *through him* be *justified* also: and therefore why mayst not thou hope to be from thine? certainly for this very reason our sins simply and alone considered can be supposed no hindrance.

Thus we have met with one great and generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which will await upon us throughout all that shall be said, and have an influence into our faith, and helpe to direct it in all that follows.

CHAP.

Chap. II.

The Scope and Argument *of this* Discourse, *is either* Direction *to Christ as the* Object of Faith, *or* Encouragement *to Beleevers, from all those* particulars *in Christ mentioned in the Text.*

Faith and the supports of it, or rather *Christ*, as by his *Death* and *Resurrection*, &c. he is the foundation of *Faith*, and the cause of our Justification, is the maine subject of these words: All which therefore to handle more largely, is the intended subject of this Discourse. And therefore as we have seene Christs *faith for us*, so now let us see what *our faith* is to be *towards him*: Onely take this along with you, for a right bounding of all that followes; That *the Faith* (the object and support of which I would discourse of) is only, *Faith as justifying*; for Justification was properly here the matter of Christs faith for us, and is also answerably here held forth by *Paul*, as that faith which Beleevers are to have on *him*. Now faith is called *justifying*, only as it hath *Justification* for its object, and as it goes out to Christ for Justification: So that all that shall be spoken must be confined to this alone, as the intendment of the Text. And concerning this, the Text doth two things:

Two things in the Text.

1. It holds forth Christ the object of it, [*Who shall condemne? [Christ]* hath dyed, &c.] And he being the sole subject of those foure particulars that follow, as encouragements to faith, must needs be therefore the object here set forth unto our faith.

1. Christ the object of faith for justification.

In Christ we have here all those foure things made matter of triumph to Beleevers, to assure them they shall not be condemned, but justified. In that

2. His *Death*, *Resurrection*, &c. matter of triumph unto faith.

Christ
1. Dyed.
2. Rose againe.
3. Is at Gods right hand.
4. Intercedes.

So that (for the generall) I am to doe two things: and therein I shall fulfill the Texts scope.

1. *Direct your faith to Christ, as to its right object.*
2. *To encourage your faith, from these severall actions of Christ for*

for us, and shew how they all containe matter of triumph for faith in them, and also teach your faith how to triumph from each of them: and herein I am to keepe close to the argument propounded, namely, *faith as justifying*; or to shew how faith, seeking justification in *Christ*, may be exceedingly raised from each of these particulars, and supported by them, as by so many pillars of it. So as although *Christs* Death, Resurrection, &c. may fitly serve to encourage our faith in many other acts it useth to put forth, (as in point of Sanctification to be had from Christ, into which his Death and Resurrection have an influence) yet here we are limited to the matter of Justification onely, [*It is God that justifies, who shall condemne*, seeing *Christ hath dyed?*] and herein to shew how his Death, Resurrection, &c. may, and doe afford matter of comfort and triumphing in point of Justification, from all these. And thus you have the summe of these words, and of my scope in this ensuing Treatise.

Chap. III.

First, Directions *to* Christ *as the* object of faith. *How in a threefold consideration* Christ *is the object of Justifying faith.*

Christ the object of faith three wayes.

But ere I come to encourage your faith from these, let me first direct and point your faith aright to its proper and genuine object, *Christ*. I shall doe it briefly, and onely so far as it may be an Introduction to the Encouragements from these foure particulars, the things mainly intended by me.

1. Christ is the object of our faith, in joynt commission with God the Father.

2. Christ is the object of faith in opposition to our own Humliation, or Graces, or Duties.

3. Christ is the object of faith, in a distinction from the Promises.

1. As in joynt commission with God the Father.

First, Christ is the object of faith, in joynt commission with God the Father. So here, *It is God that justifies*, and *Christ that dyed:* They are both of them set forth as the foundation of a Beleevers confidence. So elsewhere, Faith is called *a beleeving on him* (namely, God) *that justifies the ungodly*, *Rom.* 4. 5. and *a beleeving on Christ*, *Act.* 16. * Wherefore faith is to have an eye unto both

* Faith to eye both God and Christ in seeking Justification.

both, for both doe alike contribute unto the justification of a sinner. It is Christ that paid the price, that performed the righteousnesse by which we are justified; and it is God that accepts of it, and imputes it unto us: Therefore Justification is ascribed unto both. And this we have, *Rom.* 3. 24. where it is attributed unto them both together, [*Being justified freely by his grace, through the redemption that is in Jesus Christ:*] Where we see, that Gods free grace, and Christs righteousnesse, doe concur to our justification. Christ paid as full a price, as if there were no grace shewne in justifying of us; (for mercy bated Christ nothing) and yet that it should be accepted for us, is as free grace, and as great, as if Christ had paid never a farthing. Now as both these meet to justifie us, so faith in justification is to look at both these: So it followes in the next *ver.* of that 3. *Rom.* 25. [*Whom God hath set forth to be a propitiation* [*through faith*] *in his bloud.*] And though it be true, that God justifying is the ultimate object of our faith, (for Christ *leads us by the hand* (as the word is, *Ephes.* 2. 18.) *unto God*: and 1 *Pet.* 1. 21. we are said *by Christ to beleeve on God Who raised him, that so our faith and hope might be on God*) yet so, as under the New Testament, Christ is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith then the Person of the Father is, who is meerly God. Under the Old Testament when Christ was but in the Promise, and not as then come in the flesh, then indeed their faith had a more usuall recourse unto God, who had promised the Messiah, of whom they then had not so distinct (but onely confused) thoughts; though this they knew, that God accepted, and saved them through the Messiah: But now under the New Testament, because Christ, as Mediator, exists not onely in a promise of Gods, but is come, and manifest in the flesh, and is *set forth by God*, (as the Apostles phrase is) to transact all our businesses for us betweene God and us. Hence the more usuall and immediate addresse of our faith is to be made unto Christ; who as he is distinctly set forth in the New Testament, so he is as distinctly to be apprehended by the faith of beleevers. *Ye beleeve in God*, (sayes Christ to his Disciples, whose faith and opinion of the Messiah was till Christs Resurrection, of the same elevation with that of the Old-Testament-beleevers) *beleeve also in me:* Make Me the object of your trust

Yet God the ultimate object.

Christ, under the New Testament, the more immediate object.

for Salvation, as well as the Father. And therefore when *Faith* and *Repentance* come more narrowly to be distingu ſhed by their more immediate objects, it is *Repentance towards God*, but *Faith towards our Lord Jeſus Christ*, *Act.* 20. 21. not that God and Christ are the objects of both, but that Christ is more immediately the object of Faith, and God of Repentance: So that we beleeve in God through beleeving in Christ first, and turne to Christ by turning to God first. And this is there ſpoken, when they are made the ſumme of Chriſtian doctrine, and of the Apoſtles preaching: And therefore the faith of ſome being much enlarged to the mercies of God and his free grace, and but in way of ſuppoſition unto Christ, or in a taking for granted, that all mercies are communicated in and through Christ, yet ſo, as their thoughts work not ſo much upon, nor are taken up about Christ; although this may be true faith under the New Teſtament, in that God and his free grace is the joynt object of faith, together with Christ and his righteouſneſſe, and the one cannot be without the other, and God oft-times doth more eminently pitch the ſtreame of a mans thoughts in one chanell rather then in another, and ſo may direct the courſe of a mans thoughts towards his free grace, when the ſtreame runs leſſe towards Christ, yet it is not ſuch a faith as becomes the times of the Goſpell; it is of an Old-Teſtament-ſtraine and *Genius*: whereas our faith now, ſhould in the more direct and immediate exerciſes of it, be pitcht upon Jeſus Christ, that *through him* (firſt apprehended) *our faith might be in God*, (as the ultimate object of it) as the Apoſtle ſpeaks. And ſo much for the firſt.

2. Christ the object of faith in oppoſition to all in our ſelves.

The ſecond is, that Christ is to be the object of our faith, in oppoſition to our owne Humiliation, or Graces, or Duties.

1. Not to reſt in humiliation.

1. We are not to truſt, nor reſt in Humiliation, as many doe, who quiet their conſciences from this, that they have beene troubled. That Promiſe, [*Come to me you that are weary and heavy laden, and you ſhall find reſt*] hath been much miſtaken; for many have underſtood it, as if Christ had ſpoken peace and reſt ſimply unto that condition, without any more adoe; and ſo have applied it unto themſelves, as giving them an intereſt in Christ: Whereas it is onely an invitement of ſuch (becauſe they are moſt apt to be diſcouraged) to come unto Christ, as in whom alone their reſt is to be found. If therefore men will ſet downe

downe their rest in being *weary and heavy laden*, and not come to Christ for it, they sit downe besides Christ for it, they sit downe in sorrow. This is to make *John* (who onely prepared the way for Christ) to be the Messiah indeed, (as many of the Jews thought) that is, to thinke the eminent work of *Johns* Ministerie (which was to humble, and so prepare men for Christ) to be their attaining Christ himselfe. But if you be *weary*, you may have rest indeed, but you must come to Christ first: For as, if Christ had dyed onely, and not arose, we had *been still in our sins*, (as it is 1 *Cor.* 15. 17.) so though we dye by sin, as slaine by it, (as *Paul* was, *Rom.* 7. 11, 12, 13.) in his humiliation) yet if we *attaine not to the resurrection of faith*, (so the worke of faith is expressed, *Col.* 3. 12, 13.) we still remaine in our sinnes.

Secondly, we are not to rest in graces or duties; they all cannot satisfie our owne consciences, much lesse Gods Justice. If *Righteousnesse could have come* by these, then *Christ had dyed in vaine*, as *Gal.* 2. *ult.* What a dishonour were it to Christ, that they should share any of the glory of his righteousnesse? were any of your Duties crucified for you? Graces and Duties are the Daughters of Faith, the Off-spring of Christ; and they may in time of need indeed nourish their mother, but not at first beget her. 2. Not in Duties or Graces.

In the third place, Christs Person, and not barely the *Promises of forgiveneſſe* is to be the object of faith. There are many poore soules humbled for sinne, and taken off from their owne bottome, who, like *Noahs* Dove, fly over all the Word of God, to spy out what they may set their foot upon, and eying therein many free and gracious Promises, holding forth forgiveneſſe of sinnes, and justification, they immediately close with them, and rest on them alone, not seeking for, or closing with Christ in those Promises: Which is a common error among people; and is like as if *Noahs* Dove should have rested upon the out-side of the Ark, and not have come to *Noah* within the Ark; where though she might rest for a while, yet could she not ride out all stormes, but must needs have perished there in the end. But we may observe, that the first Promise that was given, was not a bare word simply promising forgiveneſſe, or other benefits which God would bestow; but it was a Promise of Christs Person as overcomming Satan, and purchasing those benefits, 3. Christs person the object of faith, in a distinction from the Promises.

nefits, [*The Seed of the woman shall break the Serpents head.*] So when the Promise was renewed to *Abraham*, it was not a bare Promise of blessednesse and forgivenesse, but of *that Seed*, that is, *Christ*, (as *Gal.* 3.16.) in whom that blessednesse was conveyed. [*In thy Seed shall all the Nations of the earth be blessed.*] So that *Abrahams* faith first closed with Christ in the Promise, and therefore he is said to *see Christs day*, and to rejoyce in embraceing him: And so all the succeeding Fathers (that were Beleevers) did, more or lesse, in their Types and Sacraments, as appeares by 1 *Cor.* 10.1,2. And if they, then much more are we thus to look at Christ, unto whom he is now made extant, not in Promises onely, but is really incarnate, though now in heaven. Hence our Sacraments (which are the seales added to the word of faith) doe primarily exhibit Christ unto a Beleever, and so (in him) all other Promises (as of forgivenesse, &c) are ratified and confirmed by them. Now there is the same reason of them, that there is of the Promises of the Gospell, (for they preach the Gospell to the eye, as the promise doth to the eare) and therefore as in them the soule is first to looke at Christ, and embrace him as tendred in them, and then, at the Promises tendred with him in them, and not to take the Sacraments as bare seales of pardon and forgivenesse: So (in like manner) in receiving of, or having recourse to a Promise, (which is the word of faith) we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the Promise in him. Hence faith is still expressed by this its object, Christ, it being called *Faith on Christ*. Thus *Philip* directs the Eunuch, *Acts* 6.31. *Beleeve on the Lord Jesus*. The Promise is but the casket, and Christ the jewell in it; the Promise but the field, and Christ the Pearle hid in it, and to be chiefly lookt at. The Promises are the meanes *by which* you beleeve, not the things on which you are to rest. And so, although you are to look at forgivenesse as held forth in the Promise, yet you are to beleeve on Christ in that Promise to obtaine this forgiveness. So *Act.* 26.18. it is said of Beleevers by Christ himself, [*that they may obtain forgiveness of sins, by faith which is on me.*]

How the Promises are the object of faith. How Christ in the Promises.

And to cleare it farther, we must conceive, that the Promises of Forgivenesse are not as the Pardons of a Prince, which meerly containe an expression of his royall word for pardoning, so as we in seeking of it, doe rest upon, and have to doe onely with his

his word and seale, which we have to shew for it: but Gods Promises of pardon are made in his Son, and are as if a Prince should offer to pardon a Traytor upon marriage with his child, whom in, and with that pardon he offers in such a relation; so as all that would have pardon, must seek out for his child: and thus it is in the matter of beleeving. The reason of which is, because Christ is the Grand Promise, in whom *all the Promises are Yea and Amen*, 2 *Cor.* 1. 19. 20. and therefore he is called *The Covenant*, *Esay* 49. 8. So that, as it were folly for any man to thinke that he hath an interest in an Heiresse lands, because hee hath got the writings of her estate into his hands, (whereas the interest in the lands goes with her person, and with the relation of marriage to her, otherwise, without a title to her selfe, all the writings will be fetcht out of his hands againe) so is it with all the Promises; they hang all upon Christ, and without him there is no inrerest to be had in them: *He that hath the Sonne, hath life*, *John* 1. 5. 12. because Life is by Gods appointment onely in *him*, as *ver.* 11. All the Promises are as Copy-hold land, which when you would interest your selves in, you enquire upon what Lord it holds, and you take it up of him, as well as get the Evidences and Deeds for it into your hands; the Lord of it will be acknowledged for such in passing his right into your hands: Now this is the tenure of all the Promises; they all hold on Christ, in whom they are *Yea* and *Amen*; and you must take them up of him. Thus the Apostles preached forgivenesse to men, *Acts* 13. 38. *Be it knowne that through this man is preached to you the forgivenesse of sinnes.* And as *they preached* so we *are to beleeve*, as the Apostle speaks, 1 *Cor.* 15. 11. And without this, to rest on the bare Promise, or to look to the benefit promised without eying Christ, is not an Evangelicall, but a Jewish faith, even such as the Formalists among the Jews had, who without the Messiah closed with Promises, and rested in Types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith, in them. This is to goe to God without a Mediator, and to make the Promises of the Gospell to be as the Promises of the Law, *Nehushtan*, (as *Hezekiah* said of the *Brasen Serpent*) a piece of brasse, vaine, and ineffectuall: like the waters of Bethesda, they heale not, they cleanse not, till this *Angel of the Covenant* come downe to your faith in them. There-

fore at a Sacrament, or when you meet with any promise, get Christ first downe by faith, and then let your faith propound what it would have, and you may have what you will of him.

Three sorts of Promises, and how Christs Person is the object of faith in applying them all.

There are three sorts of Promises, and in the applying of all these, it is Christ that your faith is to meet with.

1. There are *absolute* promises, made to no Conditions; as when Christ is said to *come to save sinners*, &c. Now in these it is plaine, that Christ is the naked object of them: so that if you apply not him, you apply nothing, for the onely thing held forth in them is Christ.

2. There are *Inviting Promises*; as that before mentioned, [*Come to me you that are weary*] The promise is not to weariness, but to *comming* to Christ; they are bidden *Come to him*, if they will have rest.

3. There are *Assuring Promises*; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which the heart should onely eye? It is Christ, in whom the soule rests and hath comfort in, and not in its grace; so that the sight of a mans grace is but a back-doore to let faith in at, to converse with Christ, whom the soule loves. Even as at the Sacrament, the elements of Bread and Wine are but outward signes to bring Christ and the heart together, and then faith lets the outward elements goe, and closeth, and treats immediately with Christ, unto whom these let the soule in: So Grace is a signe inward, and whilst men make use of it onely as of a bare signe to let them in unto Christ, and their rejoycing is not in it, but in Christ, their confidence being pitcht upon him, and not upon their grace; whilst men take this course, there is and will be no danger at all in making such use of signes: and I see not, but that God might as well appoint his owne work of the new creation within, to be as a signe and helpe to communion with Christ by faith, as he did those outward elements the works of his first creation; especially, seeing in nature, the effect is a signe of the cause. Neither is it more derogatory to free grace, or to Christs honour, for God to make such effects, signes of our union with him, then it was to make outward signes of his presence.

SECT.

Sect. II.

Christ the object and support of faith for Justification, in his *death*.

Rom. 8. 34.
Who shall condemne? Christ hath dyed.

Chap. I.

How not Christs Person simply, but Christ as dying *is the object of Faith* as justifying.

TO come now to all these foure particulars of or about Christ, as the object of faith here mentioned; and to shew both how Christ in each is the object of faith as justifying; and what support or encouragement the faith of a Beleever may fetch from each of them in point of Justification, which is the Argument of the maine Body of this Discourse.

First, *Christ as dying* is the object of justifying faith, [*Who shall condemne? Christ hath dyed.*]

For the explanation of which, I will — Explained,

1. Give a direction or two. — 1. By two Directions.

2. Shew how an encouragement, or matter of triumph, may from hence be fetcht.

1. The first Direction is this, That in seeking forgiveneſſe or justification in the Promises, as Christ is to be principally in the eye of your faith, so it must be Christ *as* crucified, Christ *as dying*, as here he is made. It was the Serpent as lift up, and so looked at, that healed them. Now this direction I give to prevent a mistake — 1. Direction.

miſtake which ſoules that are about to beleeve, doe often run into: For when they heare that the perſon of Chriſt is the maine object of faith, they thus conceive of it, that when one comes firſt to beleeve, he ſhould looke onely upon the perſonall excellencies of Grace and Glory which are in Jeſus Chriſt, which follow upon the Hypoſtaticall Union; and ſo have his heart allured in unto Chriſt by them onely, and cloſe with him under thoſe apprehenſions alone. But although it be true, that there is that radicall diſpoſition in the faith of every Beleever, which if it were drawne forth to view Chriſt in his meere perſonall excellencies, abſtractively conſidered, would cloſe with Chriſt for them alone, as ſeeing ſuch a beauty and ſuitableneſſe in them; yet the firſt view with an humble ſoule alwayes doth, and is to take of him, is of his being a *Saviour*, made *ſinne*, and a *curſe*, and obeying to the death for ſinners. He takes up Chriſt in his firſt
Rom. 8. 3. ſight of him, under the *likeneſſe of ſinfull fleſh*, (for ſo the Goſpel firſt repreſents him, though it holds forth his perſonall excellencies alſo) and in that repreſentation it is, that he is made a fit object for a ſinners faith to truſt and reſt upon, for ſalvation; which in part diſtinguiſheth a ſinners faith whilſt here on earth, towards Chriſt, from that viſion or ſight which Angels and the ſoules of men have in heaven of him. Faith here views him not only as glorious at Gods right hand, (though ſo alſo) but as crucified, as made ſinne, and a curſe, and ſo reſts upon him for pardon; but in heaven we ſhall *ſee him as he is*, and be made like unto him. Take *Chriſt* in his perſonall excellencies ſimply conſidered, and ſo with them propounded as an *Head* to us, and he might have been a fit object for Angels and men even without ſin to have cloſed withall; and what an addition to their happineſſe would they have thought it, to have him for their husband! but yet, ſo conſidered, he ſhould have been, and rather is, the object of *love*, then of *faith* or affiance. It is therefore Chriſt that is thus excellent in his perſon, yet farther conſidered, as clothed with his garments of bloud, and the qualifications of a Mediator and Reconciler; it is this that makes him ſo diſireable by ſinners, and a fit object for their faith (which looks out for juſtification) to prey and ſeize upon, though they take in the conſideration of all his other excellencies to allure their hearts to him, and confirme their choice of him. Yea I ſay farther, that conſider faith *as juſtifying*,

fying, that is, in that act of it which justifies a sinner; and so, Christ taken onely or mainely in his Personall excellencies, cannot properly be called the object of it: But the *Formalis ratio*, the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be *that* in Christ, which doth indeed justifie a sinner; which is, his obedience unto death. For the act and object of every habit or facultie, are alwayes suited, and similar each to other; and therefore Christs justifying must needs be the object of Faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith looks at Christ, have those severall acts of faith various denominations: As, faith that is carried forth to Christ and his personall excellencies, may be called *uniting* faith; and faith that goes forth to Christ for strength of grace to subdue sinne, may (answerably to its object) be called *sanctifying* faith; and faith as it goes forth to Christ (as dying, &c.) for justification, may be called *justifying* faith: For faith in that act looks at what in Christ doth justifie a sinner; and therefore Christ considered as dying, rising, &c. doth in this respect become the most pleasing and gratefull object to a soule that is humbled; for this makes Christ suitable to him as he is a sinner, under which consideration he reflects upon himselfe, when he is first humbled. And therefore thus to represent Christ to Beleevers under the Law, was the maine scope of all the Sacrifices and Types therein, *All things being purged with bloud, and without bloud there being no remission, Heb. 9.* Thus did the Apostles also in their Sermons. So *Paul* in his Epistle to the *Corinthians*, seemed by the matter of his Sermon to have *known nothing but Christ, and him* as [*crucified,*] 1 *Cor.* 2.2. as Christ above all, so Christ, as crucified above all in Christ, as suiting their condition best, whom he endeavoured to draw on to faith *on him*. Thus in his Epistle to the *Galatians*, he calls his preaching among them, the *preaching of faith*, *Chap.* 3.2. And what was the maine scope of it, but the *picturing out* (as the word is) *of Christ crucified before their eyes? ver.* 1. so he preached him, and so they received him, and so they *began in the spirit*, *ver.* 3. And thus also doe the seales of the Promises (the Sacraments) present Christ to a Beleevers eye; as they hold forth Christ, (as was

in the former direction observed) so Christ, *as crucified*; their scope being to *shew forth his death till he come*, 1 *Cor.* 11. 26. the Bread signifying *Christs body broken*, in the sufferings of it; and the cup signifying the sufferings of his soule, and *the pouring* of it forth *unto death*. And hence likewise, as faith it selfe is called *Faith on Christ*, (as was before observed) so it is called *Faith on his bloud*, *Rom.* 3. 24, 25. because Christ as shedding his bloud for the remission of sinnes, is the object of it: So the words there are, [*Whom God hath ordained to be a propitiation through faith in his bloud, to declare his righteousnesse for the remission of sins.*] And look how God hath ordained and set forth Christ in the Promise, under that picture of him doth faith at first close with him. And one reason similar to the former, may be grounded on the 24. *ver.* of that 3. to the *Rom. Being justified freely by his grace*, [*through the redemption that is in Christ*] And as (I shewed before, in the reason of the former direction, that) all Promises hold of his Person, as being Heire of all the Promises; so the speciall Tenure upon which forgivenesse of sins doth hold of him, is by purchase, and by the redemption that is in him. So that, as the promise of forgivenesse refers to his person, so also to this redemption that is in him. Thus both in *Eph.* 1 and *Col.* 1. [*In whom we have redemption through his blond, even the forgivenesse of sinnes.*] His person gives us title to all the promises, and his bloud shews the tenure they hold on; a purchase, and a full price, ἀντίλυτρον, an adequate price) 1 *Tim.* 2. 6. And as *sin is the strength of the Law*, and of the threatnings thereof; so *Christs satisfaction is the strength of all the Promises in the Gospel*. In a word, an humbled soule is to have recourse to that Christ who is now alive, and glorified in heaven, yet to him as once crucified and made sinne. He is to goe to Christ now glorified, as the *Person from whom* he is to receive forgivenesse, &c. but withall, to him as crucified; as *through whom* (considered in that condition he then was in) he is to receive all.

Chap. II.

What in Christs death, *faith seeking justification, is especially to eye and look at.*

NOw then a second Direction for faith towards *Christ* as *dying*, is, Faith is principally and mainly to look unto the *end, meaning*, and *intent* of God and Christ in his sufferings, and not simply at the Tragicall story of his death and sufferings. It is *the heart, and mind, and intent of Christ in suffering*, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a Beleever sees that Christs aime in suffering for poor sinners, agrees and answers to the aime and desires of his heart, and that *that* was the end of it that sinners might have forgivenes, and that Christs heart was as full in it, to procure it, as the sinners heart can be to desire it; this drawes his heart in to Christ, to rest upon him: And without this, the contemplation and meditation of the story of his sufferings, and of the greatnesse of them, will be altogether unprofitable. And yet, all (or the chiefe) use which the Papists, and many carnall Protestants make of Christs sufferings, is to meditate upon, and set out to themselves the grievousnesse of them, so to move their hearts to a relenting, and compassion to him, and indignation against the Jewes for their crucifying of him, with an admiring of his noble and heroicall love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like tragicall story of some great and noble personage, (full of heroicall vertues and ingenuity, yet inhumanely and ungrately used) will work, and useth ordinarily to work in ingenuous spirits, who read, or hear of it: yea and this oft-times, though if it be but in the way of a fiction: Which when it reacheth no higher, is so far from being faith, that it is but a carnall and fleshly devotion, springing from fancy which is pleased with such a story, and the principles of ingenuity stirred towards one who is of a noble spirit, and yet abused. Such stories use to stir up a principle of humanity in men, unto a compassionate love; which Christ himself at his suffering found fault with, as being not spirituall, nor raised enough in those women who went weeping to see the *Messiah* so handled;

2. Direction. Faith is especially to look at Christs end and mind in dying.

Namely, that sinners might have forgivenesse.

Without this, the meditation of the story of his Passion, unprofitable.

Weep not for me, (sayes he) that is, weep not so much for this, thus to see me unworthily handled by those for whom I dye.

And therefore accordingly as these stirrings are but fruits of the flesh, so humane inventions, as Crucifixes, and lively representations of the story of Christs Passion unto the sight of fancy, doe exceedingly provoke men to such devotionall meditations and affections: but they work a bare historicall faith only, a historicall remembrance, and an historicall love, (as I may so call them.) And no other then such doth the reading of the story of it in the Word, work in many, who yet are against such Crucifixes. But saving, justifying faith chiefly minds, and is most taken up with the main scope and drift of all Christs sufferings: for it is that in them, which answers to its owne aime and purpose; which is, to obtain forgivenesse of sinnes in Christ crucified. As God looks principally at the *meaning* of *the Spirit* in prayer, *Rom.* 8. so doth faith look principally to the *meaning of Christ* in his sufferings. As in all other Truths a Beleever is said to *have the mind of Christ*, 1 *Cor.* 2. *ult.* so especially he minds what was the mind and heart of Christ in all his sufferings. And therefore you may observe, that the drift of all the Apostles Epistles, is to shew the intent of Christs sufferings; how he was therein set forth to be a *propitiation for sinne*; *to bear our sinnes upon the tree*; *to make our peace, &c. He was made sinne, that we might be made righteousnesse of God in him.* As in like manner, the scope of the Evangelists is to set forth the story of them, (for that is necessary to be known also.) And thus did that Evangelicall Prophet *Isaiah* chiefly set forth the intent of Christs sufferings for justification, *Esay* 53. throughout the *Chap.* as *David* before had done the story of his Passion, *Psal.* 22. And thus to shew the use and purpose of his sufferings, was the scope of all the Apostles Sermons, holding forth the intent of Christs passion to be the justification and salvation of sinners: *This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners*, 1 *Tim.* 1. 15. and they still set forth what the plot was, at which God by an ancient designment aimed at, in the sufferings of Christ, which was an end higher then men or Angels thought on, when he was put to death. And thus faith takes it up, and looks at it. And upon this doth *Peter* (in his Sermon,

Acts

Acts 2.) pitch their faith, where having set forth the hainousnesse of their sin in murdering *the Lord of life*, then to raise up their hearts again, (that so seeing Gods end in it, they might be drawn to beleeve) he tells them, that *All this was done by the determinate counsell of God, ver.* 23. and that for a farther end then they imagined, even for the remission of sins through his Name, as in the closure of that Sermon he shewes. It was not the malice of the Jewes, the falsenesse of *Judas*, the fearfulnesse of *Pilate*, or the iniquity of the times he fell into, that wrought his death, so much as God his Father complotting with Christ himself, and aiming at a higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Christ *Sinne*, and laid our sins upon him. God *was in Christ*, (not *imputing our sins* to us, but) *making him sinne*, 2 *Cor.* 5. 20. Which Covenant Christ came (at his time) into the world to fulfill: *Sacrifice and burnt offering thou wouldst not have*, (*Heb.* 10. 5.) *Loe, I come to doe thy will*, and that will was *to take away sinnes, ver.* 4. 10,12,14, 15,16. These words Christ spake when he took our nature, and when he came into the world, clothed with infirmities like unto us sinners. *Rom.* 8.3. *God sent his Son in the likenesse of sinfull flesh, and for sinne condemned sin the flesh*: Mark that phrase [*for sin*] [περὶ] is there put for [*propter*] as *Joh.* 10.33. ὁ [περὶ] καλοῦ ἔργου, *not for a good work*: That is, not because *of a good worke, or for a good works sake*. So here, [*For sinne*] that is, because of sinne; sinne was the occasion of his taking the likenesse of *sinfull flesh*: what, to encrease it? no, but to *condemne* it, as it followes: that is, to cast and overthrow it in its power and plea against us; that instead of sins condemning us, he might condemn sin, and that we might have *the righteousnesse of the Law, ver.* 5. This phrase [*for sinne*] is like unto that in *Rom.* 6. 10. [*He dyed unto sinne*] that is, for sinnes cause; for so the opposition that followes, evinceth, [*In that he liveth, he liveth unto God*] that is, for God and his glory. So he dyed meerly for sin, that sin might have its course in Justice, and for its sake suffered death, so putting to silence the clamour of it. The death of Christ was the greatest and strangest designe that ever God undertook, and acted; and therefore surely had an end proportionable unto it. God that *willeth not the death of a sinner*, would not for any in-

ferious end will the death of his Sonne, whom he loved more then all creatures beſides. It muſt needs be ſome great matter for which God ſhould contrive the death of his Sonne, ſo holy, ſo innocent, and ſeparate from ſinners: neither could it be any other matter, then to deſtroy that which he moſt hated; and that was, Sinne: and to ſet forth that which he moſt delighted in, and that was, Mercy. So *Rom.* 3. 25, 26. And accordingly Chriſt demeaned himſelf in it, not at all looking at the Jewes, or their malice, but at his Fathers command and intent in it. And therefore when he was to ariſe to goe unto that place where he ſhould be taken, and carried to ſlaughter, *As the Father gave me commandement*, (ſayes he) *ſo doe I: Ariſe, let us goe hence*, *John* 14. 31. And when *Judas* went out at Chriſts owne provocation of him, *What thou doeſt, doe quickly*, (ſayes he) *the Sonne of man goeth as it was determined:* he lookt to his Fathers purpoſe in it. When he went out to be taken, it is ſaid, *John* 18. 4. *Jeſus knowing all things that ſhould befall him, went forth.* And when he was in his Agony in the Garden, whom doth he deal with, but his Father? *Father*, (ſayes he) *if it be poſſible, let this cup paſſe:* and God made his Paſſion of ſo great neceſſity, that it was even impoſſible that *that* cup ſhould paſſe. Indeed, had Chriſt ſtood in his own ſtead, it had been an eaſie requeſt, yea, juſtice to grant it; and ſo he tells *Peter*, that he could command millions of Angels to his reſcue; but he meerly ſubmits unto his Father, *Not my will, but thy will be done*, for God had laid upon him the iniquities of us all, *Eſay* 53.

Let our faith therefore look mainly to this deſigne and plot of God and of Chriſt in his ſuffering, to ſatisfie for our ſins, and to juſtifie us ſinners. When we conſider him as born fleſh and bloud, and laid in a manger, think we withall, that his meaning was to condemne *ſinne in our fleſh*, *Rom.* 8. 4. So when we read of him fulfilling all, or any part of righteouſneſſe, take we his mind in withall, to be, that the *Law might be fufilled in us*, as it followes there, who were then repreſented in him; and ſo the fulfilling of it is accounted ours. Behold we him in his life time, as *John* the Baptiſt did, even as *the Lamb of God, bearing and taking away the ſins of the world:* and when upon the Croſſe, let our faith behold the iniquities of us all met in him: [*Surely he hath borne our ſorrowes*] [*bearing our ſinnes in his body on the tree*] *and there-*

thereby once offered to beare the sins of many, Heb. 9. &c. This intent of Christ in all that he did and suffered, is that welcome newes, and the very spirit of the Gospel, which faith preys and seiseth on.

Chap. III.

What support or matter of triumph Christs death affords to faith for Justification.

NOw having thus directed your Faith to the right object, Christ, and Christ *as dying*; let us secondly see what matter of support and encouragement faith may fetch from Christs death, for Justification. And surely that which hath long agoe satisfied God himselfe for the sins of many thousand soules now in heaven, may very well serve to satisfie the heart and conscience of any sinner now upon earth, in any doubts in respect of the guilt of any sins that can arise. We see that the Apostle here, after that large discourse of Justification by *Christs* righteousnes, in the former part of this Epistle to the *Romans*, and having shewed how every way *it abounds, Chap.* 5. he now in this 8. *Chap.* doth as it were sit downe like a man over convinced; as *ver.* 31. *What then shall we say to these things?* He speaks as one satisfied, and even astonished with abundance of evidence; having nothing to say, but only to admire God and Christ in this work; & therefore presently throws downe the Gauntlet, and challengeth a dispute in this point with all commers: Let Conscience, and carnall reason, Law, and Sinne, Hell and Devils bring in all their strength, *Who is he shall lay any thing to the charge of Gods Elect? who shall condemne? Paul* dares to answer them all, and carry it with these few words, [*It is God that justifies, It is Christ that dyed:*] And (as in *ver.* 37.) [*We are more then conquerours in all these.*] It was this that brought in the Prodigall, that in *his Fathers house there was bread* [*enough.*] And so likewise he (who who ever he was) who was the Author of the 130. *Psal.* when his soule was in deep distresse by reason of his sins, *ver.* 1, 2. yet this was it that setled his heart to wait upon God, that there was *plenteous redemption with him.* Christs redemption is not meerly ἀντίλυτρον, a price or ransome equivalent, or making due satisfaction

The fulnesse of Christs satisfaction.

faction according to the just demerit of sinne; but it is *plenteous redemption*; there is an abundance of *the gift of righteousnesse*, *Rom.* 5. 17. and *unsearchable riches of Christ*, *Ephes.* 3. 8. Yea, 1 *Tim.* 1. 14. [*the grace of our Lord* (that is, of Christ, as *ver.* 12.) ὑπερπλεόνασε] we translate it, [*was abundant*] but the word reacheth) farther, it *was over-full, redundant, more then enough*: And yet (sayes *Paul*, *ver.* 13.) I had sins enough to pardon, (as one would thinke) that might exhaust it, *I was a blasphemer, &c.* But I found so much grace in Christ, even more then I knew what to doe withall.

How Christs satisfaction may be set against the guilt of any sins, and so made use of by faith.

I shall not insist so largely on this first Head of Christs dying, as upon those three followiug, because it is the maine subject of another Discourse, (which, through Gods grace, I intend to publish, though in another method) Onely (for a taste) to instance in some few particulars, shewing how Christs satisfaction may be opposed, and set against the guilt of a poore sinners offences. What is there that can be said to aggravate sinne in the generall, or any mans particular sins, that may not be answered out of this, *Christ hath dyed?* and something be considered in it, which the conscience may oppose thereto? So that what ever evill, which according to the rules of spirituall reason, (which the righteous Law proceedeth by, and containeth as the foundation of its righteousnesse in condemning or aggravating sinne) a mans conscience may suggest to be in sinne; oppositely hereunto, may a mans faith, according to the like rules of true spirituall reason, shew a more transcendent goodnesse to have beene in Christs death, (which the Gospel reveales) and so may oppose the one to the other, and have as good reason to shew why sinne should not condemne (from CHRISTS death) as Conscience can have, that the Law may condemne.

1. Against the hainousnesse of sin in the generall.

As first, Is sinne the transgression of the Law? *Christ* dying, the Law-maker, was subjected to the Law: and will not that make amends? Is sin the debasement of Gods glory, manifested in his Word and Works? Christs dying was the debasement and emptying of the brightnesse of his glory in the highest measure, who was God personally manifested in the flesh. The one of them is but as the darkning the shine or lustre of the Sun upon a wall, but the other is as the obscuring of the Sun it selfe. Sins highest evill lies in offending God, but Christs righteousnesse

neſſe is (oppoſitely) the *righteouſneſſe of God himſelfe; or Jehovah made our righteouſneſſe:* So that God in *our ſinne* is conſidered but as the *object againſt whom*; but God in this *our righteouſneſſe*, is *the ſubject from whom*, and *in whom* this righteouſneſſe comes, and is ſeated: And ſo his God-head anſwerably gives a higher worth to it, by how much the alliance which the *ſubject* hath to an action of its owne, that proceeds from it, is nearer then that which an *object* hath, againſt which the action is committed.

2. Againſt any aggravation of particular ſins.

Or ſecondly, what peculiar aggravations or circumſtances are there in thy ſinnes, to weigh there down: with which ſome circumſtances in Chriſts obedience and death may not be paralleld, to lift thee up againe?

1. Againſt the greatneſſe of the act of any particular ſin what ever.

As firſt, Is it the greatneſſe of thy ſinne in the ſubſtance of the fact committed? hath there been lewdneſſe in thy wickedneſſe? (as the Prophet ſpeaks) Conſider what guilt of how hainous crimes God ſuffered to be laid to Chriſts charge by profane men, when he was made an offering for ſinne. He dyed as a Traitor to his Prince, and a blaſphemer of God in the higheſt kinde of blaſphemy, as making himſelfe *equall* with God; an Impoſtor, a Seducer, yea a Devill, yea a Prince of Devils, then whom a murderer was eſteemed more worthy to live. Which imputations, though by men unjuſtly charged on him, yet by God were ſo ordered as juſt, in reſpect of his bearing our ſinnes. For him who was holineſſe it ſelfe, to be made the greateſt of *ſinners*, yea to be *made ſinne*, and the worſt of *ſinnes*, and accordingly to ſuffer from God and men; what greater ſatisfaction for the taking of ſins away can be deſired or imagined?

2. Againſt the badneſſe of the heart in ſinning.

Or ſecondly, doſt thou aggravate thy ſins by the naughtineſſe of thy heart in ſinning, and ſayſt that the inward carriage thereof hath been much worſe then the outward? Look thou into the heart of Jeſus Chriſt dying, and behold him ſtruggling with his Fathers wrath, thou wilt find the ſufferings of his ſoule more then thoſe of his body, and in them to lie the ſoule of his ſufferings.

3. Againſt the delight and greedineſſe in ſinning.

Thirdly, may thy ſinne be aggravated, in that thou didſt commit it with ſo great delight and greedineſſe, and pouredſt out thy heart unto it? Conſider that Chriſt offered himſelfe more willingly then ever thou didſt ſin: *Loe I come* (ſayes he,

Psal. 40.) *I delight to doe thy will:* and *how am I straitned till it be accomplisht? Luk.* 12. 56. And though to shew how great an evill and misery it was in it selfe, he shewed an averseneſſe to it; yet as it was his Fathers will for our salvation, he heartily embraced, and drank off that cup unto the bottome.

4. Against deliberateneſſe in sinning.

Fourthly, didst thou sin with much deliberation, and when thou mightest have avoided it? There was in this circumstance in Christs sufferings to answer that, that he *knew all he was to suffer*, and yet yeelded up himselfe, as *John* 18. 4.

5. Against presumption in sinning.

Fiftly, Hast thou sinned presumptuously, and made a covenant with death and hell? Christ in like manner offered up himselfe by a covenant and complot with his Father so to doe.

6. Against aggravating circumstances of person, time, place, &c.

Sixtly, are there any especiall circumstances of time, and place, &c. that aggravate thy sins?

As first, that so great a person in the Church should scandalize the Name of God in sinning: Why, how great a Person was Christ? even equall with God the Father; and yet how greatly humbled? even to the death; his offices of King, Priest, and Prophet being debased with him: how great a name had he? as *Heb.* 1. 4. which notwithstanding was dishonoured more then ever any mans.

Or 2. that thou sinnedst at such a time, or in such a company, which sometimes serve to make a sinne the more hainous. Consider how God contrived to have the shame and affliction of his Sons death aggravated by all these circumstances: It was of deaths the most accursed; At a time most solemne; In a place most infamous; With company most wretched.

Thus might we find out that in Christs suffering and satisfaction made, that would fitly answer to any thing in our sinnes; and so thereby we should be the more relieved. And though the whole body of his sufferings doe stand and answer for the whole bulk of our sinnings; yet the consideration of such particulars will much conduce to the satisfying of an humbled and dejected soule, about the particulars of its sinnings.

Therefore (to conclude) get your hearts and consciences distinctly and particularly satisfied in the all-sufficiencie of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves

ſelves with a generall apprehenſion and notion that they are ſinners, and ſo never become throughly humbled; ſo is it a defect in their faith, that they content themſelves with a ſuperficiall and generall conceit, that Chriſt dyed for ſinners; their hearts not being particularly ſatisfied about the tranſcendent all-ſufficiencie of his death. And thence it is, that in time of tentation, when their abounding ſinfulneſſe comes diſtinctly to be diſcovered to them, and charged upon them, they are then amazed, and their faith non-pluſt, as not ſeeing that in Chriſt, which might anſwer to all that ſinfulneſſe: But as God ſaw that in Chriſts death which ſatisfied him; ſo you ſhould endeavour by faith to ſee that worth in it which may ſatisfie God, and then your faith will ſit downe as ſatisfied alſo. If a man were to diſpute for his life ſome hard and difficult controverſie, wherein are many great and ſtrong objections to be taken away; he would be ſure to view, and ſtudy, and ponder all that might be ſaid on that other part which he were to hold, in way of anſwer to them, and to get ſuch a cleare and convincing light, as might make the truth of his Poſition apparent and manifeſt through thoſe clouds of objections that hang in the way. Now you will all be thus called one day, to diſpute for your ſoules, (ſooner or later) and therefore ſuch skill you ſhould endeavour to get, in Chriſts righteouſneſſe, how in its fulneſſe and perfection it anſwereth to all your ſinfulneſſe; that your hearts may be able to oppoſe it againſt all that may be ſaid of any particular, in or about your ſinnes; that in all the conflicts of your ſpirits, you may ſee that in it, which could cleare your whole ſcore; and that if God would but be pleaſed to impute it to you, you might ſay, I durſt preſently come to an account with him, and cut ſcores with his Law and Juſtice.

Thus much of the firſt thing made the object of faith; namely, Chriſt *as dying*.

Sect. III.
Faith ſupported by Chriſts Resurrection.

Rom. 8. 34.
——*Yea rather, that is riſen againe.*

Chap. I.

Chriſts Reſurrection ſupporteth faith two wayes:
1. *By being an* evidence *of* } *our Juſtification.*
2. *By having an* influence *into* }
The neecſſity of Chriſts Reſurrection, *for the procuring our Juſtification.*

THe next thing to be lookt at in Chriſt, as he is the object of juſtifying faith, (and from whence our faith may ſeek & fetch ſupport and comfort in the matter of Juſtification) is Chriſts *Reſurrection*; upon which we ſee here, the Apoſtle putteth a [*rather*] *Yea rather that is riſen againe.* There muſt therefore be ſome ſpeciall thing in the Reſurrection of Chriſt, which it contributes to our faith and juſtification, for which it ſhould have a [*rather*] put upon it, and that comparatively to his death. Now to ſhew wherein this ſhould lie, conſider how the Reſurrection of Chriſt ſerveth to a double uſe and end, in the matter of Juſtification.

Some ſpeciall thing in Chriſts Reſurrection for our Juſtification.

It ſerveth to a double uſe to ſupport our faith.

Firſt, as an *evidence* to our faith, that God is fully ſatisfied by Chriſts death: his Reſurrection may give us full aſſurance of it.

Secondly, it had, and hath an *influence* into our Juſtification it

it selfe; yea and as great an influence as his Death had. In both these respects it deserves a [*rather*] to be put upon it, and *Paul* had them both in his eye, when he writ these words. So as first, if you ask an account of his faith, and a reason of his so triumphant assurance, he alledgeth his Resurrection to confirme it, *Christ is risen.* Or

Secondly, if you would have a reason of the thing, how it comes to passe, that we who are Beleevers cannot be condemned; *Christ is risen*, sayes he: He alledgeth it as a cause, that hath such an influence into Justification it selfe, as it makes all sure about it.

1. By way of Evidence: Although Christs obedience in his life, and his death past, doe alone afford the whole matter of our Justification, and make up the summe of that price paid for us, (as hath been shewn) so as faith may see a fulnesse of worth and merit therein, to discharge the debt: yet faith hath a comfortable signe and evidence to confirme it selfe in the beliefe of this, from Christs *Resurrection* after his death: It may fully satisfie our faith, that God himselfe is satisfied, and that he reckons the debt as paid: So that our faith may boldly come to God, and call for the Bond in, as having Christs Resurrection to shew for it, that the Debt is discharged. And hence the Apostle cryes *Victoria* over Sin, Hell, and Death, upon occasion of (and as the *Coronis* and conclusion of that) his large Discourse about Christs Resurrection, 1 *Cor.* 15. 55, 56, 57. *O death, where is thy sting?* that is, Sinne, and the power of it: for so it followes, *The sting of death is sinne*: and *O grave, where is thy victory? Thanks be to God who hath given us victory, through Jesus Christ our Lord*: namely, as *risen* again; for of his Resurrection, and of that chiefly, had he spoken throughout that Chapter.

1. By way of Evidence.

Faith hath a visible signe of it, that God is satisfied.

2. By way of Influence.

2. But surely this is not all that it should onely argue our Justification by way of Evidence: This alone would not have deserved such a [*rather*] to be put upon it, if Christs Resurrection had not had some farther reall causall influence into Justification, it selfe, and been more then simply an evidence of it to our apprehensions. Therefore secondly, in Justification, although the *materiale*, or matter of it, be wholly the obedience and death of Christ; yet the act of pronouncing us righteous by that his obedience, (which is the *formale* of Justification) doth depend upon

Though the matter of our Justification be the price of Christs death, yet the act of pronouncing us righteous, depends on the Resurrection.

upon Chriſts Reſurrection. Ordinarily there hath been no more expreſſed concerning this dependance, then that the Reſurrection of Chriſt juſtifies by working actuall faith, to lay hold upon what Chriſt hath done in his life and death, which is called the *applying* of it, (of which more anon.) But that ſpeech of *Paul*, 1 *Cor.* 15. 17. ſeems to import more, *If Chriſt be not riſen againe*, [*ye are yet in your ſins*, [*and your faith is in vaine:*] That is, although you could ſuppoſe faith to be wrought in you upon the merit of Chriſts dying, yet it would be *in vaine*, if Chriſt were not *riſen* againe; for your title to Juſtification it ſelfe would be void: *You were yet in your ſins.* Which is ſaid, becauſe his Reſurrection was it, whereby ſins (though ſatisfied for in his death) were taken off, and they acquited from them: Which I take to be the meaning alſo of that *Rom.* 4. *ult. He was delivered for our ſins*, [*and roſe againe for our Juſtification.*] When the Apoſtle ſayes, *for our ſins he was delivered*, he means, his laying down *that* which was the price for them, a ſatisfaction for them, which his death was: And in that ſenſe, *He dyed for our ſins*; that is, his death ſtands in ſtead of our death, and ſo ſatisfies for ſinne. But yet ſtill *that* upon which the act of Gods juſtifying us, and his diſcharge given us from our ſins, and whereby he reckoneth us juſtifyed, that depends udon his Reſurrection. *He roſe againe for our Juſtification.* Note that Juſtification there imports the act of *imputation*, and reckoning us juſt, which he had ſpoken of in the verſes immediately fore-going, *ver.* 22, 23, 24.

In a word, to the full diſcharge of a Debt, and freeing the Debtor, two things are requiſite: 1. The payment of the debt. 2. The tearing or cancelling of the Bond, or receiving an Acquitance for the freeing of the Debtor. Now the Payment was wrought by Chriſts death, and the Acquitance to free from the debt, was at, and by his Reſurrection.

CHAP.

Chap. II.

For the explanation of both these is shewne, how Christ sustained a double relation; First, of a surety for us; *Secondly, of a* Common person *in our stead: The difference of these two, and the usefulnesse of these two considerations, for the explaining all the rest that follows, in this whole Discourse.*

NOw the better to explicate both these, you must consider, how that Christ in almost all that he did [*for us*] (as the phrase is here, and is to be annexed to each particular) did stand in a double relation for us unto God.

1. Of a *Surety*, bound to pay the debt for us, and to save our soules.

2. Of a *Common person*, or as an Attorney at Law in our stead. And both these as they have a distinct and differing consideration in themselves, so those severall considerations of them will conduce to the understanding of those two things fore-mentioned, as wayes and arguments to shew how the Resurrection of Christ may support our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquited, and cannot be condemned. The notion of his being risen, who is our *Surety*, clears the first, and that of his rising as a *Common person*, illustrates the other. And I shall here a little the largelyer insist upon the explication of these two relations, because their consideration will be of use through all the rest that follows, to illustrate thereby the influence that his Ascension, and Sitting at Gods right hand, &c. have into our Justification; and so I shall carry them along throughout this Discourse.

1. A *Surety* is one that undertakes, and is bound to doe a thing for another: As, to pay a debt for him, or to bring him safe to such or such a place, or the like; so as when he hath discharged what he undertook and was bound for, then the party for whom he undertook is discharged also. 1. To be a Surety, what.

2. A *Common person* with, or for another he goes for, is one who represents, personates, and acts the part of another, by the allowance and warrant of the Law: so as what he doth, (as such a common person, and in the name of the other) that other whom he personates, is by the Law reckoned to doe: and in like manner, 2. A Common person, what.

manner, what is done to him, (as being in the others ſtead and roome) is reckoned as done to the other. Thus by our Law, an Attorney appears for another, and money received by him, is reckoned as received by him whom it is due unto. Thus the giving poſſeſſion of an eſtate, a re-entry made, and poſſeſſion taken of land, &c. if done by, and to a man who is his lawfull Attorney, it ſtands as good in Law unto a man, as if in his owne perſon it had been done. So Embaſſadours for Princes repreſent their Maſters: what is done to them, is reckoned as done to the Prince; and what they doe according to their Commiſſion, is all one as if the Prince, whoſe Perſon they repreſent, had done it himſelfe. In like manner alſo the marriages of Princes are tranſacted, and ſolemnized by Proxie, as a Common perſon repreſenting his Lord, and in his name, is married to a Princeſſe in her Fathers Court; and the Lawes of men authorize it, and the marriage is as good, as if both Princes themſelves had been preſent, and had performed all the Rites of it. And thus to be a *Common Perſon*, is more then ſimply to be a *Surety* for another; it is a farther thing: and therefore theſe two relations are to be diſtinctly conſidered, though they ſeeme to be ſomewhat of a like nature. Thus an Attorney is a different thing from a Surety: A Surety undertakes to pay a debt for another, or the like; but a Common perſon ſerves to performe any common act, which by the Law is reckoned, and virtually imputed to the other, and is to ſtand as the others act, and is as valid, as if he had done it: So as the good and benefit which is the conſequent of ſuch an act, ſhall accrew to him whom he perſonated, and for whom he ſtood as a Common perſon. *Adam* was not a *Surety* for all Mankind, he undertook not for them, in the ſenſe forementioned; but he was a *Common perſon* repreſenting all Mankind; So as what he ſhould doe, was to be accounted as if they had done it. Now the better to expreſſe and make ſure our Juſtification in and by Chriſt, according to all ſorts of Laws, (the equity of all which God uſually draws up into his diſpenſations) God did ordaine Chriſt both to be a *Surety* for us, and alſo a *Common perſon* repreſenting us, and in our ſtead. That as Chriſt tooke all other relations for us, as of an *Husband, Head, Father, Brother, King, Prieſt, Captaine*, &c. that ſo the fulneſſe of his love might be ſet forth to us, in that what is defective in any one of

The difference betweene theſe two.

Adam a Common perſon, but not a Surety.

Chriſt ordained to be both, and the reaſon why.

of these relations, is supplyed and expressed by the other: Even thus did God ordaine Christ to take and sustaine both these relations, of a *Surety* and a *Common person*, in all he did for us, thereby to make our justification by him the more full and legall; and *justifie* (as I may so speake) our *Justification* it selfe or his justifying of us, by all sorts of *legall* considerations what ever, that hold commonly among men in like case: and that which the *one* of these relations or considerations might not reach to make good, the *other* might supply; what fell short in the one, the other might make up; and so we might be most legally and formally justified and made sure never to be condemned.

Chap. III.

The first Head: *The* Evidence *of Justification which Christs* Resurrection *affords to faith; explained by two things.* 1. *By shewing how Christ was made a* Surety *for us.* 2. *How his* Resurrection *as a* Surety *holds forth this evidence.*

COncerning the first of those two Heads at first propounded, namely, the *Evidence* which Christs Resurrection affords unto our faith in point of *non-condemnation:* I have two things to handle in this Chapter to make this out: First, how Christ was made a *Surety* for us, and what manner a *Surety* he did become: secondly, what the consideration hereof will contribute to that *evidence* which faith hath from Christs *Resurrection.*

§. 1. 1. How Christ was made and became a Surety for us.

For the first, Christ was appointed by God, (and himselfe also undertook) to be our *Surety.* This you have, *Heb.* 7. 22. *He was made Surety of a better Testament*, or *Covenant*; namely, of the *New.* The Hebrew word for *Covenant*, the *Septuagint* still translated [διαθήκη] *Testament:* the word in the Hebrew being of a large signification, and comprehending both a *Covenant*, and *Testament*; And so in the New Testament it is used promiscuously for either: And indeed, this *new Covenant of Grace* is both. Of this Covenant Christ is the ἔγγυος, the *plighter of his troth* for it, the *Surety*, the *Promiser*, the *Undertaker.* The Verb this comes of, is ἐγγυάω, [*promittere*] which comes from ἐν γυίοις, [*in manibus*] striking hands, or giving ones hand, as a

ſigne of a covenant; and ſo, to bargaine with, or make up a covenant. *Prov.* 22. 26. *Be not thou one of them that ſtrike hands, or of them that are ſureties for debts:* Which whole verſe the Septuagint reads, *Give not thy ſelfe* εἰς ἐγγύην, *to Suretyſhip.* The ſame word that is here uſed by the Apoſtle. It was the manner both of the Jews and Romanes alſo, to make Covenants by *ſtriking of hands:* And in Teſtaments, the Heire and Executor ſhook hands, or the Executor gave his hand to fulfill it. And the word [ἐγγυήσασθαι] is uſed, not onely in promiſing to pay a debt for another, but alſo in becomming a pledge for another, for to undergoe death, or a capitall puniſhment in anothers roome: as in that famous ſtory of friends, namely, *Euephenus* and *Eucritus: Eucritus* did [ἠξίωσεν ἐγγυήσασθαι] willingly become a ſurety for *Euephenus*, when condemned to dye by *Dionyſius* the tyrant. This very word is uſed by *Polyenus*, the Hiſtorian of that fact. Now ſuch a *Surety* every way did Chriſt become unto God for us, both to pay the debt, by undergoing death in our ſtead, and ſo to ſatisfie God; and then as the *Heire* to execute his Will and Teſtament: He became a Surety of the whole Covenant, and every condition in it, take it in the largeſt ſenſe; and this of all, both on Gods part, and on ours. For us he undertook to God to work all our works, and undergoe all our puniſhments; to pay our debts for us, and to work in us all that God required ſhould be done by us, in the Covenant of Grace. And thus to be a Surety, is much more then ſimply to be an Interceſſour, or Mediatour, (as *Pareus* well obſerves.) God did (as it were) ſay to Chriſt, What they owe me, I require it all at your hands: and Chriſt aſſented, and from everlaſting ſtruck hands with God, to doe all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Chriſt became ſuch a Surety in this for us, as is not to be found among men. On earth, Sureties are wont to enter into one and the ſame Bond with the Debtors, ſo as the Creditour may ſeize on which of the two he will, whether on the Debtour, or on the Surety, and ſo (as uſually) on the Debtour firſt, for him we call the Principall; but in this covenant, God would have Chriſts ſingle Bond: and hence Chriſt is not onely called the Surety of the Covenant for us, but *The Covenant*, *Eſay* 49. 8. and elſewhere. * God making the Covenant of Grace primarily

Suretiſhip not onely uſed in matters of debt, but in criminall cauſes puniſhed with death; and is put for being a pledge for another.

Chriſt undertook as a Surety for both, to ſatisfie God, & to work all in us alſo.

A ſtrange difference between Chriſts ſuretiſhip, and that of men for others on earth.

* God makes the Covenant of Grace principally with Chriſt for us.

marily with him, and with him as for us, thereby his single Bond alone was taken for all, that so God might be sure of satisfaction: therefore he laid all upon Christ, protesting that he would not deale with us, nor so much as expect any payment from us, (such was his grace.) So *Psal.* 89. 19. where the mercies of the Covenant made between Christ and God, under the Type of Gods Covenant with *David* are set forth, *Thou spakest in vision to thy holy One*, and saidst, *I have laid help on one who is* [*mighty.*] As if God had said, I know that these will faile me, and break, and never be able to satisfie me; but you are a *mighty* and substantiall person, *able* to pay me, and I will look for my debt of you. And to confirme this, (then which nothing can give stronger consolation, or more advanceth Gods free grace) when God went about the reconciling the world in and by Christ, and dealt with Christ about it; the manner of it is expressed to have been, that God took off our sins from us, and discharged us, (as it were) meaning never to call us to an account for them, unlesse Christ should not satisfie him, and laid them all on Christ, so as he would require an account of them all from him first, and let him look to it; and this he did to make the Covenant sure. Thus 2 *Cor.* 5. 19. it is said, (the Apostle speaking of Gods transaction of this businesse with Christ) that *God was in Christ*, namely, from everlasting, *reconciling the world* (of Elect Beleevers) *to himselfe, not imputing their trespasses to them; and made him sin who knew no sin.* Observe, that as he laid our sins on Christ, so withall, he discharged us, in his compact between Christ and himselfe, [*not imputing their trespasses to them.*] So then, all laid upon Christ, and he was to look to it, or else his soule was to have gone for it. This is not the manner of other Creditours; they use to charge the Debt on both the Surety and the Debtour; but in this Covenant (of Grace namely) Christs single Bond is entred, he alone is *The Covenant:* so as God will have nought to say to us, till Christ failes him. He hath engaged himselfe first to require satisfactions at Christs hands, who is our Surety.

God requires payment of our debt from Christ first.

Now then 2. for to make use of this notion, for the clearing of the point in hand. It might afford us matter of unspeakabe comfort, onely to hear of *Christs* having beene arrested by God for our debt, and cast into *prison*, and his Bond sued, and an Execution

2. How the consideration of this is a strong evidence to faith, of Justification from Christs Resurrection.

cution or *Judgement* ſerved on him, as the phraſes are, *Eſay* 53. 8. For thereby we ſhould have ſeen, how God had begun with our Surety, (as minded to let us alone) and that it lay on him to diſcharge the debt, who was ſo able to doe it: And thereby we might alſo ſee, how he was *made ſinne for us*, and therefore we might very well have quieted our hearts from fearing any arreſts, or for Gods comming upon us, till we ſhould heare that our Surety were not ſufficiently able to pay the debt, (as you have heard he is.) But yet our hearts would ſtill be inquiſitive (for all that) to heare whether *indeed* he hath perfectly ſatisfied God or no; and would be extreamely ſolicitous, to know whether he hath ſatisfactorily performed what he undertook; and how he got cleare of that engagement, and of *being made ſinne for us*. And therefore the Apoſtle comforts Beleevers with this, that Chriſt ſhall *the next time appeare without ſinne* * *Vnto them that look for him he ſhall appeare the ſecond time without ſinne, unto ſalvation.* One would think it no great matter of comfort to us to hear that Chriſt ſhould appeare without ſin; for who would imagine that it could be otherwiſe with *The holy One, The Lord of Glory?* there is no wonder in that: Ay, (but ſayes the Apoſtle) your very ſalvation is intereſted in this, as neerly as is poſſible: It is well for you that Chriſt is now *without ſinne*; for he having as your Surety undertooke to ſatisfie for ſin, and having accordingly beene *once made ſinne*, when on earth, and arreſted for it by God at his death; in that now he is got cleare of that engagement, (which could be no way, but by ſatisfaction, which he undertooke) this doth plainly evince it, and aſcertain you, that you ſhall never be condemned for it: for by the Law, if the Surety hath diſcharged the debt, the Debtour is then free. And therefore no news would or could be more welcom to ſinners, then to have a certaine and infallible evidence given, that their *Surety* were well come off, and had *quitted all*, to ſatisfaction. Now then to evidence this, ſerveth his *Reſurrection*; *Chriſt is riſen:* Nothing ſo ſure. Therefore certainly the debt is diſcharged, and he hath paid it to the full, and ſo is now without our ſinne, and fully got cleare of it. For God having once arreſted Chriſt, and caſt him into Priſon, and begun a tryal againſt him, and had him to *judgement*, he could not come forth, till he had paid the very utmoſt farthing. And there is the greateſt reaſon for it,

* Heb. 9. 28.

It declaring unto faith, that Chriſt that was in this death made ſinne for us, hath now diſcharged all, and is without ſinne.

And ſo that God will never come upon the ſinner.

How ſtrong an evidence Chriſts Reſurrection is, that the debt is paid, and God ſatisfied.

to

to ascertain us that can be: For he was under those bonds and bolts, which if it had *been possible* would have *detained* him in the grave, as *Act.* 2.24. *The strength of* sin, and Gods wrath, and the curse against sin, (*Thou shalt die the death*) did as *cords hold* him, (as the Psalmists phrase is.) Other debtours may possibly breake their Prisons; but Christ could not have broke through this, for the wrath of the All-powerfull God, was this Prison, from which there was no escaping, no baile: nothing would be taken to let him goe out, but full satisfaction. And therefore to heare that Christ is *risen*, and so is come out of Prison, is an evidence that God is satisfied, and that Christ is discharged by God himselfe; and so is now *Without sin*, he walking abroad again at liberty: And therefore the Apostle proclaimes a mighty *victory* obtained by Christs Resurrection, over *Death*, the *Grave*, the strength of *sinne*, the *Law*, 1 *Cor.* 15. 55, 56. and cryes out, *Thanks be to God Who giveth us the victory, through Iesus Christ our Lord, ver.* 57. you may now rest secure indeede, *Christ is risen, who* therefore *shall condemne?*

Chap. IV.

The second head *propounded, the* Influence Christs Resurrection *hath into Justification. Two Branches of the Demonstration of this. First, that Christ was a* Common Person, *representing us in all he* was, *or* did, *or* suffered, *handled at large.* More especially a Common person *in his* Resurrection.

NOw secondly, to come to that other Head propounded, the *Influence* Christs Resurrection hath into our Justification. The demonstration or making out of which depends on two things put together: The first, how Christ was appointed by God, and himselfe acted the part of a *Common person*, representing us in what he did, and *more particularly* in his Resurrection. Of this in this *Chapter.*

The second is, how from that consideration ariseth, not onely an *evidence* to our faith, but a *reall influence* into our justification and non-condemnation. So as, *Who shall condemne?* because Christ *is risen againe*, as a Common person, representing us therein.

§. 1. That Chriſt was a Common perſon, proved.

For the firſt of theſe, to illuſtrate and prove it in the generall, that inſtance of *Adam* ſerves moſt fitly, and is indeed made uſe of in the Scripture, to that end. *Adam*, as you all know, was reckoned as a common publique perſon, not ſtanding ſingly or alone for himſelfe, but as repreſenting all Man-kinde to come of him: So as by a juſt Law, what he did was reckoned to his poſterity whom he repreſented. And what was by that Law threatned, or done to him for what he did, is threatned againſt his poſterity alſo. Now this man was herein a lively type of our Lord Chriſt, as you have it, *Rom.* 5. 14. [*Who was the type of him who was to come.*] Unto which purpoſe, the titles which the Apoſtle gives theſe two, Chriſt and *Adam*, 1 *Cor.* 15. 47. are exceeding obſervable; he calls *Adam the firſt man*; and Chriſt our Lord, *The ſecond man*: and both for that very purpoſe and reſpect which we have in hand: For, firſt, he ſpeaks of them, as if there had never been any more men in the world, nor were ever to be for time to come, except theſe two: and why? but becauſe theſe two betweene them, had all the reſt of the ſons of men hanging at their girdle; becauſe they were both Common perſons, that had the reſt in like (though oppoſite) conſiderations included, and involved in them: *Adam* had all the ſons of *Men* borne into this world, included in himſelf, who are therefore called *earthly men*, *ver.* 48. in a conformity to him *the earthly man*, *ver.* 47. and Chriſt the ſecond man had all his Elect, (who *are the firſt borne*, and *whoſe names are written in heaven*, and therefore in the ſame *ver.* are oppoſitely called *heavenly men*) included in him. You ſee how he ſummes up the number of all men in two, and reckons but two men in all; theſe two, in Gods account, ſtanding for all the reſt. And farther obſerve, that becauſe *Adam* was in this his *being*, a common perſon unto his, the ſhadow and the lively Type of Chriſt, who was to come after him; that therefore he is called *The firſt man*, (of theſe two) and Chriſt *The ſecond man*, as typified out by him.

1. In generall, by a parallel with *Adam*, the Type of Chriſt herein.

Particularly: In what things Chriſt was a Common perſon

Eſpecially in what he was, or did upon earth

Now if you aske, wherein Chriſt was a *Common perſon*, repreſenting us, and ſtanding in our ſtead; I anſwer, If in any thing, then in all thoſe conditions and ſtates wherein he was, in what *he did*, or *befell him*, whilſt *here on earth eſpecially*: For he had no other end to come downe into this world, but to ſuſtaine our perſons, and to act our parts, and to have what was to have been done to us, acted upon him. Thus

§. 2.

1. *Adam* and *Christ* Common persons, in their conditions, and qualifications, and states.

Thus first, in their two severall conditions, qualifications, and states, they both were *Common persons*: That is, looke what state or condition the one or the other was made in, is by a just Law to be put upon those whom they represented. So the Apostle reasons from it, *ver.* 48. [*As*] *is the earthly man,* (namely, the first man, *Adam*) [*such*] *are the eartkly:* namely, to be earthly men as well as he; because he who is a Common person representing them, was in his condition but an *earthly man*: And oppositely, by the same Law, it follows [*As*] *is the heavenly man,* (namely, the second man, Christ) [*such*] *are and must be the heavenly,* who pertaine to him, because he also is a Common person, ordained to personate them: and *Adam,* who came after him, was therein but his Type.

2. Christ a Common person, in respect of what he did, or what he suffered, illustrated by the parallel of *Adam.*

And as thus in this place to the *Corinths* the Apostle argues Christ to be a Common person, in respect of his condition and state, by an argument of parallels taken from his Type, *Adam*; So secondly, in that 5. to the *Romans,* he argues Christ to have been a Common person, in his actions which he did on earth; and this also from the similitude of *Adam,* whom *ver.* 14. he therein makes to have been Christs Type. And he speaks of *Adam* there, as a Common person, both in respect of *what he did,* namely, his [*sinne;*] and also in respect of *what befell him* for his sin, namely [*Death,*] and condemnation. And because he was in all these not to be considered as a *single Man,* but as one that was *All men,* by way of representation: Hence, both what he did, they are said to doe in him; and what condemnation or death was deserved by his sin, fell upon them all, by this Law of his being a publique person for them.

1. *Adam* a Common person, in what he did.

1. For what he did: He sinned, you know; and *ver.* 12. *All are said to have sinned,* namely, in *his sinne*; Yea, and according to those words in the Greek [ἐν ᾧ] which are added there, you may render that sentence (and the Originall bears it, and it is also varied in the Margent) thus, [*In whom*] *all have sinned;* namely, in *Adam,* as in a publique person. Their act was included in his, because their persons were included in his.

2. *Adam* a Common person in what befell him for what he did, as in death and his condemnation threatned.

And 2. for what befell him for sin, that befell them also by the same Law of his being a person representing them. Hence *ver.* 12. *Death* is said to *passe upon all men,* namely for this, that *Adams* sinne was considered as theirs, as it there followes. It is said to *passe,*

paſſe, even as a ſentence of death *paſſeth* upon a condemned Malefactor. And *ver.* 18. *Judgement* is ſaid to *come by that one mans offence, upon all men, to condemnation.* Now in *Gen.* 2. 17. the threatning was ſpoken onely to *Adam*, as but *one man*, *In the day that thou eateſt thereof, thou ſhalt ſurely die:* And *Gen.* 3. 19. that ſentence ſeems onely to paſſe upon *him* alone, [*Unto duſt thou ſhalt returne.*] Yet in threatning *Adam*, God threatned *us all*; and in ſentencing *Adam* to death, he ſentenced *us* alſo: The curſe reacheth us too; *Death paſſed upon all men* then, and
Rom. 5. therefore by a juſt Law *Death raigns over all*, as *ver.* 14. and 17. becauſe *Adam* was in all this a Common perſon repreſenting us, and ſo in our ſtead; and ſo all this concerns *us*, as truly and as neerly as it did *him*. I ſay by a juſt Law; for indeed the Scripture upon the equity of this Rule, pronounceth a *Statute* out againſt *all men*, that they ſhould *die*, *Heb.* 9. 27. *Statutum eſt*, It is *appointed* by a ſtatute Law, that *all ſhould die*. Now if you ſearch for this *Statute*, when and where enacted, you will find, that the Originall Record and Roll is that in *Gen.* 3. 9. ſpoken onely of *Adam*, but holding true of us, [*To duſt thou ſhalt returne.*]

§. 3 Anſwerably Chriſt ordained a Common perſon, both in what he did, or was done to him.

Juſt thus the matter ſtands in the point of our juſtification and ſalvation, betweene Chriſt and Elect beleevers; for *Adam* was herein his Type. Chriſt was conſidered and appointed of God as a common perſon, both in *what he did*, and in what was *done to him*: So as by the ſame Law, what he did for us, is reckoned or imputed to us, as if we our ſelves had done it; and what was *done* to him, tending to our *juſtification* and ſalvation, is reckoned as done to us. Thus when Chriſt *dyed*, he dyed as a Common perſon, and God reckoneth that we dyed alſo. When Chriſt *aroſe*, he roſe as our Head, and as a Common perſon, and ſo then God accounts that we roſe alſo with him. And by vertue of that *communion* which we had with him in all thoſe actions of his, it is, that now when we are *born againe*, we doe all *riſe* both from the guilt of ſin, and from the power of it; even as by vertue of the like communion we had with (or being one in) *Adam*, we come to be made ſinfull, when we begin firſt to exiſt as men, and to be firſt borne.

Exemplified by one inſtance in *his dying*.

Thus in his death he was conſidered as a Common perſon, and God reckoned us dying then, and would have us *reckon* ſo alſo. So *Rom.* 6. 10. the Apoſtle ſpeaking of Chriſt, ſaith, *In that he dyed, he*

he dyed unto sinne once, but in that he liveth, he liveth unto God. Then *ver.* 11. speaking of us, he sayes, [*Likewise reckon*] *yon your selves to be dead unto sinne, but alive unto God through Jesus Christ our Lord.* The meaning whereof is plainly this, that whereas regenerate men are for the present in the reality but *imperfectly* mortified and *dead to sinne*, as considered in themselves, and in respect of the worke of it, as wrought in them; yet that being considered in Christ as their Head, and a Common person representing them, they may λογίζειν, they may truly by a way of faith *reason* or *reckon themselves* wholly dead, in and through Jesus Christ our Lord; in that he once dyed perfectly unto sin, as a *Common person* representing them. So as what yet is wanting in the work of Mortification, in their sense and experience of it, they may supply by faith, from the consideration of Christ their Head, even themselves to have dyed, when he dyed. The Apostle, I say, would have them by *reason* conclude or inferre (for so the word [λογίζεσθε] signifies, as *Chap.*3.28. *therefore we conclude, &c.* it is the same word) *from Christs death, that they are dead:* which Conclusion cannot be made, unlesse this be one of the Propositions in this Argument, *That we dyed in Christ, when he dyed*; and so though in our selves we are not yet wholly *dead to sinne*, nor perfectly *alive to God*; *yet through Jesus Christ your Lord and Head* (sayes he) *reckon your selves so*; *in that* (as *ver.* 10.) *he dyed, and now lives*; and you were included in him. And indeed, this Consideration the Apostle suggests unto our faith, both as the greatest encouragement against imperfect mortification begun; that yet we may comfort our selves by faith, as reckoning our selves wholly dead in Christs death, and so may assure our selves, we shall one day be perfectly dead in our selves by vertue of it; and withall, as the strongest argument also and motive unto Mortification, to endeavour to attaine to the highest degree of it: which therefore he carryes along in his Discourse throughout that whole Chapter. He would have them by faith or spirituall reasoning take in, and apprehend themselves long since dead to sinne in Christ, when he dyed; and so should think it the greatest absurdity in the world to sinne, even the least sin, we being dead long since, and that wholly, when Christ our Head dyed: *And how shall we that are dead to sinne, live any longer therein?* And *ver.* 7. *He that is dead, is free from sinne*;

and how then ſhall we doe the leaſt ſervice to it? Now all this he puts upon Chriſts dying, and our dying then with him: *ver.6.* [*Knowing this, that our old man is crucified with him,* (even when he was crucified) *that it might be deſtroyed*] one day in us, fully and perfectly: *Chriſts Body* repreſenting therein as a publique perſon, the Elect, and their *body of ſinne* conjunct with them. So as thus by faith they are to reaſon themſelves wholly dead to ſinne in Chriſt, and to uſe it as a reaſon and motive to ſtir up themſelves not to yeeld to the leaſt ſinne. I uſe this expreſſion of being *wholly* dead, becauſe if he had ſpoken meerly of that *imperfect* mortification begun in us, the argument would not have been a *perfect* motive againſt the leaſt ſinnes. [*We who are dead, how ſhall We live in ſinne,*] or yeeld unto the leaſt ſinne? For it might be ſaid, Alas, we are but imperfectly dead; and from an imperfect death could but an imperfect argument have been drawn. But the Scripture elſewhere tells us, that *Chriſt by his death hath* [*perfected*] *for ever all that are ſanctified:* ſo *Heb.* 10. So as in his death they may reckon themſelves perfectly dead by faith, and perfectly ſanctified, though yet the worke be not actually and fully perfected.

And all this communion with Chriſt as a Common perſon, repreſenting them in his death, he there inſtructs them to be repreſented and ſealed up to them by their Baptiſme; ſo *ver.*3,4. How, I ſhall ſhew afterwards.

§. 4. More particularly, how Chriſt was a Common perſon in his Reſurrection, and therein repreſenting us.

Now as this place holds forth Chriſt as a *Common perſon* in his *Death* repreſenting us; ſo other places hold forth the like of his *Reſurrection.* In the 1 *Cor.* 15. 20. the Apoſtle argues, that Elect Beleevers muſt and ſhall riſe, becauſe *Now Chriſt is riſen from the dead, and is become the firſt-fruits of them that ſleep.* See the force of this Argument founded upon this notion and conſideration, that Chriſt was a Common perſon repreſenting all the reſt; and this ſtrongly preſented in that expreſſion of his being *the firſt-fruits,* in alluſion to the Rite in the Leviticall Law. All the ſheaves in a field being unholy of themſelves, there was ſome one ſheafe in the name and room of all the reſt, (which was called the *firſt-fruit,*) which was lift up, and waved before the Lord; and ſo all the ſheaves abroad in the field, by that act done to this one ſheafe, were conſecrated unto God, (*Lev.*23.10.*&c.*) by vertue of that law. The meaning of which Rite, the Apoſtle expounding;

expounding; alledgeth *Rom.* 11. 16. [*If the first-fruits be holy, all the lump is holy also,*] Thus when we were all *dead*, Christ as the *First-fruits* riseth, and this in our name and stead, and so we all rise with him and in him. And although the Saints departed are not, in their owne persons, as yet risen, (as we all who are now alive, are not in our owne persons yet dead) yet in the meane time, because thus they are risen in Christ, as their First-fruits; hence, in the very words following, he saith, they are but asleep, [*He is become the first fruits of them that sleep,*] because they remaine alive in Christ their Head, and shall rise one day: because [*in him*] they virtually are already *risen*; and this in Gods account in as true and just a sense, as we (though personally alive) are yet all recknoned *dead in Adam*, because he as a Common person had the sentence of death pronounced on him, by vertue of which we must dye; and this by the force of the same Law, even of that which we have inculcated of being a *Common person*, representing us. And indeed, so it followes, (which argues this to be the Apostles meaning) *ver.* 21. *For as in Adam all die, even so in Christ shall all be made alive.* His argument lies thus: *Adam* was the first-fruits of them that *dyed*; *Christ*, of them that *rise*. Hence therefore we are elsewhere said (though in respect to another life) to be *risen with Christ*, *Ephes.* 2.5,6. and (which is yet more) *to sit together with him in heaven*: because he as a Common person representing us, sits there in our name and stead, as you shall heare when I come to it in the Text, in the next Section.

Chap. V.

The second branch: *How Christs representing us as a* Common Person *in his* Resurrection, *hath an* Influence *into our* Justification, *made forth by two things:* 1. *How Christ at his* Resurrection *was justified from our sinne:* 2. *That we were all then* justified *in him as a* Common person.

NOw then to come to the other branch of the Demonstration, namely, how this relation to us as a Common Person *representing us in his Resurrection*, hath a *reall influence* into our *Justification*: And this is the point I drive at; and for the clearing

of which that large and generall discourse by way of digression in the former Chapter was but to make way for.

I shall absolve and dispatch this Branch by shewing two things:

1. That Christ himselfe was *justified*, and that at his *Resurrection*.

2. That he was *justified* then as a *Common person*, representing us therein, as well as that he rose as a Common person; and so that *we* were then *justified* in him and with him; and by this meanes it is that by that *Act* then done to him, our Justification is made irrepealable for ever.

§. 1.

1. That Christ himselfe was *justified* at his Resurrection. Made forth by three things laid together.

For the explicating of the first: As Christ was in his death made sinne for us, and so sustained our persons in his satisfying for sin by his death, (which is the matter of our righteousnesse) so in and upon his Resurrection he was justified and acquited from our sins by God, as having now fully in his Death satisfied for them, which I make forth by these three things put together:

1. There must have been some Act passe from God, when Christ was acquited and justified from our sins by God.

First, in reason, if that Christ were made sinne for us, and satisfied for it, there must then some *Act* passe, whereby Christ should be pronounced acquit of our sinnes, and fully cleare of them, and so be himselfe formally justified, in respect of those sins, for which he undertook to satisfie. For according to the course of all Proceedings, if a charge of guilt be formally laid, there must be as formall an Act of acquiting, and of giving a *Quietus est*: There is no man but for his owne discharge and security would desire it. Nor is there any wise man that payes a debt for which he is legally sued, that will not have upon the payment of it, as legall an Acquitance. *Paul*, when he was cast into prison by a publique Act of Authority, he stood upon it to have a publique Act of Release from the same Magistrates, and would not goe forth of prison privily, though themselves sent to him so to goe out, *Acts* 16. 37. Now God himselfe did *lay the iniquities of us all* upon Christ, *Esay* 53. 6. and *had him to prison, and Judgment* for them, *ver.* 8. There must therefore some Act passe from God, legally to take them off from him, and declaring him discharged, to deliver him from Prison and Judgement.

That there was such an Act passed.

And *De facto* it is evident, that there was some such *Act* passed from God; for as we read, that Christ while he lived, and also in

in his, Death, was *made sinne and did beare the sinne of many*, as the phrase is, *Heb.* 9. 28. So we read in the very next words, that *he shall appeare the second time* [*without sin,*] which must needs be spoken in a direct opposition to his *having born* our sinnes, and appearing then with all our sinnes laid to his charge. He appeared charged with them then, but now he shall *appeare* as apparently and as manifestly to be without those sinnes, (for of our sinnes it must needs be meant) and so to be discharged of them as fully, as ever he appeared charged with them: For it is said, *He shall* [*appeare*] *without sinne*; and therefore to the judgements of all it shall be made manifest, that *that* God that once charged him with them, hath now fully discharged him of them. The Apostle speaks of it as of a great alteration made in this respect between Christ whilst on earth, and Christ as he is to appeare the second time, and is now in heaven. And this alteration or discharge must necessarily be made by God; for he is the Creditour who followed the Suit, and therefore he alone can give the Acquitance.

Now secondly, from hence it will follow, that there must be some *time* when this alteration was first made, and discharge given; when Christ from being sinne, as he was made, should become without *sinne*, through Gods acquiting of him; and this, say I, was at his *Resurrection*. It is not deferred as then to be first done, when he is to appeare the second time, though then it *appeares* indeed, but it is really done before; for he comes then to judge others for sinne. Now in reason when should this Acquitance or Justification from our sinnes be first given to Christ, and legally pronounced on him, but when he had paid the last farthing of the debt, and made his satisfaction compleat? which was then done, when he began to rise: for his lying in the grave was a part of his Humiliation, and so of his satisfaction, as generally Orthodoxe Divines hold. Now therefore when he began to rise, then ended his Humiliation; and that was the first moment of his Exaltation. His Acquitance therefore bears Date from thence, even from that very houre.

2. There must be some season of *time*, when this discharge from our sins was first made unto Christ.

Hence thirdly, we read, as that Christ was *condemned*, so that he was *justified*. Thus 1 *Tim.* 3. 16. God is said to be *manifest in the flesh*, and then that this God-man was *justified in the spirit*: That is, whereas God was manifest or appeared *in flesh to condemne*

3. That this must needs be, and was first made to him at his *Resurrection*.

demne ſinne in the fleſh, as *Rom.* 8. that ſame God-man was alſo *juſtified in the ſpirit* from all thoſe ſinnes, and ſo *received up to glory*, as it follows there. And not to goe far, the very words of this my Text, [*It is God that juſtfies*] are taken out of *Eſay* 50. 8, 9. and as there, they are firſt ſpoken by Chriſt of himſelfe, then, when he gave *his back to the ſmiters, in his death*, (as in the verſes before) and was put to death as a *condemned* man, he comforts himſelfe with this, [*He is neere that juſtifies me, who ſhall condemne?*] And when was that done, or to be done, but at his Reſurrection? So the phraſe in *Timothy* imports, if you compare it with another in *Peter*, 1 *Pet.* 3. 18. *Being put to death in the fleſh*, [*and quickned in* (or by) *the ſpirit.*] *Paul*, he ſayes, [*Juſtified in the ſpirit*;] *Peter*, he ſayes, [*Quickned in the ſpirit*:] both meane one and the ſame thing. By [*Spirit*] is meant the *power* of his *God-head*, and *Divine nature*, whereby he was at once both raiſed from the grave, and from under the guilt of ſin together. He was at once both *quickned*, (or raiſed) and *juſtified* alſo. And that by [*Spirit*] they meane his *Divine nature*, the oppoſition in both places evidently implyes; for it is oppoſed to his [*Fleſh*] or humane nature. Now becauſe he was quickned (*or raiſed*) by the power of the God-head, and at that raiſing him, he was *juſtified* alſo by God, and declared juſtified by that Reſurrection, (as he had been declared condemned by his death) Hence, to [*be juſtifyed*] is put for his *Reſurrection*; for that was his juſtification, to declaration of all the world, that he was juſtified from all the ſins laid to his charge. And that other place I cited out of *Iſaiah*, hath the ſame meaning alſo; for Chriſt there comforts himſelfe againſt the Jews condemning him, and putting him to death, with the hopes of Gods juſtifying of him, when he ſhould have gone through that work. And Chriſts meaning there is this, *God will raiſe me up, and acquit me*, though you condemne and kill me. In the other Prophets you ſhall finde Chriſt ſtill comforting himſelfe againſt his condemnation at his death, with the thoughts of his *Reſurrection* which he fore-ſaw as ſhortly to follow after it; as here in *Eſay* he comforts himſelfe with theſe hopes of his *being juſtified* after their condemnation of him. For inſtance, *Pſal.* 16. 9. *My fleſh ſhall reſt in hope, thou wilt not leave my ſoule in hell, nor ſuffer thy holy One to ſee corruption.* Which words (you know) *Peter* in the

Acts

Acts doth twice interpret of Christs Resurrection. In like manner here in *Esay*, against his death and condemnation he comforts himselfe with the hopes of Gods justification of him at his Resurrection, *He is neere who justifies me, (and he shall help me) who shall condemne?* And further, to confirme and strengthen this notion, because his Resurrection was the first moment of this his justification from our sinnes, therefore it is, that God calls it his first begetting of Christ, [*This day have I begotten thee*] speaking manifestly of his Resurrection, *Acts* 13.35. And the reason of his so calling it, is, because all the while before he was covered with sinne, and the *likenesse of sinfull flesh*; But now having flung it off, he appeares like Gods Son indeed, (as if newly begotten.) And thus also he commeth to be the fuller conformity betweene Christs justification and ours: For as our justification is at our first being *borne againe*, so was Christs also at this his first *glorious begetting*. He was under an *Attainder* before; here was the *Act of Restitution* first passed. And as at our Conversion (which is to us a Resurrection) we *passe from death to life*; (that is, from an estate of death and condemnation, unto justification of life) so did Christ also at his Resurrection, (which to him was a re-begetting) passe from an estate of death and guilt laid on him, to an estate of Life and Glory, and justification from guilt; and so shall *appeare* as the word is, *Heb.9. ult.* (as he doth now in heaven) *without sinne*; for he became to be without sinne from that very moment. Thus I have shewne how Christ was justified at his *Resurrection*.

His Resurrection therefore called his *first begetting*.

And therein a conformity betweene our Regeneration, and his Resurrection.

Now then in the 2. place, I am to shew that this his justification, and pronouncing him without sin, thus done at his Resurrection, was done to him as the *First fruits*, and as to a *Common person* bearing our persons, and so, in our names. From whence will necessarily follow, as the Conclusion of all, That the persons of all the elect beleevers, have beene justified before God in Christ, as their head, at, or from the time of his Resurrection; and so that Act of Justification to have beene so firmly past, as it cannot be revoked for ever.

§. 2.

That Beleevers were all justified in Christ his justification, as a Common person representing them.

Now this is proved, first, by the very same reason or respect that he was said to be the *first fruits of them that sleep*, as representing the rest in his Resurrection, (which I shewed at large in the former *Chapter*) upon the same ground he is to be so lookt at also

Proved 1. from the common analogie of the former instances.

alſo in this his Juſtification pronounced upon him at his reſurrection, even as the *firſt fruits* alſo of them that are *juſtified*. And ſo in the ſame ſenſe, and by the ſame reaſon that we are ſaid to be *riſen with Chriſt*, in his Reſurrection; we muſt alſo be ſaid to be *juſtified with him, in this his juſtification*, at his Reſurrection. And indeed, (to enlarge this a little,) as there is the ſame reaſon and ground for the one that there is for the other, (he being a publique perſon in both) ſo the rule will hold in all other things which God ever doth to us, or for us, which are common with Chriſt, and were done to him; that in them all Chriſt was the *firſt-fruits*, and they may be ſaid to have beene done *in us*, or *to us*, yea *by us*, *in him*, and *with him*. Yea, what ever God meant to doe for us, and in us, what ever priviledge or benefit he meant to beſtow upon us, he did that thing firſt to Chriſt, and (ſome way) beſtowed the like on him as a Common perſon, that ſo it might be by a ſolemne formall Act ratified, and be made ſure to be done to us in our perſons in due time, having firſt been done to him repreſenting our perſons; and that by this courſe taken, it might (when done to us) be effected by vertue of what was firſt done to him. Thus God meaning to *ſanctifie* us, he ſanctifies Chriſt firſt, in him as a Common perſon ſanctifying us all: *For their ſakes I ſanctifie my ſelfe, that they alſo may be ſanctified through thy truth*, *Iohn* 17.19. He ſanctifies the humane nature of Chriſt perſonall, (that is, his body) and him *firſt*, as a Common perſon repreſenting us, that ſo we being virtually, and repreſentatively ſanctified in him, may be ſure to be ſanctified afterwards in our owne perſons, by means of his ſanctification. And ſo in like manner for our ſakes he was *juſtifyed in the Spirit*; becauſe we were to be juſtified, and ſo to be juſtified firſt in him, and with him as a Common perſon. Now this rule holds in all bleſſings elſe beſtowed; for *Paul* pronounceth of them all, that *God hath bleſſed us with all ſpirituall bleſſings in Chriſt Jeſus*, *Epheſ.* 1. 3. which God did ſo order, (that as he ſpeaks of ordaining ſalvation to be by faith, *Rom.* 4. 16.) that all thoſe *bleſſings might be ſure to all the ſeed*. For this formall inveſtiture of eſtating us into all bleſſings by ſuch ſolemne acts done to Chriſt as our Head and Repreſenter of us, makes what he intends to beſtow, ſure before hand, by an irrepealable act and ſentence, which hath its warrant in all Laws of men, as I have ſhewne, and ſhall anon again urge.

In all things which God doth unto us Chriſt is the firſt-fruits, and God doth them firſt upon him.

Thus in Sanctification Chriſt firſt ſanctified, then we in him.

So in all bleſſings elſe.

And

And secondly, by the equity of the same Law that in *Adam* we were all *condemned*, (*Adam* being a Type of him in this) by the same Law (I say) we were all *justified* in Christ when he was justified, else the Type were not therein fulfilled. Now the sentence of condemnation was first passed upon *Adam* alone, yet considered as a Common person for us; therefore also this Acquitance and Justification was then passed towards Christ alone, as a publique person for us. Yea, in this his being justified, Christ must much rather be considered as a Common person representing us, then *Adam* was, in his condemnation: For Christ in his owne person as he had no sinne, so he had no need of any justification from sinne, nor should ever have been condemned: And therefore this must be onely in a respect unto our sins imputed to him; and if so, then in our stead. And so herein, he was more purely to be considered as a Common person for us, then ever *Adam* was, in his being condemned. For *Adam*, besides his standing as a Common person for us, was furthermore condemned in his owne person; but Christ in being justified from sinne, could onely be considered as standing for others. Thus *Rom.* 5. 18. *Therefore as by the offence of one, judgment came upon all men to condemnation; even* [*so*] (or in like manner) *by the righteousnesse of that one* (*man Christ*) *the free gift came upon all men* (namely, in Christ) *unto justification of life.* He parallels both with a [*So*,] onely with this difference betweene *Adams* being a Common person for us, (and so betweene the ground of our being condemned in him) and Christ his being a Common person for us, (and our Acquitance in him) that the *condemnation came upon all* by a necessary, naturall covenant, (for by such a covenant was *Adam* appointed a Common person for us) but Christ his being appointed thus a Common person for us, it was by a *free gift* of grace; and therefore in like manner by a free gift of grace it is that the imputation of that which he did, or was done to him, is reckoned ours. As then *in Adam all dyed*, when he sinned, (as the Apostle speaks) so in *Christ* were *all justified*, when he was justified. For as in his death Christ was a publique person for us, and in all that befell him; so in his Resurrection, and in all that was then done to him; and so, in this his being then justified. And as when he dyed, the *Iust was put to death* for *the unjust*, (as *Peter* speaks) so when he arose and was justified, the Just that

2. Proved by the equity of that Law, that in *Adams* condemnation we were all condemned.

Christ much rather a Common person in his being justified then *Adam* was in his condemnation.

needed no juſtification was juſtified for the unjuſt, who elſe had beene condemned, and ſo wee were then juſtified with him.

Chap. VI.

How our faith may raiſe from hence juſt matter of Tryumph *about our* Juſtification. *An explication how we are* juſtified *by faith, although* juſtified *in Chriſt at his* Reſurrection.

And hereupon is grounded this Tryumph of Faith here, from Chriſts Reſurrection, *who ſhall condemne? it is Chriſt that is riſen.* The meaning whereof is, that was juſtified at his Reſurrection, ([*Juſtified in the ſpirit*] and [*Quickned in the ſpirit*] being all one) and *we in him:* Yea, and a [*rather*] is put upon this, rather then put upon his death; for this act was a ſolemne diſcharge from all ſin and condemnation; it was a legall Acquitance given to Chriſt for all our ſins, and ſo to us alſo conſidered as in him. His Death was but the ſatisfaction and payment; but this is the firſt Act of Abſolution: Yea, and this is the Originall Act, which is upon Record between God and Chriſt; and our Juſtification and Atonement (when we are juſtified by faith in Chriſt) is but a Copie fetcht from this Roll, and Court ſentence then pronounced.

And ſuch a way and courſe to ratifie and make Acts good and legall, (even to have them done by another repreſenting ones perſon) is common among men, (as thoſe inſtances I formerly give do ſhew.) An Attorney at Law receives a debt, or an Acquitance for a debt, paid or given for another man, and it is as legall, as if the man himſelfe, or Creditor had done it, and the Debtour had received the Acquitance himſelfe. Yea, Acts of the greateſt and higheſt concernment are oft-times no otherwiſe tranſacted; as the mariages of Princes are by Proxy ſolemnized, their Embaſſadours repreſenting their perſons, and contracting and marrying their wives in their ſtead, which acts are thereby made as irrevocable, and irrepealable, as if themſelves had in perſon done them. And ſo if we were juſtified when Chriſt did riſe and was juſtified, our juſtification then cannot be reverſed, but ſtands as legall and warrantable as any act that God or man ever

ever ratified or confirmed. And *who shall condemne?*

Onely, for farther explication sake, (lest there be a mistake) let me adde this, That it is necessary that we be *justified* in our owne persons *by faith*, (notwithstanding this former Act thus legally passed) whereby we lay hold upon what God did thus before for us in Christ, to the end that God upon our beleeving may according to his own rules *justifie* his justifying of us unto all the world; which untill we doe beleeve, hee could not doe: For according to the revealed Rules of his word, (which he professeth to proceed by at the latter day) there is a curse and a sentence of condemnation pronounced against us, under which we stand til he shall take it off, by giving us faith; unto which he hath, in the same word made the promise of justifying us in our owne persons, as before he had done in Christ. Yet still notwithstanding, so, as, although when we first beleeve, then onely Justification *is actually* and personally applyed to us; yet at Christs resurrection, and in his being then justified, this act and sentence was *virtually* pronounced upon us; and so doth necessarily require, and exact at Gods hands, the bestowing faith upon us; that so by vertue of this former act passed, we come to be actually justified in our own consciences, and before all the world: And so our Justification which was but secretly wrought, and passed upon us in Christ, is never made void, but stands irrepealable; and so ratified, that our personall justification by faith doth alwayes infallibly second and succeed it: And (to illustrate it a little) our condemnation in *Adam*, and this our justification in Christ, doe in this hold parallel together, That as in *Adam* we were all virtually condemned, (*In Adam all die*) (and that legall enough too, for thereupon came out that statute-Law, *Statutum est*, *It is appointed* that all should die) and yet we are not actually in our owne persons condemned, till we are borne of him; nor doe we personally dye, untill we lay downe our flesh: Even so is it in the matter of our Justification; it was done virtually in Christ, and afterwards when we beleeve, is actually passed in and upon our selves. Now I call this former but a *virtuall Iustification*, even as by the sentence of condemnation passed upon a Malefactor, he is called a *dead man*, that is, he is so virtually and *in Law*, (as we say) though naturally he dye not many dayes after, but in that respect may be still alive: so by

Chriſts being juſtified, we are all virtually, and in Law juſtified, through a ſecret, yet irrepealable Covenant betweene God and Chriſt, who onely did then *know who were his.*

And for a confirmation even of this alſo, That God accounts all the Elect juſtified in his juſtifying of Chriſt, we ſhall not need to goe any farther then the words of this Text, if we doe but diligently compare their ſtanding here, with that of theirs in that place out of which they are taken, and where we finde them firſt recorded and ſpoken, namely, in that 50. of *Eſay*, 7. 8. *He is neere that juſtifies me, who is he that ſhall condemne?* Now there (as Interpreters agree, and as the Context ſhews) thoſe words are ſpoken by Chriſt himſelfe: for *ver.* 5. he ſpeaks of Gods *boring his eare* to doe his will, (the ſame expreſſion that is uſed of Chriſt, *Pſal.* 40. 6.) and farther ſayes, *I gave my back to the ſmiters, and my cheeks to them that pulled off the haire, and I hid not my face from ſhame and ſpitting:* (all which you may reade in Chriſts ſufferings, *Mat.* 26. 27. and 27. 26.) And he ſpake before (in *ver.* 4.) of *Gods having given him the tongue of the learned to ſpeak a word in ſeaſon to him that is weary:* (which you may read done by Chriſt, *Mat.* 11. 28.) Now thoſe words were ſpoken by Chriſt, to comfort himſelfe againſt the Jews condemning him, as conſidering that God would juſtifie him; as at his Reſurrection (you have heard) he did. Now mark it, thoſe very words which *Iſaiah* brings in Chriſt ſpeaking as of himſelfe alone, (thoſe very words) *Paul* here boldly applyes (in the like triumph) to all the Elect of Chriſt, *Who ſhall condemne? It is God that juſtifies;* and this, becauſe Chriſt is *dead*, and *riſen*, and acquited by God. Chriſt ſpake thoſe words as a publique perſon, in the name of all his Elect, whom he in his death, and in his juſtification repreſented; and for that very reſpect *Paul* ſpeaks the like words over againe, of all Elect Beleevers, as being as truly and really intended of them, when ſpoken by Chriſt, as of himſelfe, and his owne perſon, *He is neere that juſtifies me,* (ſayes Chriſt) *who ſhall condemne?* (namely) Me, or mine Elect, whoſe perſons I ſuſtaine. And *Who ſhall lay any thing to the charge of Gods Elect?* (ſayes *Paul*) *It is God that juſtifies, who ſhall condemne?* for Chriſt hath dyed, and been condemned for them, and Chriſt was juſtified from that condemnation, and they in him. And becauſe the juſtification of himſelfe, which Chriſt

ſpake

spake of, as lookt for from God, was to be made at his Resurrection, (as hath been said) therefore *Paul* here puts a [*rather*] upon his Resurrection.

And farther to establish this, as you heard before out of *Rom.* 6. 10. that in respect of Sanctification we were *dead with Christ*, even then when he dyed; so in the 2. of *Coloss.* 13. we are said to be *risen with him*, in respect of our justification, (which is the thing in hand.) The words are, *And you being dead in your sins*, (namely, the guilt of your sins) *and the uncircumcision of your flesh*, (that is, in respect of the power of corrupt nature) *hath he quickned together with him*, [*having forgiven you all your trespasses.*] See here, the forgivenesse of our sins, or our justification, is called a *quickning* or a *raising up of us*, (as the 12. *ver.* hath it) *together with him*, in a conformity and relation to that justification from our sins, which at his *Resurrection* he received in our names. His meaning is, he was justified then, and in our names; and so we are now justified through the vertue of that our communion with him therein: For if you marke the connexion of the words with what follows, *ver.* 14. you will finde this *forgiving of their trespasses* (*ver.* 13.) *through their being quickned together with him*, not onely to have been done when they beleeved, and so when they had that justification personally first applyed to them, (of which, it is true, the words in the 12. *ver.* are to be understood) but also *then* to have been done, *when he having* (as it follows in the 14. *ver.*) *blotted out the hand Writing of Ordinances* which was against us, *nailing it to his Crosse*, and *having spoiled Principalities and powers*, and got the victory, (namely, in his rising againe) had *made a shew of them openly*, (in his ascending to heaven) *triumphing over them* [ἐν αὐτῷ] *in himselfe*, (as the Margent hath it) (of which words I shall farther speak in the next Head) So as *then when Christ* did this in himselfe, then were our sins forgiven; then were we acquited with him, and triumphed with him; he doing all this in our stead, representing us.

Chap. VII.

How all this, both the ſupport *of our* faith, *and our* Juſtification *by* Chriſts Reſurrection, *is ſealed up to us in Baptiſme. The* Concluſion. *How faith may make uſe of Chriſts Reſurrection in its pleas to God.*

And all this our communion with Chriſt in his Reſurrection, both in reſpect of Sanctification, (which the 6. of the *Rom.* holds forth) and of Juſtification, (which this place in the *Coloſſ.* holds forth) is lively (as both places declare) ſet out, and ſealed up to us, in the Sacrament of Baptiſme. *Rom.* 6. 3, 4. wee are ſaid to be *buried with him in Baptiſme, &c.* and *Col.* 2. 12. *Buryed with him in Baptiſme, wherein alſo you are riſen with him.* The eminent thing ſignified and repreſented in Baptiſme, is not ſimply the bloud of Chriſt as it waſheth us from ſin; but there is a farther repreſentation therein of Chriſts death, Buryall, and Reſurrection, in the Baptized's being firſt buryed under water, and then riſing out of it; and this not in a bare *conformity* unto Chriſt, but in a repreſentation of a *communion with Chriſt*, in that his Death and reſurrection: Therefore it is ſaid, [*We are buried with him in Baptiſme:*] and, [*Wherein you are riſen with him:*] It is not ſimply ſaid, *like as* he was buryed, and roſe; but [*With him*] So as our communion and *one-neſſe with him* in his Reſurrection, is repreſented to us therein, and not onely our conformity or likeneſſe unto him therein. And ſo Baptiſme repreſenteth this to us, that Chriſt having once in himſelfe ſuſtained the perſons of all the Elect, in his Buriall and Reſurrection, that now upon the party himſelfe who is baptized, is perſonally, particularly, and apparently *re-acted* the ſame Part againe, in his Baptiſme; thereby ſhewing what his communion with Chriſt before was, in what was then done to Chriſt; that he then was buried with Chriſt, and roſe with him: and upon that ground, is now in this outward ſigne of Baptiſme, (as in a ſhew or repreſentation) both buryed, and alſo riſeth againe.

And moreover, hence it is, that the *Anſwer of a good conſcience*, (which is made the inward effect of this Ordinance of Baptiſme, 1 *Pet.* 3. 21.) is there alſo attributed unto Chriſts *Reſurrection*, as the thing ſignified and repreſented in Baptiſme, and as the

cauſe

cause of that answer of a good conscience: *Even Baptisme* (saith he) *doth now also save us* (as being the Ordinance that seales up salvation) *not the putting away of the filth of the flesh*, or the washing of the outward man; but *the answer of a good conscience towards God*, [*By the Resurrection of Iesus Christ.*] To open these words: Our consciences are that principle in us, which are the seat of the guilt of all the sinnes of the whole man; unto whose Court they all come to accuse us, as unto Gods Deputy: which Conscience is called Good or Evill, as the state of the man is. If his sinne remain unpardoned, then as his estate is damnable, so his conscience is evill: If his sinnes be forgiven, and his person justified, his conscience is said to bee good: Conscience having its denomination from the mans state, even as the Urine is called good or bad, as the state of the mans body is healthful or unsound, whose Urine it is. Now in Baptisme, forgivenesse of sins and justification, being sealed up to a beleevers faith and conscience, under that lively representation of his Communion with Christ in his Resurrection: hence this is made the fruit of Baptisme, that the good conscience of a beleever sealed up in Baptisme, hath wherewithall from thence to answer all accusations of sin, that can, or doe at any time come in upon him; and all this as it is here added, [*By vertue of the resurrection of Iesus Christ*:] namely, in this respect, that his Communion with Christ in his Resurrection, hath been represented in his Baptisme as a ground of his faith, and of that *Answer* unto all accusations. So that indeed, the same thing that *Paul* sayes by way of triumph and defiance to all accusations, *Who shall condemne?* [*Christ is risen*] the very same thing *Peter* here mentions, though not by way of Defiance, yet of a beleevers Answer and Apologie, That if sins doe come to condemne or accuse, a good conscience is ready to say, *Christ is risen*, and I was then *justified in him*; There is my Answer, which nothing in heaven nor hell is able to reply unto. *This is the answer of a good conscience, by the resurrection of Iesus Christ.*

Now to crown this second Pillar of faith with this *Coronis* or Conclusion, by way of Application or Direction to a beleevers faith, How to make use of Christs Resurrection in point of non-condemnation. You heard before, out of *Rom.* 6. that in respect of Mortification (as the Apostle there reasoneth) we may be truly

truly said to have been *perfectly dead* to all *sinne* in Christs *dying unto sin once:* and through his representing us therein as dying unto *sin*, *in* and *with him*. So as although we be for the present but imperfectly mortified in our selves, yet when corruptions arise the Apostle bids us help our selves against them by faith, [*reasoning*] our selves to stand wholly dead to sin, when Christ dyed; and so to conclude from thence, that we shall one day be fully dead to sin, because we then did perfectly dye in Christ unto it: which kind of *reasoning* also God would have us use as a motive (& of all motives that are in the Gospel it is the strongest) against any corruption when as it ariseth; *Shall I that am dead to sin in Christ* (and so am freed from it) *shall I live any longer therein? Ver.* 2. Now as God would have our faith make this use of our Communion with Christ in his death, in point of *sanctification*; just so, when guilt of sin ariseth in thy conscience to accuse or threaten condemnation, [*reason*] thou thy selfe (as the Apostles word in that other case) or *reckon thy selfe* (as our translation hath it) *justified* in Christ, in his Justification, which was done at his Resurrection. Yea, and seeing God would have thee use thy communion with Christ in his Death, as an argument to move thee to mortifie sin, (bidding thee to reckon thy selfe dead to sin in Christ) doe thou desire him in like manner, to *reckon thee as justified* at Christs Resurrection (for the ground of both is the same) and returne that as an argument to him, to move him *to justifie thee*. And this is that answer of a good conscience which *Peter* speaks of; this is the meaning of *Pauls* challenge, *Who shall condemne? Christ is risen.*

And should thy heart object, and say, But I know not whether I was one of those that God reckoned justified with Christ when he arose: Then goe thou to God, and aske him boldly, whether he did not doe this for thee, and whether thou wert not one of them intended by him; put God to it, and God will (by vertue of Christs *Resurrection* for thee) even himselfe [*Answer*] thy faith this question, ere thou art aware; He will not deny it: And to secure thee the more, know, that however Christ will bee sure to look to that, for thee; so as that thou having been then intended, (as if thy heart be drawne to give it selfe up to Christ, thou wert) shalt never be condemned.

SECT.

Sect. IV.

Faith supported by Christs *Ascension*, and Sitting at Gods right hand.

Rom. 8. 34.

Who is he that condemneth? It is Christ, [*who is even at the right hand of God.*]

Chap. I.

A Connexion of this third Head, with the two former: Shewing how it affords a farther degree of Triumph. *Two things involved in it:* 1. Christs Ascension: 2. Christs power and authority in heaven.

I Come next to this third great Pillar and support of faith, *Christs* Being *at Gods right hand:* and to shew how the view and consideration hereof may strengthen faith seeking justification, and pardon of sinne: *Who is he that condemneth? Christ is even at Gods right hand.*

In the opening of which, I shall keep to the begun method, both by shewing how *Justification* it selfe *depends* upon this, and the *evidence* thereof to us: both which the Apostle had here in his eye, and from both which our faith may derive comfort and assurance. And I meane to keep punctually to the matter of *Justification* onely, as in the former.

These two latter that remaine here in the Text, (*Christs sitting at Gods right hand,* and his *intercending for us*) are brought in here by the Apostle, as those which have a *redundant force* and prevalencie in them, for the *non-condemnation* of the Elect: that

although the two former abundantly ſerved to ſecure it; yet theſe two added to the former, do make the triumph of faith more compleat and full, and us *more then Conquerours*, as it after follows. Nor doth this place alone make mention of Chriſts *ſitting at Gods right hand* (which I now am firſt to handle) in *this* its *relation*, and *influence* into our *Juſtification*, and the aſſurance of faith about it: but you have it to the ſame end, uſe and purpoſe, alleaged by that other great Apoſtle, 1 *Pet.* 3. from the 18. to the 22. And if the ſcopes of theſe two Apoſtles in both places be compared, they are the ſame. *Here* the *Reſurrection* of Chriſt and his *ſitting at Gods right hand* are brought in as the ground of this bold *challenge* and *triumph* of faith: and there, in *Peter*, is mentioned the *Anſwer or plea of a good conſcience*, in a beleever juſtified, which it puts into the Court, and oppoſeth againſt all condemning guilts: (ſo it is called, *ver.* 12.) the Apoſtle alleadging *the Reſurrection of Ieſus* Chriſt as one ground of it, (*the Anſwer of a good conſcience, by the Reſurrection of Ieſus Chriſt:*) And then further to back and ſtrengthen this *Plea* or *Anſwer* of a good conſcience, the Apoſtle puts *his Aſcenſion and ſitting at Gods right hand* into the Bill, as further grounds confirming it, ſo it follows, [*who is gone to heaven, and is at the right hand of God, Angells, and Authorities, and Powers, being made ſubject to him:*] *All which* the Apoſtle *here* expreſſeth in *one word* (as enough to carrie it) that *Chriſt is even at Gods right hand.* The ſoule hath ſufficient *anſwer* againſt condemnation in *Chriſts death*, and *Reſurrection*, full enough, though it ſhould ſtop there; yea therein can faith *triumph*, though it went no further: for it can ſhew a full ſatisfaction given in his death, and that accepted by God for us; and Chriſt acquited, and we in him: Therefore faith (you ſee) comes to a [*rather*] there. But then, let it go on, to conſider Jeſus *ſitting at Gods right hand*, and *making interceſſion* for us; and then faith will triumph and inſult over all accuſers, be more then a Conqueror; then it comes not to a *rather* onely, (as here) but to a [*much more*] *ſhall We be ſaved by this life*; thus *Rom.* 5. 10. And the meaning thereof is, that if his *death* had power to pay all our debts, and juſtifie us at firſt; then much more hath his *life* this power: So that his death is but the ground and foundation of our faith herein, and the loweſt ſtep of this ladder; but theſe other, are the top and full triumph

umph of faith therein. And our spirits should rise, as the Apostle here riseth: Faith upon these wings may not onely fly above the Gun-shot of all accusations, and condemners; but even cleane out of their sight, and so far above all such thoughts and fears, as it may reach to a *security that sins* are forgotten, and *shall be remembred no more.* What *joy* was there in the Disciples, when they *saw Christ risen? Joh.* 20. Therefore in the *Primitive times*, it was used as a voice of joy: and to this day the Grecian Christians so entertaine each other, at that time of the year, with these words, *The Lord is risen:* your *Surety* is *out* of *Prison*; feare not. But (as Christ said in another case, so say I) what will you say, if you see your *Surety ascended up to Heaven*, and that, as *far above Angels and Principalities* (as the Apostle speaks, *Eph.* 1.) *as the Heavens are above the Earth*? will you not in your faiths and hopes proportionably ascend, and climb up also; and have thoughts of pardon, as far exceeding your ordinary thoughts as the *heavens are above the earth*? Therefore *first view* him, as *ascending into Heaven*, ere ever hee comes to be at *Gods right hand*, and see what matter of triumph that will afford you; for that you must first suppose, ere you can see him at Gods right hand; and so is necessarily included, though not expressed here: But that place fore-quoted out of *Peter* (1. *Pet.* 3.) gives us both these two particulars included in it: 1. His *Ascension*, [*Who is gone into Heaven*;] And 2. his *power and authority there*, [*Is at Gods right hand, and hath all power and authority subject to him*] and promts both these, as fit matter to be put into a *good conscience* its *Answer* and *Apologie* why it should not be condemned: and therefore both may *here* as well come in *into faiths triumph*; and that as being intended also by the Apostle, and included in this one expression. He speaks with the least, to shew what cause faith had to triumph, for the least expression of it: his purpose being but to give a hint of faith, or that which comprehensively contains many things in it, which he would have us distinctly to consider for our comfort.

Chap. II.

Shewing first what evidence *for our justification, Christs* Ascension *into Heaven affords unto our* Faith, *upon that* first *forementioned consideration of his being a* Surety *for us.*

First then to see what triumph his ascending into Heaven will adde unto our faith in matter of non condemnation.

1. By considering what was the last action he did when he was to Ascend: *Blessing* his Disciples.

And herein, first there is not nothing in it to consider, *what he then did*, and what was his *last act* when he was to take his rise, to fly up to Heaven. He *blessed his Disciples*, and thereby left a blessing upon earth with them, for *all his elect*, to the endof the world: The true reason and mind of which blessing them was, that he being now to go to execute the eternall office of his Priest-hood in Heaven, (of which God had sworn, *Thou art a Priest for ever after the order of Melchisedec*,) As *Melchisedec* in the Type, *blessed Abraham*, and in him *all* the *faithfull* as *in his loins*, (therefore the Apostle said that *Levi paid tithes unto Melchisedec in Abrahams loines*; therefore he was blessed in his loines) so did Christ begin this *new and second part* of *his Priest-hood*, with *blessing* the Apostles, and in them, all the elect, to the end of the World. This was the *last* thing that Christ did *on earth*, yea this he did, whilst ascending; *he was taken up, whilst he did it*: So *Luke* 24. 50. 51. And thus solemnly he now did this, to shew that the curse was gone, and that sin was gone; and that action speakes thus much, as if Christ himselfe had said it; *O my brethren* (for so he styled his Disciples, after his *Resurrection*) *I* have been *dead*, and in dying made a *curse* for you: now that *curse* I have fully *removed*, and my father hath acquited me, and you, for it; and now I can be bold to *blesse* you, and pronounce all your *sins forgiven*, and your persons justified. For that is the intendment and foundation of *blessing*, [*Blessed is the man whose sins are forgiven him*] and therefore that was the true meaning of his blessing them: which he reserved thus as his last Act, to shew, how by his death he had redeemed them from the curse of the Law, and now going to *Heaven*, was able to *blesse* them with *all the spirituall blessings* that are *there*, and which Heaven can afford; for *Heavenly* they are called in that respect, *Ephes.* 1. 4. And as in *Abraham* (blessed by *Melchisedec*,) all the faithfull were

To shew the curse was removed, and their sins pardoned.

And in blessing his Apostles thus he blessed all that should beleeve in him.

were blessed: so, in these Apostles, all the elect to come are blessed. As when *God* individually *blessed Adam* and *Eve*, at the first Creation; yet he *in them, blessed all* that were for ever to come of them: so Christ in blessing them, blessed us, and all *that shall beleeve, through their word*, to the end of the World. And that they were thus then to be considered, as common persons, receiving this *blessing* for us all; appeareth by Christs words then uttered, [*I am with you to the end of the World*] (*i. e.* with you, and all your successors, both Ministers, and other beleevers) *Mat.* 28. *ult.* And Christ herein did, as God did before him: When *God had done his worke* of creation, He *looked upon all he had done, and saw that it was good, and he blessed it*: Thus did Jesus Christ; now *that he had by that one offering perfected for ever all the elect*, he comfortably vieweth, and *pronounceth* it *perfect*, and them blessed; and so goes to *Heaven*, to *keepe* and *enjoy* the *Sabbath* of all there.

A second support from the very Act of Ascending.

Now secondly let us *see him Ascending*; and see what comfort that will also afford our faith, towards the perswasion of *Justification*. The *Apostles* stood *gazing* on him; and so doe you lift up your hearts to gaze on him by faith; and view him in *that act*, as he is passing along into Heaven, as *leading sin, hell, death, and devill in triumph*, at his Chariot wheeles. And therewith let your faith *triumph*, in a further *evidence* of *Justification*. Thus *Ephesians* 4. 8. out of the 68, *Psalme ver.* 18. the Apostle saith, *When he Ascended up on high* [*he led captivity captive:*] (to which Hebraisme the Latine phrase [*vincere victoriam*] to win a victory doth answer) then *He* led captive all our *spirituall enemies*, that would have captived us, they being now captived. Now *leading of captives* is alwaies after a perfect *victory*. And therefore, whereas at his *Death* he had *conquered* them, at his *Rising*, *scattred* them, now at his *Ascension* he *leads them captive*: And so that *Psal.* in the Type, begins, *ver.* 1. *Let God* [*arise*] *and let his enemies* [*be scattered:*] *let them flee before him:* so at his *Resurrection* they did: And then he ascends in triumph (as heare) in token of *victory*, [he is ascended up on high *ver.* 18.] he ascends as *David* after his victory, up to Mount *Sion* (for the celebrating of which that *Psal.* seemes to have beene made by *David*) whereof this was the intended Type. And two [*Actus triumphales*] *triumphing Acts* there were, here mentioned; 1. *Leading the captives* bound to his Chariot wheeles; as

How it was an act of Triumph over death, hel, sin, &c.

Two Acts of Triumph in it.

the manner of the Roman triumph was, when the Conquerer went up to the Capitol; and other Heathens in *Davids* time: As *Achilles* led *Hector* captive, who tied his feete to his Chariot wheeles, and dragged him dead round about the walls of *Troy*: Now thus did Christ then deale with our sinnes, and all other enemies. The *Second act is casting abroad of gifts*, [*He gave gifts to men*] It was the *custome* at their triumphs to *cast new Coines* [*missilia*] abroad among the multitude; so doth *Christ* throw the greatest *gifts* for the good of men, that ever were given. Therefore, *who shall condemne? sins* and *devills*, are not only dead, but *triumphed over*. Compare with this, that other place, *Colos.* 2. 15. *Having spoiled Principalities and powers, he made a shew of them openly* [*triumphing*] *over them* [*in himself*:] So I reade it, and the Greeke beares it, and so it is in the margent varied: it is a manifest allusion unto the manner of *Triumphs* after victories among *the Romans*; even unto *two* of the most notable *parts* thereof; the first of *spoiling* the enemie, upon the *place*, ere they stirred out of the field: and this was done by Christ on the Crosse [*Having spoiled them first*] as *ver.* 14. hath it. He speakes it of the devills our enemies, and accusers; they had all Gods threatnings in his Law, and the *Ceremoniall Law* (the *Bond* for our debt unto the *Morall Law*) to shew for it; in these lay the *power of the Devill* over us, that he could boldly come to God and accuse us, and sue our bond; And therefore *Heb.* 2. 14. he is said to have *the power of Death*. Now Christ first tooke away all his power, and spoiled him of all his ensigns, weapons, and colours; which he did on the place where the battail was fought, namely, *on the Crosse*; and *nailed our bond* thereto, and having paid the debt, left the bond canceld, ere he stirred off the Crosse. But then having thus spoiled these enemies on the Crosse; hee further makes a *publique triumphall shew* of them in his own person, which is a second Act; as the manner of the *Roman* Emperors was, in their great triumphs, to ride through the City in the greatest state, and have all the spoiles carried before them, and the Kings and Nobles whom they had taken, they tyed to their Chariots, and led them as Captives: And this did Christ at *his ascension*: (for of *his triumphing* at his Ascension, I take this *Triumph* in this Epistle to the *Colos.* to be understood; and so to be interpreted by that forecited 4. of the *Ephesians*:) He plainly

plainly manifesting by this publique open shew of them at his Ascension, that he had spoiled, and fully subdued them on the Crosse. That which hath diverted Interpreters from thinking this of 2. *Col.* to have been the triumph of his Ascension, hath been this, That the triumph is said to have been made ἐν αὐτῷ which they interpret [*in it*] as if it referred to *the Crosse*, (mentioned *ver.* 14.) as the place of *it*; when as it may as well be translated [*in himselfe*] i. e. [*in his own power and strength*;] noting, how *he alone* did this, which *other Conquerours* doe not; they conquer *not in themselves*, and by themselves, which Christ did. And yet it was the Law, that if the *Roman Emperours* or *Generals* themselves took any thing in War, they had a peculiar honour to dedicate it in triumph more peculiarly: Now *Christ conquered in himselfe*, and therefore *triumphed in himselfe*, and himselfe *alone*. And thus it became our Redeemer (like another *Sampson*) not onely to *break* Sins bars, and fling off *Hell-gates*, and come out of that Prison he was in; but as in signe of a *Trophie*, to take them on his *back*, and *carry* them up the hill, (as *Sampson* (the Type of him) did the gates of the City to an high hill) himselfe triumphantly carrying them on his owne shoulders.

Now did *Christ* then, who was your *Surety*, thus *triumph?* then let your *faith triumph* likewise; for this was not onely done by your *Surety*, but in *your stead*; seeing this [*for us*] here, is to be put to each thing mentioned. The Apostle cals for this at our hands here; *We are more then Conquerors*, sayes he, *ver.* 37.

Then, thirdly, see him *entring into Heaven*; when he comes *first* to Court after this great undertaking; how doth God looke on him? is God satisfied with what he hath done? As (you know) when a Generall comes home, there useth to be great observing how the King takes his service, as performed according to commission; Christ as a *Surety undertook* for sinners fully to *conquer* all our enemies; and God bade him look that he did it *perfectly*, or never see his face more: *Heb.* 5. He was to be *perfect* through sufferings, and those sufferings to be such *as to perfect us also*; *Heb.* 10. Now behold your *Surety* is like a *Conqueror entred Heaven*: let that convince you; that he hath satisfied the debt, and performed his commission to a tittle: God would never have suffered him to come thither else; but as soon as ever his

A third support to faith from Gods first entertainment of Christ when he came first to Heaven.

That this is a further evidence that God is satisfied for sinne.

his head had peept into Heaven, have ſent him downe againe to performe the reſt; But God lets him enter in, and he comes boldly, and confidently, and God lets him ſtay there: therefore be convinced, that he hath given God full ſatisfaction. *Chriſt* him ſelfe uſeth *this argument*, as the ſtrongeſt that could be brought to *convince the World*, that this *righteouſneſſe* (which he had in his Doctrine taught them,) was the *righteouſneſſe* which men were only to be *ſaved by*, *the* true *Righteouſneſſe of God* indeede. *Iohn* 16. 9, 10. He *ſhall convince the world of righteouſneſſe*: that is, worke faith in the hearts of men, to believe and lay hold on my righteouſneſſe, as the true righteouſneſſe that God hath ordained: and this *becauſe* (ſayes he) *I go to my Father*, and *you ſhall ſee mè no more*: That is, by this *argument* and *evidence* it is, and ſhall be evinced, that I who undertooke to ſatisfie for ſin, and to procure a perfect righteouſneſſe, have perfectly performed it: and that it is a *righteouſneſſe* which Gods juſtice doth accept of, to ſave ſinners by; In that I after my death, and finiſhing this worke, will *Aſcend* up to my Father, into *Heaven*, and keepe my *ſtanding there*, and *you ſhall ſee mee no more*: whereas, if I had not fulfilled all righteouſneſſe, and perfectly ſatisfied God, you may be ſure there would be no going to Heaven for mee, nor remaining there: God would ſend me downe againe, to doe the reſt, and you ſhould certainly *ſee me* with ſhame *ſent back againe*; but I *goe to Heaven and you ſhall ſee me no more*.

Chap. III.

Shewing what evidence *alſo Chriſts* ſitting at Gods right hand, *having beene* our Surety, *affords to to our faith for* juſtification.

NOw then in the next place, for his *being*, or *ſitting at Gods right hand*, which is the ſecond particular to be ſpoken of. As ſoone as Chriſt was carried into Heaven, look, as all *the Angels fell* downe and *worſhipped* him; ſo his Father welcommed him, with the higheſt grace that ever yet was ſhewne; *The words* which he then ſpake, we have recorded *Pſal.* 110. *Sit thou at my right hand, till I make thine enemies thy footeſtoole.* You may by the way obſerve, for the illuſtration of this: how upon all the ſeverall parts of performance of his office, either God is brought in

The welcome God gave Chriſt when he came to Heaven The words he firſt ſpeake to him.

in speaking to Christ, or Christ to his Father. Thus when he *chose* him *first* to be our Mediator, he takes an oath, *Thou art a Priest for ever after the order of Melchisedec.* Againe, when Christ came to take upon him our nature, the *words* he spake are recorded, *Loe I come to doe thy will, a body hast thou fitted me:* so *Heb.* 10. out of the 40. *Psal.* Likewise when he hung upon the Crosse, his words unto God are recorded, *Ps.* 22.1. *My God, my God, why hast thou forsaken me?* In like manner when he *rose again*, Gods words used then to him are recorded, *Thou art my sonne, this day have I begotten thee, Psal.* 2. (which place is expounded of *the Resurrection, Acts* 13. 33.) which is as much as if he had said, Thou never appearedst like my Sonne till now; for whereas I chose a Son to be glorified with power and Majesty, hitherto thou hast appeared onely as *a Son of man*, [*Enosh, sorry man*] hitherto *thou* hast been made *sin*, and a *curse*; not like my Son; but hast appeared in the *likenes of sinfull flesh*, and *of a servant* all besmeared with bloud; therefore this is the *first day* wherein I make account I *have begotten* thee; even now when thou first beginnest to appeare out of that sinfull hue, and likenesse of sinfull flesh: now I owne thee for my Sonne indeed. And in him, he owned us all, thus at his Resurrection. And then last of all when he comes into Heaven, the first word God speakes to him is, Sonne, *sit thou at my right hand*; thou hast done all my worke, and now I will doe thine; (he gives him a *Quietus est*) rest here; *sit here till I make* all thy enemies *thy foote-stoole.*

And now, what say you, are ye satisfied yet, that God is satisfied for your sins? What superabundant evidence, must this Christs sitting at Gods right hand, give to a doubting heart? It argues, First that Christ for his part hath perfectly done his work; and that there is no more left for him to doe by way of *satisfaction:* This the word [*sitting*] implyes. Secondly, It argues that *God* is as *fully satisfied* on his part: this his *sitting* [*at Gods right hand*] implyes.

His sitting downe at Gods right hand, affords a double evidence.

1. That he had perfectly and compleatly performed all his work that was to be done by him for our justification.

For the *first*; The phrase of [*Sitting*] doth betoken *rest*, when *worke is fulfilled*, and finished: Christ was not to returne till he had accomplisht his worke. *Heb.* 10. The Apostle comparing the force and excellencie of Christs Sacrifice, with those of the Priests of the old Law, sayes, that *Those Priests* [*stood*] *daily offering of Sacrifices, which can never take sins away.* Their *stand-*

ing implyed, that they could never make satisfaction so, as to say, *We have finished it:* But Christ (sayes he, *ver.* 12.) *after he had offered up one sacrifice for ever,* [*sate downe*] &c. Mark how he opposeth their *standing*, to his *sitting downe*. He sate as one who had done his work. Thus *Heb.* 4 10. *He that is entred into his rest*, (speaking of Christ, as I have elsewhere shewne) *hath ceased from his work, as God from his.*

2. That God also accepted it, and was infinitely well pleased with it.

Secondly, this his being at *Gods right hand*, as strongly argues that God is satisfied: for if God had not been infinitely well pleased with him, he would never have let him come so neer him; much lesse have advanced him so high as *his right hand*. And therfore in that place even now cited, (*Heb.* 10. *ver.* 10, 11, 12, compared with the former verses) *this* is alledged as an *evidence* that Christ *had forever taken sins away*, (which those Priests of the Law could not doe, who therefore *often offered the same Sacrifice*, as *ver.* 11.) That *this man, after he had offered one Sacrifice for sins for ever,* [*sate downe on the right hand of God*] as thereby shewing (and that most manifestly) that he had at that once offered up such a satisfactory Sacrifice, as had pleased God for ever; and thereupon took up his *place at* Gods right hand, as an *evidence* of it; so possessing the highest place in Court. This *setting him* at Gods right hand, is a *token* of *Speciall* and highest *favour*. So *Kings* whom they were most pleased with, they *did set* at *their right hands*, as *Solomon* did his *Mother*. 1 *Kings* 2. 19. and so *Christ* the *Church* his *Queen*, *Psal.* 45. 9. and it was a favour which God never after vouchsafed to any. *Heb.* 1. *To which of all the Angels did he say, Sit thou at my right hand?* Therefore *Phil.* 2. it is not onely said that he *exalted him:* but [*superexaltavit*] *he highly exalted him*, so as never any was exalted: for he was *made thereby higher then the Heavens*. Thus much for the first Head.

CHAP.

Chap. IV.

Demonstrates in the second place what influence *Christs* Ascension *hath in a beleevers non-condemnation, upon that second premised consideration of Christs being a* Common person *for us. The security that Faith may have from thence.*

WE have thus seen what triumphing *evidence* and *demonstration*, both Christs Ascension, and sitting at Gods right hand, doe afford us for this, that *Christ* being cosidered *as* our *Surety*, hath therefore undoubtedly subdued our enemies and sins, and satisfied God. Let us now consider further, what force, *efficacie*, and *influence* these two (both his *Ascending* and *sitting at Gods right hand* as *an Head*, and *Common person* for us) have in them towards the *assured* working and accomplishment of the salvation of believers, his Elect; And from the consideration of this which is a second Head, our faith may be yet further confirmed and strengthned in its *confidence. Who shall condemne? it is Christ that is at Gods right hand.* I shall take in (as in the former) both his *Ascension* and *sitting at Gods right hand.*

By considering,

1. And first for his *Ascending*; consider these two things in it which may uphold our confidence. 1. That *the great end* and purpose of that his *Ascending*, the errand, the businesse he Ascended for, was *to prepare and provide a place for us*, and to make way for our comming thither. This he assures his Disciples of, *Iohn* 14. 2. *In my Fathers house are many mansions:* I go to *prepare a place for you:* as *Ioseph* was *secretly* sent before by Gods intendment to prepare a place in *Egypt* for his Brethren, whom Gods providence meant to bring after him: so more *openly* doth Christ *Ascend* to Heaven, *professedly* declaring that to be his businesse; [*I go to prepare a place for you*] and it is my Fathers house (saith he) where I can provide for you and make you welcome. You heard before, what welcom God gave Christ, when he first arrived there; and what he said to him, and Christ said (as it were) againe to God: I come not alone, I have much company, many of my brethren, and followers to come after (for it was the *declared* and avowed *end* of his comming *to prepare* a place *for them*) I prayed when I was on earth, *that where I am they might be also*; (*Iohn* 17.) & now I am come hither, my traine must come in too; I am not compleat without them, If you receive me you

must receive them also, and I am come to take up lodgings for them. Thus the Captain of our *salvation*, (*being made perfect through sufferings*, and then *crowned with glory and honour*, in *bringing of many Sons to Glory*; as *Heb.* 2. 10.) of which company he was Captain) is brought in *saying* to God, *ver.* 13. *Behold I and the Children which God hath given me*, (he speakes it, when brought to glory) *I am their Captain*, and they must follow mee; *Where I am they must be*: *Lo I am* here, and am not to come alone, but to *bring to glory*, *all the Children which thou hast given me*. They shall be all welcome (saies God) there is roome enough for them: [*many mansions*] so that we need not feare, nor say in our hearts doubting and despairing, *Who shall ascend up to Heaven for us*, *to bring* us thither? (as *Rom.* 10.) Christ hath done it, That is the first thing, but that is not all.

2. That he entred in our very names and stead, took possession in our right.

2. He *entred into Heaven in our very names*, and so is to be considered in that act as a *Common person*, (as well as in his Death and Resurrection) and so representing us, and also taking *possession* in our right, and *we in him*; as a guardian takes possession for Heirs under age: *Heb.* 6. 20. *the fore-runner is for us entred* into Heaven, the [*fore-runner for us*] that is, *our fore-runner*. A *fore-runner* is a fore-runner of followers, and of such as stay not long behinde, and usually goes before as a harbinger, to provide, and take up lodgings for them that are to come, and writes the names of those who are to come, over the doores of such and such roomes, that they may not be taken up by any other. And so *Heb.* 12. 23. the *names of the first borne* are said to be *written in Heaven*, or enrolled there; And 1 *Pet.* 1. 5. their places or mansions in Heaven are said to be [*reserved for them*:] they stand empty as it were, yet taken up, so as none shall take them from them; their names and titles to them being entred, and *superscribed*. And so he truly *entred* [*pro nobis*] *for us*, that is, in our stead, and in our names, as a *Common person*: and therefore the *High-Priest* (in the Type) entred into the Holy of Holies, with all the *names of the Tribes* on his Breast: even so doth Christ with ours; even as a *Common person* in our names, thereby shewing that we are likewise to come after him: and this is *more* then simply to *prepare* a place; it is to *take possession* of a place, and give us a *Right* thereto.

What comfort faith may derive from this. We may behold our selves in heaven already.

So that your Faith through this consideration, may see your selves

ſelves as good as in Heaven already: For Chriſt is entred as a *Common Perſon* for you. Juſtification hath two parts, Firſt, *Acquitance* from ſin, and freedome *from condemnation:* as here, *Who ſhall condemn?* And Secondly, *Juſtification of life*, as it is called *Rom.* 5. 18. that is, which gives title to eternall life: Now *dying* and *riſing* as a Common perſon for us, procures the firſt, ſets us perfectly enough in that ſtate of freedome *from condemnation*; But then, this *Chriſt* his *entring into Heaven*, as *a Common Perſon*, ſets us *farre above* that ſtate of Noncondemnation: It *placeth us in Heaven* with him. You would think your ſelves ſecure enough, if you were aſcended into Heaven. As *Heman* ſaid of his condition, that he was *free among the dead*, that is, he reckoned himſelfe (in his diſpaire) *free of the company* in Hell, as well as if he had beene there; thinking his name enrolled among them, and his place taken up: ſo you may *reckon your ſelves* (as the word is, *Rom.* 6.) *free* of the *company of Heaven*, and your places taken up there; ſo that when you come to die, you ſhall go to heaven as to your *owne place*, by as true a title, though not of your owne, as *Iudas* went to *Hell* (which is called *his owne place*, as (*Act.* 1.) the Apoſtle ſpeaks. What a ſtart is this? how far have you left below you pardon of ſins and non-condemnation? you are got above. How ſecurely may you ſay, *Who ſhall condemne? Chriſt hath aſcended, and entred into Heaven.* This is the firſt branch of the ſecond Head: *The influence* that Chriſts Aſcenſion hath into our juſtification and ſalvation.

Chap. V.

Demonſtrateth in like manner what influence *Chriſts* ſitting at Gods right hand *hath into our juſtification, upon that ſecond conſideration of his being* a Common perſon. *And the ſecurity faith may have from thence.*

THe conſideration of his *ſitting at Gods right hand* may in reſpect of *the influence*, that it muſt needs have into our ſalvation, yet adde more *ſecurity* unto our *Faith*; if we either conſider the *power* and *authority* of the *place* it ſelfe, and what it is to ſit *at Gods right hand*; Or ſecondly, the *relation*, *the perſon* he beares and ſuſtaines in his *ſitting* there, even of a *Common perſon*, 2. By conſidering two things.

in our right. And both theſe being put together will adde ſtrength mutually each to other, and unto our faith; both to conſider, *how great a prerogative* it is to ſit at Gods right hand, and *what* ſuch a one as ſits there hath power to doe; and then that *Chriſt* (who is inveſted with this power, and advanced to it,) he *poſſeſſeth* it all *as our Head*, and in *our Right*, as a *Common perſon* repreſenting us. And

§. 1.

1. The prerogatives of the place, which are two.

1. Soveraignty of Majeſty and power.

1. Conſider the *prerogatives of the place* it ſelf; they are two: 1. *Soveraignty of power*, and Might, and *Majeſty*.

2. *Soveraignty of authority* and judgment: either of which may ſecure us from non-condemnation.

1. Soveraignty of power and might: this the phraſe [*ſitting at Gods right hand*] implies, *Mat.* 26. 64. where Chriſt himſelfe expoundeth the purport of it: *Hereafter you ſhall ſee the Sonne of man ſitting on the right hand* [*of power:*] And ſo, 1 *Epheſ.* 20. 22. this is made the priviledge of Gods *ſetting him at his right hand*, *ver.* 20. that *he hath put all things under his feete*, *ver.* 22. A phraſe importing the higheſt ſoveraignty and power, not uſed of any Creatures, Angels, or Men: none of them have other things *under their feete*, (*i. e.*) in ſo low a ſubjection as to be their vaſſals; eſpecially, not [*all*] *things*; and therefore by that very phraſe, *the putting all things under his feete*, the Apoſtle argues in the ſecond to the *Heb.* that *that man* of whom *David* in the 8. *Pſalm* (there cited by him) had ſpoken, was no other but Chriſt; not *Adam*, nor the *Angels*; for to neither of theſe hath God ſubjected *all things*, *ver.* 5. but to *Chriſt* onely *ver.* 8. who *ſits in the higheſt Throne of Majeſty*: And to make his ſeat the eaſier, hath a world of *enemies made his foote-ſtoole*, even *all his enemies*; (ſo *Pſal.* 110.) which is the higheſt triumph in the world. Now to what end hath God committed this power to him, but that himſelfe may be his owne Executor, and Adminiſtrator, and performe all the Legacies which he made to thoſe whom hee died for? as the expreſſion is *Heb.* 9. 15, 16, and 17. *verſes*, that none of his heires might be wronged. Fairer dealing then this could there ever be, nor greater ſecurity given to us. This to have beene Gods very end of inveſting *Chriſt* with this ſoveraigne power, is declared by Chriſt himſelfe, *John* 17. 2. *Thou haſt given him power over all fleſh, that he ſhould* give *eternall life to as many as thou haſt given him*: And accordingly at his *Aſcenſion*,

All things committed to him.

Which power God hath committed to him to ſave his Elect.

to

to comfort his Disciples. in the fruit of their Ministry, *Mat.* 21. 18. he sayes, *All power is given to me in Heaven, and in Earth.* What holy confidence may this breede in us? *He* is at *Gods right hand*, and *we are in his hands*, *Iohn* 10. 28. and *all* his *Enemies* are *under his feete, who then can pull us out? Revel.* 1. 18. saies Christ, *I have the Keyes of Hell and Death.* The *Key* is still in the Scripture phrase the Ensigne of *Power* and *authority*. Now Christ hath, both, the *Keyes* of *Death*, the postern gate out of this world; and of *Hell*, even of the broad gates of that eternall prison; So as none of his can be fetched out of this world by Death, but Christ he must first open the *doore*; much lesse, can any go to Hell without his warrant. Yea *Matth.* 16. 19. He hath *the Keyes of the Kingdome of Heaven* also, to open to whom he will. By his *Resurrection*, we may see and rest assured, that he hath the *Keyes of Death* and *Hell*, (for he unlockt the doors, and came out from thence) and by his *Ascension* and *sitting at Gods right hand*, that he hath the *Keyes of Heaven*, whose doore he hath unlockt, and now set open. What need we then feare *Hell*, when Christ our Redeemer hath the keyes of it?

What security this affords.

Secondly, to sit at Gods right hand, imports *all judgment to be committed to him*: for *sitting* was a posture of *Iudges*; a phrase used to note out their authority. So *Prov.* 20. 8. *A King that* [*sitteth*] *on the throne of judgment, scattereth the wicked with his eyes*: and so doth Christ his and our enemies. See what Christ sayes, *Iohn* 5. 21, 22. *The Sonne of man raiseth up whom he will*; *for the Father* [*judgeth*] *no man, but* [*hath committed all judgement*] *to the Sonne.* Now if he who loved us so, and dyed for us, be the *Iudge* himselfe, then *Who shall condemne? Christ sits on Gods right hand.* This is the very inference that after followeth, *ver.* 24. of that 5. *Chap.* of *Iohn*, *He that beleeves, shall not come into condemnation*: Christ utters it upon his having said he had all *judgement committed to him*, in the fore-going *ver.* 22. on purpose that he might from that consideration, ascertaine beleevers of their *non-condemnation.* For what need we feare any Under-officers when we have the Judge thus for us?

2. Prerogative. All judgement and authority committed to him.

§. 2.

But then (in the last place) adde that second particular mentioned to all these, that Christ *sits there* as *an Head*, as a *Common person*, for us. First as *an Head*; so *Eph.* 1. when the Apostle had so hyperbolically set forth his *power*, of being advanced *unto Gods right*

2. Particular. Both which being his, as he is an Head to his Elect.

right hand, ver. 21. *farre above all Principalities and powers, and above every name that is named, not onely in this world, but that which is to come*; and how God *hath put all things under his feet*: he adds, and [*hath given him to be Head over all things* to the *Church.*] Obſerve now, he is ſaid to ſit there *over all* things, not in his *own pure perſonall right* ſimply, as it is his *inheritance*, as he is the Son of God, (as *Heb.* 1. *ver.* 3, 4, 5. it is affirmed of him) but he ſits thus over all as a *Head to the Church.* That ſame [*over all things*] comes in there, betweene his being a [*Head*] and [*to the Church.*] on purpoſe to ſhew, that he is *ſet over all, in relation to his Church:* So that we ſee, that our relation is involved, and our right included in this exaltation of his, and ſo put into his commiſſion; for this prerogative is there ſaid to be *given him.* He ſits not ſimply as a *Son*, but as an *Head*; and he ſits not as an *Head* without a *Body*, and therefore muſt have his Members up to him: Wherefore in the next *ver.* it is added, *Which is his Body, yea, his fulneſſe*: ſo as Chriſt is not compleat without all his Members, and would leave heaven, if any one were wanting; It were a lame, maimed body, if it wanted but a toe. Chriſt is our *Element*, and he being aſcended, we are *ſparks* that fly upwards to him. He took our *fleſh*, and carried it unto heaven, and left us his *ſpirit* on earth, and both as pawnes and earneſts that we ſhould follow.

Therefore he muſt have all his members up to him.

Eſpecially ſeeing he ſits as repreſenting them, and they ſit together with him.

Nay farther yet, he is not onely ſaid to ſit as our Head, but we are alſo ſaid to *to ſit together with him*: That is, made the up-ſhot of all in the next Chapter, *Epheſ.* 2. 6. So that as we *aroſe* with him, (he being conſidered as a Common perſon) and *aſcended* with him, as was ſaid; So yet farther, we *ſit together with him in the higheſt heavens*, (as there) ἐν τοῖς ἐπουρανίοις [*in ſupercœleſtibus*] *in his exalted eſtate above the heavens*, (as is the meaning of that phraſe): not that *Chriſts being at Gods right hand* (if taken for that *ſublimity of power*) is communicable to us; that is Chriſts prerogative onely: So *Heb.* 1. 5. *To which of all the Angels did he ever ſay, Sit thou at my right hand?* Yet ſo, as his *ſitting in heaven*, as it is indefinitely expreſſed, is underſtood to be as in our right and ſtead, and as a Common perſon; and ſo is to aſſure us of *our ſitting* there with him, in *our proportion.* So *Rev.* 3. 21. it is expreſly rendered as the mind and intendment of it, *Him that overcommeth, I will grant to ſit with me in my throne, even as I al-*

How to ſit at Gods right hand is Chriſts prerogative alone.

And yet, How we may be ſaid to ſit in his Throne.

ſo

ſo am ſet downe with my Father in his throne. There is a *proportion* obſerved, though with an *inequality*: *we* ſit on *Chriſts throne*, but *He* onely on his *Fathers Throne*: that is, *Chriſt* onely ſits at *Gods right hand*; but *we, on Chriſts right hand*: And ſo the *Church* is ſaid to be at Chriſts *right hand*, *Pſal.* 45. 9. Yea further, (and it may afford a farther comfort to us in the point in hand) this repreſents, that at the latter day *we* ſhall ſit as *Aſſeſſors* on his *Iudgement ſeat*, to judge the world with him. So *Mat.* 19. 28. and *Luke* 22. 30. *When the Sonne of Man ſhall ſit in his glory, ye ſhall ſit upon twelve thrones, judging the Tribes of Iſrael.* So as this *our ſitting* with him, it is ſpoken in reſpect to *Iudgement*, and to *giving the ſentence* of it; not a ſentence ſhall paſſe without your votes: So as you may by faith not onely look on your ſelves, as already in heaven, ſitting with Chriſt, as a Common perſon, in your right; but you may look upon your ſelves as Judges alſo: So that if any ſinne ſhould ariſe to accuſe or condemne, yet it muſt be with your votes. And what greater ſecurity can you have then this? for you muſt condemne your ſelves, if you be condemned: you may very well ſay, *Who ſhall accuſe? Who ſhall condemne?* for you will never pronounce a fatall ſentence upon your owne ſelves.

And repreſents our ſitting at the latter day as Judges with him.

And ſo if we be condemned, it muſt be with our own votes and conſent.

As then *Paul* triumphed here, ſo may we; for at the preſent we ſit in heaven with Chriſt, and have all our enemies under our feet. As *Ioſhuah* made his ſervants ſet their feet on the necks of thoſe five Kings; ſo God would have us by *faith* to doe the like to all ours; for one day we ſhall doe it. And if you ſay, *We ſee it not*; I anſwer, as *Heb.* 2. the Apoſtle ſaith of Chriſt himſelfe, [*Now wee ſee not yet*] *all things put under him, ver.* 8. [now not under him] (for he now *ſits in heaven*, [and *expects*] by faith, *when his enemies ſhall be made his foot-ſtool*, as *Heb.* 10. 12, and 13. *ver.*) [*but we ſee*] (for the preſent) *Ieſus Crowned with glory and honour, ver.* 9. and ſo may be ſure that the thing is as good as done; and we may, in ſeeing him thus crowned, ſee our ſelves *ſitting with him*, and quietly wait and *expect* (as Chriſt himſelfe doth) till all be acompliſhed, and our ſalvation finiſhed and fully perfected.

The triumph of faith thereupon.

His Interceſſion now remains only to be ſpoken of, which yet will afford further conſiderations to ſtrengthen our Faith. His *ſitting at Gods* right hand notes out his *power over all, from God:*

but his Interceſſion, *all power and favour with God* for us; ſo as to effect our ſalvation for us, with Gods higheſt contentment and good will, and all yet further to ſecure us. *Who ſhall condemne? &c.*

Sect. V.
The Triumph of faith from Chriſts INTERCESSION.

Rom. 8. 34.
Who alſo maketh interceſſion for us.

Chap. I.

A connexion of this with the former: and how this adds a further ſupport. Two things out of the Text propounded to be handled. First, The concurrencie *of influence that Chriſts interceſſion hath into our Salvation. Secondly, the* ſecurity that Faith may *have there-from for our* Juſtification.

WE have ſeene Chriſt *ſitting at Gods right* hand as a Judge and King, having all authority of ſaving or condemning, in his owne hands; and having all power in Heaven and Earth, to give eternall life to them that believe: And the confidence that this giveth us.

Let us now come to his *Interceſſion*, and the *influence* which it hath into our *Juſtification* and ſalvation; which as it ſtrikes the *laſt* ſtroake to make all ſure; ſo, as *great* a ſtroake as any of the former: therefore (as you have heard) that there was an *All-ſufficiencie*

sufficiencie in his Death [*Who shall condemne? it is Christ that dyed:*] a *Rather* in his Resurrection: [*yea rather is risen again,*] a *much rather* [πολλῷ μᾶλλον] that he *lives* and is at *Gods right hand*; *Rom.* 5. 10. The Apostle riseth yet higher to an εἰς τὸ παντελὲς [*a saving to the utmost,*] put upon his *intercession*; *Heb.* 7. 25. *Wherefore he is able to save to the utmost, seeing he ever lives to make intercession.* So that if you could suppose there were any thing which none of all the former three could doe or effect for us, yet his interceffion could do it to the *utmost*: for it selfe is the uttermost and highest. If *Money* would purchase our salvation, his *Death* hath done it, which he laid downe as a *price* and an equivalent ransome, (as it is in 1 *Tim.* 2. 6.) If *Power* and *authority* would effect it, his *sitting* at Gods right hand, invested with all power in Heaven and Earth, shall be put forth to the utmost to effect it. If *favour* and entreaties added to all these (which oft times doth as much as any of those other) were needfull, hee will use the utmost of this also, and for ever make *intercession.* So that if Love, Money, or Power (any of them, or all of them) will save us, we shall be sure to be saved, *saved to the utmost* [εἰς τὸ παντελὲς] all manner of wayes, by all manner of meanes; saved over and over.

For the cleering of this last generall head, The *Intercession of Christ*, (and the *influence* and *security* it hath into our *faith* and *justification*) I shall handle two things, and both proper to the Text.

First, Shew *how* unto all those other forementioned *Acts* of *Christ* for us, this of *Intercession also* is to be added by him for the effecting our salvation, and the securing our hearts therein. This that particle [*Also*] in the Text calls for: *Who also maketh Intercession for us.*

Then Secondly to shew the security that faith may assume and fetch from this Intercession of Christ: or his *praying* for us in heaven; *Who shall condemne? it is Christ, that maketh intercession for us.*

Chap. II.

The first Head explained by two things. First, Intercession one part of *Christs* Priesthood, *and the most* excellent *part of it.*

TOwards the Explanation of the first of these, two things are to be done.

First, To shew how great, and necessary, and how excellent a part of Christs Priesthood, his *Intercession*, and *praying for us* in heaven is.

Secondly, To shew the peculiar influence, that Intercession hath into our salvation: and so the reasons for which God ordained this worke of *Intercession* for us, and that in heaven, to be added to all the former.

For the first, I will proceede therein by degrees.

First, It is one part of his Priest-hood. You must know, that Christ is not entred into heaven simply, as a *fore-runner* (which hath been explained) to take up places for you, but as a Priest also: *Made a Priest, after the order of Melchisedec*; which is more then simply a *fore-runner*. Yea, his sitting at Gods right hand is not onely as *a King* armed with power and authority to save us; but he *sits* there as a *Priest* too: Thus *Heb.* 8. 1. *We have such an high Priest who is set downe at the right hand of the Majesty on high.*

Two parts of the High-Priests office.

In the old Levitical Priest-hood, the High-Priests office had two parts, both which concurred to make them High-Priests.

First, Oblation, or offering the Sacrifice.

Secondly, Presentation of it in the Holy of Holies, with Prayer and Intercession unto God, to accept it for the sins of the people. The one was done *without*, the other *within* the Holy of Holies. This you may see in many places; especially *Levit.* 16. 11, 15, 16. where you have the Law about the High Priests entring into the Holy of Holies; he was not to come into the Holy place, till first he had offered a Sacrifice for himselfe and the people, *ver.* 11. and 15. and this *without*. Then Secondly, when he had killed it, he was to enter with the bloud of it into the Holy of Holies, and sprinkle the Mercie seat therein with it, *ver.* 14. 17. and to go *with Incence*, and *cause a clond to arise* over the Mercie-seat: And this you have also, *Heb.* 13. 11. it is said, that *the blond of those*

thoſe beaſts that were burnt without the Camp, was brought into the Sanctuary by the High Prieſt: And in that 16. of *Levit.* you ſhall finde the *Atonement* made as well by the *bloud,* when brought into the Holy place, *ver.* 16. as by the *killing of the beaſt, ver.* 11. Both theſe were acts of the High prieſthood for Atonement.

And this was done in a Type and Prieſtly office of Chriſt, and the parts thereof: So *Heb.* 9. 23. he cals all thoſe tranſactions under the Ceremoniall Law, the [*patterns*] *of things heavenly*; inſtancing in this part of Chiſts office, *ver.* 24. *For Chriſt* (ſayes he) *is not entred into the Holy places made without hands,* (as that was) *which are* [*the figures of the true,*] *but into heaven it ſelfe, to appeare in the preſence of God for us.* Now then in anſwer to this Type, there are two diſtinct parts of Chriſts Prieſt-hood:

1. Chriſts offering up himſelfe.

Firſt, the *offering himſelfe a Sacrifice* up to death, as *Heb.* 9, 26. which anſwers to the killing of the Sacrifice *without the Holy of Holies:* for anſwerably he was crucified *without the City, Heb.* 13. 12.

2. Entring into the *Heavens* to *intercede.*

Secondly, he *carryed* this his *bloud* into the *Holy of Holies,* namely, the *Heavens, Heb.* 9. 12. where he *appeares ver.* 24. and there alſo *prayes* in the force of that bloud. And the Type of thoſe prayers was that *cloud of Incenſe* made by the High-Prieſt; ſo it is expreſly interpreted, *Rev.* 8. 3. &c. The Angel Chriſt is ſaid to have had *much Incenſe, to offer with the prayers of all the Saints:* Which Incenſe is his owne prayers in heaven, which he continually puts up when the Saints pray on earth, and ſo perfumes all their prayers, and procures all bleſſings for them.

Both theſe parts of his Prieſt-hood the Apoſtle *Iohn* mentions in his firſt Epiſtle, *Chap.* 2. *ver.* 2. where, as he cals Jeſus Chriſt a *propitiation for our ſins;* (that is, an *Oblation,* or *Sacrifice* offered up for us:) So likewiſe he cals him our *Advocate:* both going to make up this his office. And indeede, this latter of Interceſſion, and bringing his bloud into the Holy of Holies, (or heaven) is but the ſame action continued. That bloud which he offered with tears and ſtrong cryes on the Croſſe, (where he likewiſe interceded,) the ſame bloud he continues virtually to offer up with prayers in the heavens, and makes Atonement by both; onely with this difference: *On earth,* though *he interceded,* yet he *more eminently offered up* himſelfe; *In heaven,* he more eminently in-

tercedes, and doth but *present that Offering.*

Without Interceſſion he had not been a perfect Prieſt.

Secondly, this was ſo neceſſary a part of his Prieſt-hood, that without it he had not been a *compleat Prieſt.* Thus *Heb.* 8. 4. *If he were on earth, he ſhould not be a Prieſt:* That is, If he ſhould have abode on earth, he ſhould not have been a *compleat Prieſt. Paul* ſaith not, that if he had offered that his ſacrifice on earth, he had not been a Prieſt, for that was neceſſary; but that if he had ſtaid ſtill on earth, after he had offered it, he had not been a Prieſt, that is, a perfect Prieſt; for he had then left his office imperfect, and had done it but by halves, ſeeing this other part of it (the work of Interceſſion) lay ſtill upon him to be acted in heaven. Thus the High-Prieſt, his Type, if he had only offered Sacrifice without the Holy of Holies, had not been a perfect High-Prieſt: For to enter into the Holy of holies, and to act the part of a Prieſt there, was the proper, peculiar work of *the High-Prieſt*, as ſuch. Which ſhews, that Chriſt had not been an High-Prieſt, if he had not gone to heaven, and Prieſted it there too (as I may ſo ſpeak) as well as upon earth. Yea, If Chriſt had not gone to heaven, and were not now become a Prieſt there, then the Leviticall Prieſt-hood were ſtill in force, and ſhould ſhare the honour with him; and the High-Prieſt muſt continue ſtil to goe into the Holy of holies. To this purpoſe you may obſerve, that ſo long as Chriſt was on earth, though riſen, the Types of the Law held in force, and were not to give way, till all the truth ſignified by their Miniſtry, was fully acompliſht; and ſo, not untill Chriſt was gone into heaven, as a Prieſt, and there had begun to doe all that which the High-prieſt had done in the Holy of holies, and as his Type fore-ſignified. And this is plainly the meaning of what follows (in that *Heb.* 8. *ver.* 4.) as the reaſon or demonſtration why that Chriſt ſhould not have been a Prieſt, if he had not gone to heaven, (not only as a King, but as a *Prieſt* too, as he had affirmed, *ver.* 1.) *Seeing* (ſaies he) *that there are Prieſts upon earth, that doe offer gifts according to the Law.* The force of the Reaſon lyes thus: There are already Prieſts, and that of a Tribe he was not of, that *offer gifts on earth*, before he came into the world. And therefore if that had been all his Prieſt-hood, to be a *Prieſt on earth*, they would plead poſſeſſion before him, having been Prieſts before him. And then he further backs his reaſon by this, that *thoſe Prieſts ſerved* (as it follows

This the peculiar work of the High-Prieſt, who was in this Chriſts Type.

follows *ver.* 5.) *unto the example and shadow of heavenly things.* And therefore it is only a *reall* Priest-hood in heaven which must put them out of place; and till such a Priest-hood comes, they must serve still, for the *truth* (which these served to shadow out) is not till then fulfilled. This you have also, *Chap.* 9. 8. The *first Tabernacle was to stand* untill a *Priest went into Heaven*, and did act that office there: so that if Christ will be a *Priest alone*, he must become a Priest interceding in heaaven: or else High-priests must come up againe, and share that office with him; and so he should as good as fall from his office, and lose all that he had done.

Yea thirdly, *this part* of his Priesthood, is of the two the more eminent, yea, the *top*, the *height* of his *Priest-hood*; And this is held forth to us, in the Types of both those *two orders* of Priest-hood that were before him, and figures of him; both that of *Aaron* and *Melchisedec*: 1 This was Typified out in that Levitical Priesthood of *Aaron* and his fellows: The *highest service* of that office, was the going into the *Holy of Holies*, and making an *atonement* there: yea this was the height of the High priests honour, that he did this alone, and did constitute the *difference* betweene *him* (*as he was High Priest,*) and *other Priests*: For they killed and offered the sacrifices without as well as he, every ordinary Priest did that: But none but the *High Priest* was to approach the Holy of holies with bloud, and this *but once a yeere.* Thus *Heb.* 9. 6, 7. *The Priests* (namely those inferiour Priests) *went alwaies* (that is, daily, morning and evening) *into the first Tabernacle,* (or Court of Priests, which was without the Holy of holies) *accomplishing the service of God*; namely, that offering of the daily sacrifice: *But into the second*, (namely, the Holy of holies) *went the* [*High priests*] *alone every yeere*: So then this was that high and transcendent prerogative of that *High-Priest* then, and which indeed made him *High Priest*; and answerably the highth of our High-priests office (although he alone also could offer a satisfactory sacrifice, as the Apostle shews, *Heb.* 9. and 10. yet comparatively) lay in this, that he entred into the heavens by his bloud, and is set down on the Majesty on high, and in the vertue of his sacrifice there doth intercede. I know but one place that calleth him the *Great High priest*, (higher before then *Aaron*) and that is, *Heb.* 4. 14, 16. And then it is in *this* respect

reſpect, that *he is paſſed into the Heavens*, as it follows there.

2. The excellency of this part of his Prieſt-hood was likewiſe typified out by *Melchiſedechs* Prieſt-hood, which the Apoſtle argueth to have been much more excellent then that of *Aarons*, in as much as *Levi*, *Aarons* Father, payed Tythes to this *Melchiſedech* in *Abrahams* loyns. Now *Melchiſedech* was his Type, not ſo much in reſpect of his oblation, or offering of *Sacrifice*, (that work which Chriſt performed *on earth*) but in reſpect of that work which he [*for ever*] performs in *Heaven*: therefore that ſame clauſe (*for ever*) ſtill comes in, in the quotation and mention of *Melchiſedechs* prieſthood in that *Epiſtle*; becauſe in reſpect of that his continuall interceſſion in Heaven, *Melchiſedech* was properly Chriſts Type. And accordingly you may obſerve, *Pſal.* 110. when is it that that ſpeech comes in [*Thou art a Prieſt for ever after the order of Melchiſedech*] but then, when God had him *ſitting at his right hand*, *ver.* 1. So that as the tranſcendent excellencie of *Chriſts* Prieſthood was Typified out by *Melchiſedechs* rather then *Aarons*, as being the better Prieſthood of the two; ſo this, the moſt excellent part thereof, was Typified out thereby, namely, that which Chriſt for ever acteth in heaven.

This the chief argument of the Epiſtle to the *Heb.*

And 3. to confirm this, you ſhall find *this* to be made the *top notion of this Epiſtle to the Heb.* and the ſcope of it chiefly to diſcourſe of Chriſts eternall Prieſthood in heaven; and to ſhew how therein *Melchiſedech* was a Type of him. This is not onely expreſſed both in *Heb.* 7. 21. and 25. where this ſame [*for ever*] is applyed to his Interceſſion, *ver.* 25. but more expreſly in *Chap.* 8. 1. where the Apoſtle puts the emphaſis upon this part of his Prieſthood, ſaying, *That of the things which we have ſpoken, or which are to be ſpoken*, (for the word ὅτι τῆς λεγομένοις will beare either) *this is* (ſayes he) *the ſumme or argument* of all: the word is κεφάλαιον, and ſignifies as well *The head, the chief, the top* of all, and above all, as doth the ſum of all. And what is it that he thus profeſſeth to be both the maine ſubject and argument of this Epiſtle, and the top and eminent thing in Chriſt he intends to diſcourſe of? It follows, That *We have* [*ſuch an High-Prieſt*] *as is ſet downe at the right hand of the throne of the Majeſty in the heavens.* And of the *Prieſtly office* he alone diſcourſeth both *before* and *after*; and in the following *verſes* calleth his Miniſtrie or *office* (in reſpect to this) *A more excellent Miniſtrie*, *ver.* 6. *he being ſuch*

ſuch a Prieſt as was higher then the heavens, as he had ſet him out in the latter part of the former Chapter. And therefore you may obſerve, how in his Preface to this Epiſtle to the *Heb.* in the firſt *Chap. ver.* 3. he holds up this to our eye, as the argument of the whole, ſaying, *When he had by himſelf purged our ſins, he ſate downe on the right hand of the Majeſty on high.*

His oblation elſe would have beene ineffectuall.

Yea, to conclude this, *All* his *Prieſthood* would have been ineffectuall, if he had not acted the part of a Prieſt in heaven, by *Interceſſion* there: for by his death he did but begin the execution of his office; in heaven he ends it: and if he had not fulfilled his office in both, the work of our ſalvation had not beene fully perfected: it was therefore as neceſſary as oblation it ſelfe. Not but that his *Death* was a perfect oblation: it was *perfect for an oblation,* to which *as ſuch* nothing can be added. There needed no more, nor any other price to be paid for us; *by that one offering,* he *perfects us for ever*; as *Heb.* 10. 14. *and became* himſelfe *perfect thereby, Heb.* 5. 9. And in the 9. *Chapter ver.* 12. *By his owne bloud he entred into the holy place,* [*having obtained*] *eternall redemption for us.* Mark how before he entred by his bloud into heaven, he had fully [*obtained*] a redemption, and that *eternall,* that is, for ever ſufficient; which done, he became through his Interceſſion in heaven *an applying cauſe* of eternall ſalvation, as *Heb.* 5. 10, 11. hath it. So that as in his death he paid the full ſumme of all he owed: unto which payment nothing can be added, (no not by himſelfe; though he would come and die againe, it was made at that [*once*] as *perfect* (that is, *for an oblation*) as ever himſelfe could make) But yet ſtill by Gods ordination there remianed *another* further *action* of another kinde that was to be added to this of oblation, and that is *Interceſſion,* or *praying* for us in *Heaven:* otherwiſe our ſalvation by his death were not perfected: for if his Prieſthood be imperfect, our ſalvation then muſt needs be ſo. The preſenting of that his Sacrifice in heaven, was the *conſummation of his Prieſthood,* and the performance of that part there, the *perfection of it.*

Chap. III.

The second: *The speciall* peculiar influence *that* Intercession *hath into our* Salvation *and* Justification, *and the* Reasons *why God appointed it to be added to the former.*

TO come now more particularly to shew that proper and speciall influence that Intercession hath into our Salvation, and what it addes to the Oblation of Christs death, (though in its kind perfect) in order to the effecting our salvation; and so shew the more inward reasons why God ordained (for upon his ordination alone this is to be put) this work of Intercession in heaven to be joyned with his death. And both these I shall put promiscuously together; for in laying down the *Reasons* why God thus ordered our *salvation* to be brought about by it, that *influence* also which *Intercession* hath *into* our *salvation*, will together therewith appeare.

The Reasons either respect 1 *God himselfe*, who will have us *so saved as himselfe* may be most *glorified*; Or 2 respect us and our salvation: God [*ordering all*] the links of *this golden chaine* of the *Causes of our salvation*, as should make [*our salvation most sure*] and stedfast, (as *David* in his last Song speaks, 2 *Sam.* 23. 5.) Or 3 respect *Christ* himselfe, whose glory is to be held up, and throughout continued as the Author and Finisher of our Salvation, Beginner and Ender of our Faith and Justification.

First sort of reasons respect God.

The first sort of Reasons respect God himselfe.

1. In Generall. God will bee dealt with like himselfe.

1. In generall: God will be dealt withall like himselfe, in and throughout the whole way of our salvation, from first to last, and carry it all along as a Superior wronged, and so keepe a distance betweene himselfe and sinners; who still are to *come to him by a Priest*, and a *Mediator* (as *Heb.* 7. 25. hath it) upon whose mediation and intercession *for ever*, (as there) (at least till the day of Judgement) their Salvation doth depend: and therefore though Christ in his dispensation of all *to us downward*, doth carry it as a King, as one having all power to justifie and condemn, (as hath been shewn) yet *upward*, *towards God*, he carries it as a *Priest* who must still intercede to doe all that which he hath power to do as a King: Therefore in the second *Psal.* after that God had set him up as *King upon his holy hill*, *ver.* 6. namely, in heaven, and so had committed all power

in heaven and earth to him; then he *must* yet *aske* all that he would have done; *Aske of me, and I will give thee*, &c. *ver.* 8. sayes God to him: For though he be a King, yet he is Gods *King*; *I have set* [*My King*] &c. and by asking him, God will be acknowledged to be above him. But more of this hereafter.

But 2. more *particularly*. God hath two Attributes which he would have most eminently appear in their highest glory by Christs effecting our salvation, namely, *Justice*, and *Free-grace*; and therefore hath so ordered the bringing about of our salvation, as that Christ must apply himselfe in a more especiall manner unto each of these, by way of *Satisfaction* to the one, of *Entreaty* to the other: Justice will be known to be Iustice, and dealt with upon its own termes; and *Grace* will be acknowledged to be *Free-grace*, throughout the accomplishment of our salvation. You have both these joyned *Rom.* 3. 23, 24, 25. *Being justified* [*freely through his grace*] *by the* [*Redemption*] *that is in Christ Jesus: That he might be* [*just*] *and the justifier of him that beleeves.* Here is *highest Justice*, and the *freest Grace* both met to save us, and both ordained by God to be *declared* and *set forth*, as *ver.* 25. and 26. have it. I said before, that God justifies and saves us through free grace, so absolutely, freely, as if his Iustice had had no satisfaction. Now therefore our salvation depending and being carryed on, even in the application of it, by a continuation of *Grace* in a *free* way, notwithstanding satisfaction unto Iustice; therefore this *free grace* must be sought to, and treated with like it selfe, and applyed unto in all, and the soveraignty and *freenesse* of it acknowledged in all, even as well as *Gods Justice* had the honour to be *satisfied* by a *price* paid unto it, that so the severity of it might appear and be held forth in our salvation. Thus God having *two attributes* eminently to be dealt withall, his Iustice and his free Grace, it was meet that there should be two *eminent actions of Christs Priesthood*, wherein he should apply himselfe to each according to their kind, and as the nature and glory of each doth require. And accordingly in his death he deals with *Justice*, by laying down a sufficient price; and in his Intercession, he entreateth *Free Grace*, and thus both come to be alike acknowledged. In the 4. *Heb.* 16. we are encouraged to *come boldly* [to the *Throne of Grace*] because we *have an High-Priest entred into the Heavens:* Observe how it is called [*a Throne of Grace*] which our High-

2. More particularly, for the glory of Gods *Free-grace.*

Which looks to be applyed unto in a way of entreaty and Intercession.

Priest now in heaven officiates at: So called, because his Priesthood there deales with free grace chiefly, it is a Throne *of Grace*, and so to be sued unto; therefore he treateth with God by *way of Intercession*. Of this *Throne of Grace* in heaven, the *Mercie seat* in the Holy of holies was the Type. And as there the High-Priest was to bring the *bloud* and *Mercy-seat* together, he was to sprinkle the bloud upon it; so Christ. And as the High-Priest was to go into the Holy of holies by *bloud*, so with *Incense* also, (that is, *Prayer*:) To shew, that *Heaven* is *not opened* by meer *Justice*, or bringing onely a *price* in hand for it; but by *Grace* also, and that must be *entreated*; and therefore when the Priest was within that holy place, he was to make a *Cloud* over the Mercy seat, (which cloud of Incense is Prayer, whereof Incense was the Type, *Rev.* 8.3. And thence it is, that Christ hath as much work of it still in heaven as ever, though of another kind: He dealt with *Justice* here *below*, to *satisfie* it, and here got mony enough to pay the debt; but in *heaven* he deales with *Mercy*. Therefore all the Grace he bestowes on us, he is said first to *receive* it, even now when in heaven. *Acts* 2.33. it is said of him, after his going to heaven, and that he was *exalted*, &c. that *he received the promise of the Spirit*, which *Joh* 14.16. he told them he would *pray for*. And this is part of the meaning of that in *Psal.* 68.18. *He ascended up on high*, and [*received*] *gifts for men*, sayes the Psalmist: The Apostle renders it, *Ephes.* 4 [*gave*] but you see, it was by *receiving* them first, as fruits of his Intercession and asking after his ascending; He is said both to *give*, as being all of his own purchase; and as having power as a King also both to doe and bestow all he doth, and yet withall he is said to *receive* all that he *gives*, because *as a Priest* he intercedes for it, and *askes it*. Free grace requires this. This is the first thing.

2. Gods justice stood upon it.

Yea Secondly, Justice it self might stand a little upon it, though there was enough in Christ his death to satisfie it; yet having been wronged, it stood thus farre upon it, (as those to whom a debt is due, use to doe) namely, to have the mony brought home to Gods dwelling house, and laid down there. God is resolved not to stoop one whit unto man, no nor to Christ his Surety. Justice will not onely be satisfied, and have a sufficient ransome collected and paid, as at Christs death; but he must come and bring his bags up to heaven: justice will be paid it upon the Mercy-seat:

For

For ſo in the Type the bloud was to be carryed into the Holy of holies, and ſprinkled upon the Mercy-ſeat. And therefore his Reſurrection, Aſcenſion, &c. were but as the breaking through all enemies, and ſubduing them, to the end to bring this price or ſatisfaction to the Mercy-ſeat; and ſo God having his mony by him, might not want wherewithall to pardon Sinners: ſo as the bloud of Chriſt is currant mony, not only on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treaſure which ſhould ſatisfie God, is ſafely conveyed thither, and our Surety with it.

Second ſort of reaſons, it was beſt for the effecting our ſalvation.

The ſecond ſort of reaſons why God ordained Chriſts interceſſion to be joyned to his Death, are taken from what was the beſt way to effect & make ſure our ſalvation, and ſecure our hearts therein: and theſe reaſons will ſhew the peculiar *influence* that Interceſſion hath into our Salvation, and therein as in the former.

1. In generall God would have us ſaved all manner of wayes.

Firſt *in generall*, God would have our ſalvation made ſure, and us ſaved all manner of wayes, over and over. 1. By *ranſome* and *price*, (as Captives are redeemed) which was done by his *Death*, which of it ſelfe was enough; for it is ſaid, *Heb.* 10. to *perfect us for ever.* 2 By *power* and *reſcue*; ſo in his *Reſurrection*, and *Aſcenſion*, and *ſitting at Gods right hand* which alſo was ſufficient. Then 3. again by *Interceſſion*, a way of favour and *entreaty*; and this likewiſe would have been enough, but God would have all wayes concurre in it; whereof notwithſtanding not one could faile; a threefold cord, whereof each twine were ſtrong enough, but all together muſt of neceſſity hold.

2. The *Application* of Redemption to us from Chriſts Interceſſion.

Secondly, The whole *Application* of his redemption, both in *juſtifying* and *ſaving* of us firſt and laſt, hath a ſpeciall dependance upon this his *Interceſſion.* This all Divines on all ſides doe attribute unto it whileſt they put this difference between the influence of his death, and *that* of his interceſſion into our ſalvation; calling his *death* a *Medium impetrationis*; that is, *the means of procurement* or *obtaining* it for us; But his interceſſion, *Medium applicationis*, the *Means* of *applying* all *unto us.* Chriſt purchaſeth ſalvation by the one, but *poſſeſſeth* us of it by the other: Some have attributed the *Application* of *Juſtification* to his *Reſurrection*; but it is much more proper to aſcribe it to his *Interceſſion*; (and what cauſall influence his *Reſurrection* hath into our *Juſtification*, hath been afore in the third Section declared.) But that his eternall

Prieſthood in heaven, and the work of its *Interceſsion*, is the *applying* cauſe of our eternall *ſalvation*, in all the parts of it, firſt and laſt, ſeems to me to be the reſult of the connexion of the 8, 9, and 10. *verſes* of the 5. *Chapter* to the *Hebrews*: For having ſpoken of his *obedience* and *ſufferings* unto *death*, *ver.* 8. and how he thereby was *made perfect*, *ver.* 9. he ſayes, *And being* (thus firſt) *made perfect, he became* [*the Authour*] or applying cauſe, αἴτιος *of eternall ſalvation, unto all them that obey him*; and this by his being become an *eternall Prieſt in heaven*, after he was thus perfected by ſufferings: for ſo it followes, *ver.* 10. *Called of God an High-Prieſt, after the order of Melchiſedech*: And *Melchiſedechs Prieſthood* was principally the type of his *Prieſthood in heaven*, as was before declared. One leading inſtance to ſhew that his Interceſſion was to be the applying cauſe of ſalvation, was given by Chriſt, whileſt he was on earth, thereby manifeſting what much more was to be done by him in heaven, through his *Interceſsion* there: when he was on the Croſſe, and as then offering that great ſacrifice for ſin, he at that time alſo joyned prayers for the juſtification of thoſe that crucified him, *Father*, [*forgive*] *them, for they know not what they doe*: So fulfilling that in *Eſay* 53. *ult. He bare the ſinnes of many, and made Interceſsion for the tranſgreſſours.* And the efficacy of that prayer then put up, was the cauſe of the converſion of thoſe three thouſand, *Acts* 2. whom *ver.* 25. the Apoſtle had expreſly charged with the *crucifying* of Chriſt, whom *yee by wicked hands have taken, crucified, and ſlain.* Theſe were the firſt fruits of his Interceſſion, whoſe prayers ſtill doe reap and bring in the reſt of the crop, which in all ages is to grow up unto God on earth.

3. More particularly our juſtification depends on it.

3. And *more particularly*, as the whole Application in generall, ſo our *Juſtification*, in the whole progreſſe of it, depends upon Chriſts *Interceſsion*. As

1. The firſt act of our juſtification and our converſion depends upon it.

1. Our firſt *actuall* or *initiall Juſtification* (which is given us at our firſt converſion) depends upon *Chriſts Interceſsion*: Therefore in the forementioned prayer on the Croſſe, the thing he prayed for, was *Forgiveneſſe*, *Father forgive them.* You heard before that Chriſts death affords the matter of our juſtification, as being *that* which is *imputed*, the ranſome, the price, the thing it ſelf that ſatisfies: And that his *Reſurrection* was the *originall act* of Gods juſtifying *us in Chriſt*; Wee were *virtually juſtified then* in Chriſt

Christ his being justified as in a *Common Person.* But besides all this, there is a *personall* or an *actuall Justification* to be bestowed upon us, that is, an accounting & bestowing it upon us in our own *persons*; which is done when we beleeve, and it is called (*Rom.* 5. 1.) *a being justified by faith*, and (*ver.* 10.) *received the atonement:* now this depends on Christs *Intercession*; and it was typified out by *Moses his sprinkling the people with blood*, mentioned *Heb.* 9. 16. which thing Iesus Christ as a *Mediator* and *Priest* doth now *from Heaven:* For *Heb.* 12. 14. it is said, *You are come to heaven, and to Jesus the Mediator of the new Covenant, and* (as it is next subjoyned) *to the blood of sprinkling:* he *shed* his *blood* on the *Crosse* on earth, but he *sprinkleth* it now as a Priest from *Heaven:* For it is upon *Mount Sion, to which* (he had said first in the former verse) *yee are come*; and so to *Christ* as a *Mediator* standing on that mount, and *sprinkling from thence* his blood: and so therein there is an allusion unto *Moses*, Christs Type, who *sprinkled* the people *with* the *blood* of that ceremoniall covenant, the type of the covenant of grace. Now in the 1 *Pet.* 1. 2. *The sprinkling of his blood*, as it is there made the more proper work of Christ himself, in distinction from the other persons, (and therefore was done by *Moses*, who was his type) so is it also put for our *first justification.* And this *sprinkling* (as it is there mentioned) is from the vertue of his intercession: And therefore in that place of the *Heb.* forecited, he attributes an intercession unto it, as the phrase that followes, *which* [*speakes*] *better things, &c.* doth imply, of which more hereafter. Yet concerning this first Head, let me adde this by way of caution, (which I shall presently have occasion to observe) that though this our first justification is to be ascribed to his *Intercession*, yet more eminently *Intercession* is ordained for the accomplishing our salvation, and this other more rarely in the Scripture attributed thereunto.

Secondly, The *continuation* of our *Justification* depends upon it. And as his *Intercession* is the virtuall *continuation* of his Sacrifice; so is it the *continuing* cause of our *justification:* which though it bee an act done once, as fully as ever, yet is it done over every moment, for it is continued by acts of *free Grace*, and so renewed actually every moment. There is a *standing in Grace* by Christ spoken of *Rom.* 5. 2. as well as a first *accesse by Christ*, and that *standing in grace*, and continuing in it, is afterwards *ver.* 11. attributed

2. The continuance of our justification depends upon it.

P. 2.

attributed to his *life*, that is, as it is interpreted *Heb.* 7. 25. his *living ever to intercede*? Wee owe our *ſtanding* in grace every moment, to his *ſitting* in Heaven, and interceding every moment; There is no freſh act of juſtification goes forth, but there is a freſh act of *Interceſsion*. And as though God created the World once for all, yet every moment he is ſaid to create, every new act of providence being a new creation; ſo likewiſe to juſtifie continually, through his continuing out free grace to juſtifie as at firſt; and this Chriſt doth by continuing his interceſſion: hee continues *a Prieſt for ever*, and ſo we continue to be juſtified for ever.

3. A full ſecurity of our juſtification given thereby for ever.

1 Againſt the remembrance of ſins paſt.

3. There is hereby a *full ſecurity given us of juſtification to be continued for ever*. The *danger* either muſt lie in *old ſinnes* coming into *remembrance*, or elſe from *ſinnes newly* to be committed. Now firſt, God hereby takes order, that *no old ſins ſhall come up into remembrance*, to trouble his thought, (as in the old Law, after the Prieſts going into the Holy of Holies, their ſinnes are ſaid yet to have done, *Heb.* 10. 3.) and to that end it was that he placed *Chriſt* as his *Remembrancer* for us, ſo neer him, to take up his thoughts ſo with his obedience, that our ſinnes might not come into minde: not that God needed this help to put himſelfe in mind, but onely for a formality ſake, that things being thus really carryed between God and Chriſt for us, according to a way ſuiting with our apprehenſions, our faith might be ſtrengthened againſt all ſuppoſitions and feares of after reviving our guilts. Look therefore as God ordained the *Rain-bow* in the heavens, that when he lookt on it, he might remember his Covenant, never to deſtroy the world again by water; ſo he hath ſet Chriſt as the Rainbow about his Throne. And look as the *Bread* and *Wine* in the Lords Supper are appointed on *earth* to *ſhew forth Chriſts death*, as a Remembrancer to us; ſo is *Chriſt himſelfe* appointed in *heaven* to ſhew forth his death really, as a *Remembrancer* thereof to his Father; and indeed, the one is correſpondent to the other. Only the Papiſts have perverted the uſe of the Lords Supper, by making it on earth, a *commemorative ſacrifice* to *God*, when as it is but a *Rememembrancer* thereof to *men*: and beſides, their Prieſts therein do take upon themſelves this very office of preſenting this ſacrifice to God, which is proper onely to Chriſt in Heaven; But God when he would make ſure not to be tempted to remember *our ſins any more*, nor trouble himſelfe with them, hath

hath set his Christ by him to put him in minde of his so pleasing an offering. So the High-Priests going into the Holy of Holies, was *for a memoriall*, and therein the Type of Christ. And this is plainly and expresly made the use of this execution of his Priestly office in Heaven, *Heb.* 8. where the Apostle having discoursed of that *part* of his office (as the chiefe thing he aimed at in this Epistle, *ver.* 1. and of the necessity of it, *ver.* 3, 4, and 5. and *excellency* of it, in this respect, *ver.* 6.) he then shews, how from thence the *new Covenant* of pardon came to be sure and stedfast, that *God will remember our sins no more*, *ver.* 12. which he there brings in as the proper use of this Doctrine, and of this part of his Priesthood.

2. As by reason of intercession, God remembers not old sinnes, so likewise *he is not provoked by new.* For though God when he justifies us should forgive all old sinnes past forever, so as never to remember them more, yet new ones would break forth, and he could not but take notice of them: and so, so long as *sinne continues*, there is need of a *continuing intercession.* Therefore for the securing us in this, it is said, *Rom.* 5. 10. *That if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, We shall be saved* [*by his life.*] Where we see, that his *Death* is in some more speciall manner said to procure *reconciliation* at *first* for sins of *unregeneracy*, and to bring us to Christ; but then his life and Intercession, or *living to intercede*, is said to *keepe God and us friends*, that we may never fall out more. What *Christ* did on *earth*, doth more especially procure *reconciliation* for *sinnes* which we doe in the *state of nature*; so as notwithstanding them, God resolves to turne us from that state, and draw us to Christ: But sins which we commit *after conversion* (though pardoned also by his death) yet the *pardon* of them is more especially attributed to his *life and intercession*, as a dayly preservative, a continual plaister (as some call it) to heal such sins. So that it would seeme, that God out of his eternall love doth bring us to Christ, & draws us to him through the beholding the reconciliation wrought by his death, & so gives us at first conversion unto Christ; & we being brought to him, he sprinkles us with his bloud; & then God sayes to him, Now doe you look to them, that they & I fall out no more. And to that end Christ takes our cause in hand by that eternall Priesthood of his; and from that

2. To prevent the accusing and condemning us by *new sins* for times to come.

Intercession principally intended for sins after conversion.

time begins more especially to intercede for us. And thus sins after the state of grace, may be said more eminently to be taken away by that part of his Priesthood, which he now in heaven performes. That place also, 1 *Joh.* 2. 1, 2. seemes to make this the great end of Intercession, [*If any man sin*, (that is, if any of the company of beleevers, to whom alone we wrote) *We have an Advocate With the Father:*] so as Intercession principally serves for sins to come, or committed after grace received. Thus also in his prayer, *John* 17. which was left as a *pattern* of his Intercession in heaven, he prayes for his Elect as Beleevers, *I pray for them* [*that shall beleeve*] *through their word*; Not but that sins after conversion are taken away by his death; and sins before it, by his Intercession also: for Christ interceded for those who crucified him, and by vertue of that Intercession, those three thousand were converted, (as was observed.) But the meaning only is, that yet more eminently the work of reconciliation for sins before conversion, is attributed to his death; and for sins after conversion, to his Intercession: Even as the Persons of the Trinity, though they have all a like hand in all the work of our salvation; yet we see that one part is attributed more to one Person, and another to another.

In what sense his death doth more eminently prevaile for the pardon of sins afore conversion, and his Intercession for sinnes after.

A third sort of reasons why God ordained this work of *Intercession* to accomplish our salvation by, do respect *Christ* himself, whose *honour* and glory, and the *perpetuation* of it in our hearts, God had as well in his eye in the ordering all the workings of our salvation, as *much* as his own, *That all might honour the Son as well as the Father*, as Christ himselfe speaks. Now therefore for the maintaining and upholding his glory, and the commings in thereof, did God ordaine after all that he had done for us here below, this work of Intercession in heaven, to be added to all the rest, for the perfecting of our salvation. As

3. Sort of Reasons from Christ.

First, it became him, and was for his honour, that none of his offices should be vacant or lie idle, and hee want employment in them: All offices have work to accompany them, and all *work* hath *honour* (as its reward) to arise out of it. And therefore when he had done all that was to be done on earth, as appertaining unto the *merit* of our salvation, he appoints this full and perpetuall work in heaven, for the applying and possessing us of salvation, and that as a Priest, by praying and interceding in the merit

1. That none of Christs offices should lie vacant.

merit of that one oblation of himselfe. God would have Christ never to be out of office, nor out of work. And this very reason is more then intimated, *Heb.* 7. 24, 25. *This man, because he continueth ever, hath an unchangeable Priesthood,* (or, as *ver.* 21. expounds it) *for ever.* And the work of his Priest-hood is interpreted, *ver.* 25. to be *ever to make intercession.* The meaning is, that God would not have him continue to be a Priest in title only, or in respect only of a service past, and so to have only the honour of Priesthood perpetuated to him out of the *remembrance* of what he *once had done,* (as great Generals have, even in time of peace, the glory of some great battell fought, continued to them in their titles, or rewards for ever:) But God would have him have as the renown of the old, so a perpetuall spring of honour by new work, and employment in that office which he is continually a doing, so to preserve the verdure of his glory ever fresh and green, and therefore ordained a continuall work for him. And the summe of the Apostles reasoning is this, That seeing *himselfe* was to be *for ever,* so should his *Work* and Priesthood be, that so his honour might be for ever: So *ver.* 28. concludes it, *Consecrated* or *perfected for evermore.*

2. That Christ might have a continual hand in each, and every work of our salvation to the last.

Secondly, for the same reason also, it became him that the whole work of our salvation first and last, and every part of it, every step and degree of accomplishment of it, should be so ordered as he should continue still to have as great and continuall a hand in every part, even to the laying of the top stone thereof, as he had in laying the first foundation and corner stone thereof. And this you have expressed, *Heb,* 12. 2. *Looking to Iesus the beginner* and *perfecter of our faith.* Two things had been said of him, as two causes of two effects; and we must look to him in both. 1. He is to be looked at, as *Dying,* (*enduring the Crosse*) as there he is set forth. 2. As *sitting at Gods right hand,* and *interceding*; (as that whole Epistle had represented him.) We are to look at these two as causes of a *double effect:* to look at his *dying,* as that which is the beginning of our *faith,* (so according to the Greeke, and the margent of our Translation) and at his *sitting at Gods right hand,* as an Intercessour, for the *finishing of our faith* thereby; and so of our finall salvation. For as *Christs work* began in his life and death; (which is put for all his obedience here below) so our *first beleeving* (as was said) begins by vertue

of his *death* at first: and as his work *ends* in his *intercession*, and sitting at Gods right hand; so answerably is our *faith* and *salvation perfected by it*, that thus he might be left out in nothing, but be the *Alpha* and *Omega, the Beginning and the Ending*, to whom be glory for *ever*. So that we are to look upon our Mediator, CHRIST, as doing as much *work* for us in *Heaven* at this instant, *as* ever he did on *Earth*: here *suffering*, but there *praying*, and *presenting* his sufferings. All his work was not done, when he had done here: that work here was indeed the harder piece of the two, yet soon dispatched; but his work in heaven, though sweeter farre, yet lyes on his hands for ever: therefore let us leave out none of these in our beleeving on him.

CHAP. IV.

The second Head, *The great security the consideration of Christs* Intercession *affords to faith for our* Justification, *shewed* 1. *By way of* evidence. *By two things.*

AND so I come (as in the former I have done) to shew what strong grounds of *security* and *triumph*, our faith may raise from this last act, namely, Christs Intercession for us, in the point of justification; *Who shall condemn? It is Christ that intercedes:* And this was the second generall propounded; and therein to proceed also according to the Method taken up in the former.

1. What assurance by way of *evidence* this doth afford unto faith of *non condemnation.*

2. What *powerfull efficacy* and *influence* this must be of, that *Christ intercedes.*

§. 1. To evidence these two demonstrations.

First, to handle it by way of evidence.

That Christ intercedes, is a strong evidence to our faith by two demonstrations.

1. From the very intent and scope of the *work* of intercession it selfe, and what it is ordained by God to effect.

2. From the end of Iesus Christ himselfe, who *lives* in Heaven on purpose to *intercede for us.* Our salvation it is both *Finis operis*, the end of the work, and *finis ipsius operantis*, in some respect the end of Christ himselfe the interceder; and both these doe lay the greatest engagement that can bee upon Christ to accomplish

pliſh our ſalvation through his interceſſion.

1. For the work it ſelfe, Interceſſion you have ſeen is a part of the office of Chriſts Prieſthood, as well as his dying, and offering himſelfe: now all the works of Chriſt are and muſt be perfect in their kinde, (even as Gods are, of which ſayes *Moſes, Deut.* 32. 4. *His work is perfect*) for otherwiſe he ſhould not be a perfect Prieſt. Now the perfection of every work lies in order to its end for which it is ordained; ſo as that work is perfect that attains to ſuch an end as it is ordained for, and that imperfect, which doth not. Now the immediate direct end of Chriſts Interceſſion, is the actuall ſalvation of Beleevers, Elect, and perſons whom he dyed for. The end of his death is *Adoptio juris*, purchaſing a right unto ſalvation; but of Interceſſion, *procuratio ipſius ſalutis*, the very ſaving us actually, and putting us in poſſeſſion of Heaven. To this purpoſe, obſerve how the Scripture ſpeaks concerning Chriſts death, *Heb.* 9. 12. *He entred into heaven having obtained Redemption*, or *found* redemption, that is, by way of right, by procuring full title to it. But of his Interceſsion, it ſayes (*Heb.* 7. 25.) that by it Chriſt is able *to ſave to the utmoſt, them that come unto God by him*: that is, actually to ſave, and put them in poſſeſſion of happineſſe: that is made the end and ſcope of Interceſſion there; and that phraſe [εἰς τὸ παντελὲς] *to the utmoſt*, notes out a *ſaving indeed*, a doing it (not by halves, but) wholly, and throughly, and *compleatly*: εἰς τὸ παντελὲς is to ſave *altogether*, to give our ſalvation its *laſt* act and complement, that is the true force of the phraſe, even to *effect* it, to the laſt of it, all that is to be done about it. Thus alſo *Rom.* 5. 9. and 10. *We are juſtified by his death, but* [*ſaved*] (namely, compleatly) *by his life*, (that is) his *living to intercede*. So that the very ſalvation of Beleevers is it that is the work [the τὸ ἔργον] of Chriſts Interceſſion.

What ſecurity this affords.

Now what ſecurity doth this afford? for to be *ſaved* is more then to be *juſtified*; for it is the actuall poſſeſſing us of heaven. So then, do but grant that Chriſts *Interceſsion* is as perfect a work in its kind as Chriſts death is in its kind; and you muſt needs be ſaved. The perfection of Chriſts death, and the work thereof, wherein lay it (as on Chriſts part to be performed) but in this, that he ſhould lay down a Ranſome ſufficient to purchaſe ſalvation for ſuch and ſuch perſons as God would ſave? and ſo the perfection of it lies in the worth and *ſufficiency* of it, to that end

it was ordained for: it being a perfect ſacrifice in it ſelfe; *able* to purchaſe eternall redemption for us, and to make us *ſalvable* againſt all ſinnes and the demerits of them, and to give us *right* to Heaven: and had it wanted a grain of this it had then been imperfect. Now then anſwerably, for interceſſion, the comfort of our ſoules is, that the proper work that lies upon Chriſt therein, is the compleat ſaving thoſe very perſons, and the *poſſeſsing* them of Heaven, this is the τὸ ἔργον, the proper work thereof. To out-vie the demerits of our ſins was the perfection of his death, but to *ſave our ſoules* is the end and perfection of his Interceſſion; Our *ſins* are the object of the one, and our *ſoules* of the other. To that end was interceſſion added to his death, that we might not have a *right* to Heaven in vain, of which we might be diſpoſſeſſed. Now therefore upon this ground if Chriſt ſhould faile of our ſouls ſalvation, yea, but of any one degree of glory (purchaſed by his death to any ſoule) which that ſoule ſhould want, this work of his would then want and fall ſhort ſo much of its perfection. That place in *Heb.*7. ſayes not only that Chriſt will do his utmoſt to ſave, but *ſave to the utmoſt.*

Object. You may ſay, My infidelity and obſtinacy may hinder it, though Chriſt doth what in him lies.

Reſp. Well, but interceſſion undertakes the work abſolutely: For Chriſt prayes not conditionally in Heaven, *If men ſhall beleeve*, &c. as we doe here on earth; not for propoſitions only, but for perſons; and therefore he prayes to cure that very infidelity. Now as if a Phyſitian undertakes to cure a mad-man (if he knows what he doth) he conſiders the madneſſe of his Patient, and how he will tear off what is applyed, and refuſe all Phyſick; he therefore reſolves to deal with him accordingly, and ſo to order him as he ſhall not hinder that help which he is about to afford him; and ſo upon thoſe termes he undertakes the cure: even ſo doth Chriſt when by interceſſion he undertakes to ſave us ſinners; he conſiders us what we are, and how it is with us, what unbeleefe is in us, yet undertakes the matter, and ſo to ſave us is the ſcope and end of this his work, which if he ſhould not accompliſh, he after all this ſhould not be a perfect Prieſt. It was the fault that God found with the *Old Prieſt-hood*, that it *made nothing perfect*, *Heb.*7.19. and therefore *ver.* 12. the *Law was changed*, and the *Prieſthood was changed* together with it, (as there you have it.)

For Chriſt otherwiſe ſhould not be as perfect a Prieſt in interceding as he was in dying

Now

Now in like manner Christs Priesthood should be imperfect, if it made not the elect perfect, and then God must yet seek for another Covenant, and a more perfect Priest; for this would be found faulty, as the other was. So then our comfort is, if Christ approve himselfe to be a *perfect Priest*, we *who come to God by him* must be perfectly saved. It is in this office of his Priesthood, and all the parts of it, as in his Kingly office: The work of his Kingly office is to subdue all enemies, to the last man, even fully to doe the thing; and not only to have power, and to goe about to doe it: so as if there should be any one enemy left unsubdued, then Christ should not be a perfect King. The same holds in his Priestly office also; he should not be a perfect Priest, if but one soule of the elect, or those he intercedes for, were left unsaved. And this is indeed the top and highest consideration for our comfort in this argument, that Intercession leaves us not till it hath actually and compleatly saved us; and this is it that makes the Apostle put a further thing upon Intercession here in the Text, then upon that other his *sitting at Gods right hand.* So as we are in this respect as sure of attaining unto the utmost glory of our salvation, as Christ to have the full honour of his Priesthood. A man saved is more then justified; and Christ cannot reckon his work, nor himselfe a perfect Priest, untill we are saved. *Who shall condemn? it is Christ that intercedes.*

Besides, the consideration of the nature and scope of this *work it selfe*, which Christ upon his honour of acquiting himselfe as a *perfect Priest*, hath undertaken; There is in the second place a farther consideration that argues him engaged by a stronger obligation, even the losse of his own honour, his office and all, if he should not effect salvation for those that come to God by him; so much doth it concern him to effect it. Of all the works that ever hee did, hee is most engaged in this; it will not only be *the losse of a businesse* which concerns him, and of so much work, but *himselfe* must be *lost* in it too: And the reason is, that he intercedes as a *Surety*. He was not onely a *Surety on earth* in dying, (and so was to look to doe that work throughly, and to be sure to lay down a price sufficient, or else himselfe had gone for it: hee pawned in that work, not only his honour, but even his life and soule to effect it, or lose himselfe in it) but he is a *Surety* now also in heaven, *by interceding*. This you may find to be the scope

Sect. 2. 2. Demonstration: It is one end of Christs life in Heaven. His honour engaged to effect.

That Christ is a *Surety* as well by *interceding*, as by *dying*.

ſcope of *Heb.* 7. 22. by obſerving the coherence of that 22. *ver.* (wherein he is called a *Surety*) with *ver.* 23, 24, 25. that title and appellation is there given him, in relation unto this part of his office eſpecially. And although it holds true of all parts of his office whatſoever; yet the coherence carries it, that *that* mention there of his being a *Surety*, doth in a more ſpeciall manner, refer unto his Interceſſion, as appeares both by the words before, & after; in the words before, (*v.* 21.) the Apoſtle ſpeaks of this his *Prieſthood which is for ever*, and then ſubjoyns (*v.* 22.) *By ſo much was Jeſus made a Surety of a better Teſtament:* and then after alſo he diſcourſeth of, and inſtanceth in his Interceſſion, and his continuing a Prieſt for ever in that work: So *v.* 23, 24, 25. *Wherefore he is able to ſave to the utmoſt, ſeeing he ever lives to make Interceſſion:* Yea, he is therefore engaged to ſave to the utmoſt, becauſe even in *interceding* (for which he is ſaid there to live) he is a Surety.

The difference of theſe two Suretiſhips.

He was a Surety on earth, and is a Surety ſtill in heaven; onely with this double difference, which ariſeth firſt from the different things which he undertook for then, whileſt on earth, and for which now he undertakes in heaven: That on earth he was a Surety to *pay a price* ſo ſufficient, as ſhould ſatisfie Gods juſtice; which having paid, he was diſcharged (in that reſpect, and ſo far) of that Obligation, and his Bond for that was cancelled, but ſo as ſtill he remains a Surety, bound in another Obligation as great, even for the bringing to ſalvation thoſe whom he dyed for; for their perſons remained ſtill unſaved, though the debt was then paid: and till they be ſaved, he is not quit of this Surety-ſhip and engagement. And ſecondly, theſe two Surety-ſhips doe differ alſo by the differing *Pawns* which he was engaged to forfeit, by failing in each of theſe works: for the payment of our debt, his *ſoule* it ſelfe lay at the ſtake, which he offered up for ſin; but for the ſaving of the perſons, all his honour in heaven lies at ſtake: *He lives to intercede*; He poſſeſſeth Heaven upon theſe termes, and it is one end of his life; ſo that as he muſt have ſunk under Gods wrath if he had not paid the debt, (his ſoule ſtanding in our ſouls ſtead) ſo he muſt yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a *Common perſon*, (which relation in all other forementioned acts he ſtill bore; thus in his death he was both a Common perſon, and a Surety repreſenting us, ſo as we died in him; ſo likewiſe in his Reſurre-

Resurrection we arose with him, and in his Ascension we ascended, &c. but yet he intercedes not under that relation, namely, not as a common person;) for we must not, cannot be said to intercede in him, for this last work lay not upon us to doe. Hee doth it wholly for us indeed, but not in our stead, or as that which we should have done, though on our behalfe; for it being the last, the crown of all his works of mediation, is therefore proper to him as Mediator, and his sole work as such. Thus in like manner the first work of Incarnation, and answerably the last of Intercession, in neither of these was Christ a Common person representing others, though a common Saviour of others in these; for the one was the foundation of all, the other the accomplishment of all, and so proper onely to himselfe, as Mediator. But although he intercedes not as a Common person, as representing us in what we were to have done for our selves, yet so as that other relation of a *Surety* is continued still in that work; he stands engaged therein as an Undertaker for us, and so as a *Surety*, *intercedes:* Such as *Judah* was for *Benjamin*, *Gen.* 43. 9. *I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:* So sayes Christ for us. And therefore *Sponsio*, or *undertaking* for us, is by Divines made a great part of this part of his office. Now the consideration of this may the more secure us; for the more peculiarly and solely it is his work, the more his honour lies at stake, and the more he will set himselfe to effect it; yea, and being by way of *Suretiship*, it concerns him yet more nearly, for he hath engaged, (and if he should faile,) might even lose that honour which he hath now in heaven.

Chap. V.

The prevalencie *of Christs Intercession, and the powerfull* influence *it hath into our salvation: Demonstrated, first, from the* greatnesse *of Christ, and his favour with God.*

THus we have heard what matter of support to our faith (by way of *evidence*) this must needs afford, that Christ *intercedes*. Let us consider now, what further assurance will arise to our faith, from the *influence* which Christs Intercession must needs have, to effect and carry on our salvation to an assured issue.

The prevalencie of Christs Intercession, and the *influence* of it into our justification.

issue. The work of Intercession being effectually to procure our salvation, and to continue the pardon of our sins, and hold us in favour with God: therefore the *influence* and energie it hath herein, must needs lie in that *potency* and *prevalency* which this intercession of Christ hath with God, to obtain any thing at his hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and prevalent this Intercession of Christ must needs be, let us consider both the *Person interceding*, namely, *Christ*; and the *Person with whom* Christ intercedes for this favour, which is, *God*; the one the Sonne, the other the Father; and so the *greatnesse* of Christ with *God*, and the *graciousnesse* of God to *Christ*; together with the one-nesse of wills, and unity of affections in them both: So that Christ will be sure to ask nothing, which his Father will deny; and his Father will not deny any thing which he shall ask.

Demonstrated.

Now first for the *greatnesse* of Christ the Intercessor, that is, his *greatnesse with God* the Father. This is often urged in this Epistle to the *Hebrews*, to perswade confidence in us, in this very point in hand: thus *Heb.* 4.14,16. *Seeing we have a* [*great*] *High-Priest, let us come boldly:* And whilst *Great* and *Priest* are thus joyned together, the more comfort and boldnesse we may have, the greater he is: For he is a *Priest* in relation to his dealing with God for our pardon; as he is a Priest, he deales in nothing else; and the greater the person is, who useth his interest herein, the better, the sooner he will prevail. And he is there said to be *Great*, because great with God, in prevailing with him; and indeed so great, as it is impossible but he should prevail. It was the greatnesse of his person, which did and doth put such an influence into his death, that it was (as you heard) a *price*, more then enough, to satisfy Justice, even to overflowing: And therefore *Who shal condemn? It is Christ that dyed.* And the greatnesse of his person must needs have as much influence to make Intercession prevalent. In a matter of Intercession, the person that intercedes prevails more then any other consideration whatsoever. We see what great friends doe procure oftentimes with but a word speaking, even that which mony, no nor any thing could have obtained. Now Christ must needs be great with God in many respects.

1. From the greatnesse of Christs person, and his interest in God who intercedes.

Demonstrated by three things: 1. The neernes of his alliance, that he is *Gods naturall Son.*

First, in respect of the neernesse of his alliance to him, He is the *naturall* Son of God, God of God, and therefore certaine to

to prevaile with him. This is diligently ſtill put in, almoſt in all places, where this part of his Prieſt-hood (his Interceſſion) is mentioned, in the Epiſtle to the *Heb.* So in the 4. of the ſame Epiſtle, *ver.* 14. *We have a great High prieſt entred into the heavens, Ieſus,* [*the Son of God.*] So *Heb.* 7. 25. and 28. *ver.* compared, the Apoſtle having ſaid, *ver.* 25. that *He is able to ſave to the utmoſt, ſeeing he ever lives to make Interceſſion*) he doth *ver.* 28. devolve this ability of his to ſave (ultimately) upon his being the *Sonne:* thus in the 28. *verſe*, in the end of that diſcourſe, this is made as the Baſis of all: [*The Law (ſaith he) makes men High prieſts which have infirmity*] which infirmity or diſability of theirs, is mentioned in oppoſition unto what he had juſt before ſpoken of the great *ability* of this our High-prieſt in his interceding, *ver.* 25. in thoſe words, *He is* [*able*] *to ſave to the utmoſt.* Thoſe Prieſts whom the ceremoniall Law made, (*Aaron* and his ſonnes) are unable to ſave, they have infirmity: Now what is it in him that makes this difference, and him ſo able above what they were? *The word of the Oath makes the* [*Son*] (ſayes he) *who is perfected* (as you have it in the Greeke, and margent) *for evermore.* He mentions this his Son-ſhip principally in relation to his Interceſſion, which there he had diſcourſed of. Interceſſion is a carrying on our ſalvation in a way of grace and favour, as his *death* was by way of *ſatisfaction.* And anſwerably it may be obſerved in the Scripture, that as the *all-ſufficiencie* of the *ſatisfaction* of his *death*, is ſtill put upon his being *God*; and ſo upon the *greatneſſe of his Perſon* conſidered in *reſpect of his nature* or *eſſence*, namely, his *God head*: So in like manner, that the *prevalencie* of his *Interceſſion* is founded upon the *neerneſſe* of his *relation* unto God, his *Allyance* to him, and the *being his Sonne.* Thus for the firſt. When *Redemption* is ſpoken of, the *ſufficiencie* of the *price* is eminently put upon his *God-head*, [*The bloud of God.*] Thus alſo *Heb.* 9. where when he had (*ver.* 12.) ſhewne how Chriſt had purchaſed and obtained a *perfect redemption*, he then argues the ſufficiencie of it from his *God-head*, *v.* 13. 14. *For if the bloud of Bulls and of Goats, and the aſhes of an Heifer, ſprinkling the uncleane, ſanctifieth to the purifying of the fleſh: How much more ſhall the bloud of Chriſt, who* [*through the eternall ſpirit*] *offered himſelf, &c.* The *eternall ſpirit* is his *God-head.* Thus anſwerably when he ſpeakes of the prevailing of his Interceſſion in Heaven, he puts

How great an influence this hath into Interceſſion to make it prevalent.

it upon his *Sonne-ſhip* [*Jeſus the Sonne,*] he mentions the neereneſſe of the relation of his perſon to God, as being that which draws with it that great reſpect and favour and grace, he being by this great with God, as great in himſelfe. All matters of Interceſſion are carried we know by way of favour: And therefore look how prevalent in a way of merit, his being *God* makes his *death* in its kinde; no leſſe prevalent doth his being the *Son of God*, make his *Interceſſion* in its kinde, namely, in a way of obtaining grace and mercie: yea ſo prevalent of it ſelfe it is, that we might build upon it alone, even as much as upon his death. And indeed, Chriſt intercedes not only in the vertue and ſtrength of his ſatisfaction, (though in that alſo) and of his obedience to his Father: but alſo in the ſtrength of his relation as *a Sonne* who pleads his owne grace and intereſt in God, as he is his Sonne; which is a conſideration that doth always *actually* exiſt and abide: Whereas his obedience (though perfect) was but once *offered up*, and its exiſtence is but *virtuall*; but he continues *a Sonne for ever*, not virtually only, but actually. And therefore it is added in that ſeventh to the *Hebrews, ver. laſt*, that the *Goſpell ordained the Sonne* [*perfected for ever.*] The meaning whereof is, that he is not only a Prieſt perfected in the time paſt by that perfect offering once made, but in that he is the Sonne, he remains a *perfect Prieſt for ever*, for time to come: whom therefore no imperfection in his office, no failing or miſſing of his ſuits can befall. So as if it could be ſuppoſed that his obedience (becauſe paſt ſo long ago) might be forgotten: yet never this, that he is a *Sonne*: That for ever abides, and of it ſelfe were enough to prevaile. And how effectuall muſt the Interceſſion of ſuch a Son be, who is ſo great a Sonne of ſo great a Father equall with him, and the expreſſe Image of his Perſon? never any Son ſo like, and in ſo peculiarly a tranſcendent manner a Son, as the relation of Sonne-ſhip among men is but a ſhadow of it! Chriſt is *one* with his Father, as himſelfe often ſpeakes; and therefore if his Father ſhould deny him any thing, he ſhould then ceaſe to be one with him, he muſt then *deny himſelfe*, which God can never doe. He is in this reſpect [*the Beloved*] as he is called, *Epheſ.* 1. 6. as on whom (originally and primarily) all the beames of Gods love doe fall. *Solomon* (the Type of Chriſt) was *the beloved of God*, 2 *Sam.* 12. 24. and had his name from thence

thence, (namely) *Iedidiah*, that is, *beloved of the Lo d:* And to ſhew how beloved he was, God when he came firſt into this kingdom, bade him *ask what he ſhould give him*, 1 *King.* 3. 5. Now the like God ſayes to Chriſt when come firſt to his Kingdome alſo, *Pſal.* 2. 8. *Ask of me and I will give thee*; namely, when *he had ſet him as King on his holy hill, ver.* 6. And of him he ſayes, *This is my well-beloved Sonne in whom I am well pleaſed heare him.* God bids us therefore and upon that reſpect to *heare him*; and that ſpeech was but the eccho of his own heart, in that he himſelfe is ſo well pleaſed with him for this that he is his Sonne, as he himſelfe will heare him in every thing, yea, and is ſo pleaſed with him, as that although Chriſt had never died, nor obeyed the Law; yet ſimply, becauſe he is his Sonne, he hath ſo full an acquieſcencie of all deſires in him, and complacencie of delights, that he could deny him nothing. How prevalent then muſt Chriſts interceſſion needes be, though there were nothign elſe to be conſidered?

That God had this conſideration of his being his *Sonne*, when he ordained him a *Prieſt* to intercede, as that which would fit him for this work.

And that God had indeed this as one maine conſideration, upon which he made him a Prieſt thus to intercede, thoſe words doe teſtifie, *Heb.* 5. 5, and 6. *He that ſaid unto him, Thou art my Sonne, this day have I begotten thee*; *As he ſaith alſo in another place, Thou art a Prieſt for ever, after the order of Melchiſedech:* Theſe latter words are not onely a Paraphraſe (as ſome think) meerely to ſhew that [*He*] *that ſaid, Chriſt was his Sonne*, ſaid alſo, *He was a Prieſt*; but it is to ſhew the foundation of his call to that office. The great conſideration that fitted him for it, was that he was Gods Sonne; eſpecially that fitted him for that part of his Prieſt-hood, which was to remain *for ever*, (of which that 110. *Pſal.* and the Epiſtle to the *Heb.* doe eſpecially ſpeak.) Neither is the meaning of the fore-cited place onely to ſhew that in that he was Gods Sonne, it was his birth-right to be a Prieſt: ſo as if God would have any Prieſt at all, it muſt be he: And ſo upon that conſideration, he that ſaid to him, *Thou art my Sonne*, ſaid, *Thou art a Prieſt*; and that being his right, he therefore called him to it, becauſe he was *his Son*, (for according to the Law of Nature, the eldeſt of the family was to be Prieſt; and ſo Chriſt, even as God-man, being the *firſt-borne of every creature*, and the naturall firſt begotten Sonne of God, had right to be the prime leader of that great *Chorus* in that eternall wor-

ſhip in heaven:) That (I ſay) is not all the meaning of thoſe words, nor all that God conſidered in it, when he thus ordained him to be a Prieſt; but he had a further and more peculiar reſpect unto this eſpeciall part of his Prieſthood, his *Interceſſion* (as that clauſe *for ever* imports) as for which, he being his naturall Son, ſo neerly allyed to him, would tranſcendently fit him, & give ſuch an omnipotent prevalencie and effectualneſſe to his requeſts, that he would be the moſt abſolute perfect Prieſt for ever, (in this reſpect) that could be: That as God himſelfe is perfect, and his power irreſiſtible, ſo his Prieſthood through this relation might be perfect alſo, and his requeſts undenyable. Thus did God order it to ſtrengthen our faith. And that indeed God did conſider this relation of his to him to this very end is evident by that of the 2. *Pſal.* (out of which that ſaying [*Thou art my Son*] is cited) *ver.* 7, and 8. *Thou art my Son, this day have I begotten thee*; and what follows? *Aſk of me and I will give thee, &c.* He connects both theſe together, namely, interceſſion, (that part of his Prieſtly office of asking) with his Son-ſhip, for that is it which moveth God to grant all that he asks. God loves Chriſt as he loves himſelfe, and therefore can deny him nothing, as he cannot deny himſelfe. And ſo by the way, this clears the ground of the Apoſtles quoting thoſe words of the 2. *Pſal.* in the 5. to the *Hebrews* as a proofe of Chriſts call to the Prieſthood, which Interpreters have been troubled how to make out; for (as you you have ſeene) that ſpeech [*Thou art my Son, aſk, &c.*] is all one as if he had ſaid, *Thou art a Prieſt*; and ſo was as fit and full a place to prove his being a Prieſt in the holy Ghoſts intent, as is that other quoted with it, out of the 110. *Pſal.* though uttered in more expreſſe words, *Thou art a Prieſt for ever:* Both ſpeeches come to one, in both places; the holy Ghoſt eſpecially aiming in both at that part of his Prieſthood in heaven, his Interceſſion; in the one ſpeaking of him *after he is ſet upon Gods hill*, as *King:* (So *Pſal.* 2. *ver.* 6.) and in the other, *after he is ſet doWne at Gods right hand:* (So *Pſal.* 110. *ver.* 1, 2.) Yea, and this his favour with his Father, and Interceſſion alone, might have procured pardon for us ſinners, but that Gods will was to have Juſtice ſatisfied.

2. His potency with God, from his having been ſo *obedient a Sonne.*

And ſecondly, hee intercedes not onely as a Sonne, (and in that reſpect a Prieſt perfect enough for ever) but alſo as a *Sonne* who

who hath been *obedient* to his Father, & hath done at his requeſt, and for his ſake, the greateſt ſervice for him, and the moſt willingly that ever was done: And you all know how much former ſervices done, do always forward ſuits. In the 5. of the *Heb. ver.* 8, 9, 10. it is ſaid, that *though he were a Son, yet learned he obedience*, and thereby *became perfect.* The Apoſtle had ſaid in the verſes before, that in reſpect of his being his Son, God had called him to this office, as one that was thereby ſufficiently qualified to be a Prieſt that might prevaile; and yet in theſe verſes he further adds, that though he was a Son, (and in that reſpect a Prieſt perfect enough) yet he was to be *obedient* alſo, and thereby yet to become in a further reſpect a perfect Highprieſt alſo, even in reſpect of ſervice done, and obedience performed. And ſo ſhews that he comes to have a further perfection and power of prevailing in his Prieſtly office added to that relation of Sonſhip, ſpoken of *ver.* 5. And therefore it follows, that he *being thus become perfect*, namely, through his obedience, *he became Author of eternall ſalvation unto all them that obey him, called of God an High prieſt for ever, &c.* That therefore which makes him yet more potent, (that he may be ſure to prevaile) is his obedience, and ſervice done; and this alone alſo were enough to carry any thing. And both theſe conſiderations of his Sonne-ſhip and obedience, as giving an efficacie to his Interceſſion, you have alſo in that *Heb.* 7. from *ver.* 26. to 28. he had ſpoken of the power of Interceſſion, *ver.* 24. 25. how he was *able to ſave to the utmoſt*; and then in the following *ver.* he ſhews the ground of it, firſt in his fore-paſt *obedience*, *ver.* 26. 1. *Active*, *For ſuch a High prieſt became us, who was* [*holy, harmleſſe, undefiled.*] And ſuch a Prieſt he was, and therefore able thus to ſave by his Interceſſion: For ſuch an one who was holy, harmleſſe, and no guile found in *his mouth*, what requeſts come out of ſuch lips, muſt needs be accepted. Then 2. he mentions his *Paſſive obedience*, *ver* 27. *He offered up himſelfe once*, and thereby made ſo full a ſatisfaction, as he needed not to doe it but once; and in the ſtrength of both theſe he intercedes: for to that purpoſe doth the mention of both theſe there come in. And then he addes that other which we before inſiſted on, that he is *the Sonne*, which follows in the next words, *ver.* 28. And accordingly you ſhall finde Chriſt himſelfe urging this his obedience, as the foundation

dation of all those his suits and requests for us that follow after. So in that last prayer, *John* 17. (which is as it were a pattern or instance of his Intercession for us in Heaven) *I have glorified thee on earth, I have finished the worke thou gavest me: ver.* 4. And whereas two things may be distinctly considered, in that his *obedience*. 1. The *worth* of it, as a *price* in the valuation of *Justice* it selfe; 2. The *desert* of *favour* and grace with God; which such an obedience and service done for his sake, might in a way of kindnesse expect to find at his hands: you may for your comfort consider, that besides what the worth of it as a price, which I shall urge in the next Chapter, might exact of justice it selfe between two strangers (as we use to say) he having well payed for all that he askes; he hath moreover deserved thus much grace and favour with his Father, in that this obedience was done for his sake and at his request; and this it calls for even in way of remuneration and requitall as of one kindnesse with the like: That therefore his Father should hear him in all the requests that ever he should make, yea so transcendent was the obedience which he did to his Father, in giving himselfe to death at his request, (and it was done at Gods sole entreaty, *Loe I come to doe thy will*) as he can never out-ask the merit of this his service. And (which may yet further encourage us herein) he hath nothing at all left to ask for himselfe simply, for he hath need of nothing. So that all his favour remaines entire, for to be laid forth for sinners, and employed for them: and then adde this thereto, that all he can ask for them, is lesse, yea far lesse then the service which he hath done to God comes to; our lives, and pardon, and salvation, these are not enough; they are too small a requitall. So that besides his *naturall* grace, and interest which he hath with his Father, as he is his Sonne, (which can never be lessened) this his *acquired* favour by his *obedience* must needs make him prevaile, seeing it can never be acquited to the full. Some Divines put so much efficacy in this, that they say, Christs very being in Heaven, who once did this service, and so putting God in minde of it by his very presence, is all that intercession, that the Scripture speaks of; so sufficient they think this alone to be.

Two things to be distinctly considered in his obedience, and both making it prevalent with God.

CHAP.

Chap. VI.

Secondly, the Prevalencie *of Christs Interceſsion, demonſtrated from the* righteouſneſſe *of the cauſe he pleads even in* Juſtice: *how forcible the* cry *of his* blood *is, himſelfe* appearing *to* intercede *with it.*

BEſides favour and grace in all theſe reſpects, he can and doth plead *Juſtice* and *righteouſneſſe*, and is able ſo to carry it: ſo you have it 1 *John* 2.1. and 2. *ver. We have an Advocate with the Father, Jeſus Chriſt* [*the righteous.*] An Advocate hath place onely in a cauſe of Juſtice, and this Chriſts Advocateſhip is executed by pleading his own ſatisfaction: ſo it followes, *Who is a propitiation for our ſins*; and can plead his own righteouſneſſe ſo farre, that Juſtice it ſelfe ſhall be fain to ſave the worſt of ſinners. He can turn Iuſtice it ſelfe for them, and handle matters ſo, as Iuſtice ſhall be as forward to ſave them as any other Attribute. So that if God be ſaid to be *righteous in forgiving us our ſins, if we doe but confeſſe them,* (as *Chap.* 1. of this 1. *Epiſt.* of *John, ver.* 9.) then much more when *Jeſus Chriſt the righteous* ſhall intercede for the pardon of them, as he addes in the ſecond *ver.* of the enſuing *Chap.* and this if he will be *juſt.* The worſt Caſe he will make a good one; not with colouring it over, (as cunning Lawyers doe) or extenuating things; but with pleading that righteouſneſſe, which being put into the oppoſite ballance, ſhall caſt it for thee, be there never ſo many ſinnes weighed againſt it: Yea, and he will be juſt in it too, and carry all by meer righteouſneſſe and equity.

In the explication of this Branch, my purpoſe is not to inſiſt upon the demonſtration of that *All-ſufficient fulneſſe* that is in Chriſts ſatisfaction, ſuch as may in juſtice procure our pardon and ſalvation, (becauſe it will more fitly belong to another Diſcourſe) but I ſhall abſolve this point in hand by two things which are proper to this head of *Interceſsion.* This explicated.

Firſt, by ſhewing how that there is even in reſpect to Gods Iuſtice a powerfull *voice* of *Interceſsion* attributed unto Chriſts *blood*; and how prevalent that muſt needs be in the eares of the righteous God. By two conſiderations.

Secondly, eſpecially when Chriſt himſelfe ſhall joyn with that

cry and *Interceſsion* of his blood, himſelf in Heaven appearing and interceding in the ſtrength of it.

1. How an Interceſſion and appeale to Gods juſtice is attributed to Chriſts bloud.

For the firſt, the Apoſtle *Heb.* 12. 24. doth aſcribe a voice, an appeal, an *Interceſsion* unto the blood of Chriſt in Heaven. *The blood of ſprinkling* (ſayes he) [*ſpeaks*] *better things then the blood of Abel.* He makes Chriſts very blood an Advocate to *ſpeak* for us, though Chriſt himſelfe were ſilent, as he ſayes in another caſe, *Abel, though dead, yet ſpeaketh, Heb.* 11. 4 Many other things are ſaid to *cry* in Scripture, (and I might ſhew how the cry of all other things doe meet in this) but Blood hath the loudeſt cry of all things elſe, in the eares of the Lord of Hoſts, the *Iudge* of all the world, as he is in the 23. *ver.* of that 12. *Chap.* ſtiled. Neither hath any *cry* the ear of Gods juſtice more then that of *bloud*; *The voyce of thy brothers bloud* (ſayes God to *Cain*) *cries unto me from the ground, Gen.* 4. 10. Now in that ſpeech of the Apoſtle forecited, is the alluſion made unto the bloud of *Abel*, and the cry thereof: And he illuſtrates the cry of Chriſts bloud *for us*, by the cry of that bloud of *Abel againſt Caine*, it *ſpeakes better things then the bloud of Abel*: And his ſcope therein is by an *Antitheſis* or way of oppoſition, to ſhew, that Chriſts *blood* calls for *greater good* things to be beſtowed on us *for whom* it was ſhed, then *Abels* blood did for *evill* things, and vengeance againſt *Cain*, *by whom* it was ſhed. For look how loud the blood of one innocent cryes for juſtice againſt another that murdered him; ſo loud will the blood of one righteous (who by the appointment and permiſſion of a ſupreme Iudge, hath been condemned for another) cry for his releaſe and non-condemnation, for whom he dyed. And the more righteous he was, who laid down his life for another, the louder ſtill is that cry, for it is made in the ſtrength of all that worth which was in him, whoſe blood was ſhed. Now to ſet forth the power of this cry of Chriſts blood with juſtice, let us compare it with that cry of *Abels* blood in theſe two things, wherein it will be found infinitely to exceed it in force and loudneſſe.

This cry of his bloud, illuſtrated by a two-fold compariſon, with the cry of the bloud of *Abel*, in all which it exceeds it.

Firſt, even the blood of the wickedeſt man on earth, if innocently ſhed, doth cry, and hath a power with Iuſtice againſt him who murdered him. Had *Abel* murdered *Cain*, *Cains* blood would have cryed, and called upon Gods Iuſtice againſt *Abel*: but [*Abels blood*] (there is an emphaſis in that) *Abels*, who was a Saint,

Saint, and the first Martyr in Gods Kalender; and so his blood cryes according to the worth that was in him. Now *Precious in the sight of the Lord is the death of his Saints*; and the blood of one of Them cryes louder then the blood of all Man-kind besides. Now from this I argue, If the blood of a Saint cryes so, what must the blood of the *King of Saints* (as Christ is called, *Rev.*15.) then doe? If the blood of one member of Christs body, what will then the blood of the head, far more worth then that whole body? how doth it fill Heaven and earth with out-cries, untill the promised intent of its shedding be accomplisht? And (as the Antithesis carries it) look how the blood of *Abel* cryed for the ruine and condemnation of his brother *Cain*, so does Christs blood on the contrary for our pardon and non-condemnation; and so much the louder, by how much his blood was of more worth then *Abels* was. This was the *blood of God*; so *Acts* 20. *Who therefore shall condemn?*

But 2. *Christs* blood hath in its crie here a further advantage of *Abels blood* attributed to it: For that cryed but from earth, *from the ground*, where it lay shed, and that but for an answerable earthly punishment on *Cain*, as he was a man upon the earth; but Christs blood is carried up to Heaven: for as the High-Priest carried the blood of the Sacrifices into the Holy of holies, so hath Christ virtually carryed his blood into Heaven, *Heb.*9. 12. And this is intimated in this place also, as by the coherence will appear. For all the other particulars, (of which this is one) whereto he sayes the Saints are come, they are all in Heaven: *You are come* (sayes he *ver.* 22.) *to the City of the living God, the Heavenly Hierusalem, and to an innumerable company of Angels, to the Church of the first born who are written in Heaven, and to God the Judge of all, and to the Spirits of just men made perfect:* All which things are in Heaven; neither names he any other then such: And then addes [*And to the blood of Sprinkling which speaks, &c.*] as a thing both speaking in Heaven, and besprinkled from Heaven, yea, wherewith Heaven is all besprinkled, as the Mercy-seat in the Holy of holies was, because sinners are to come thither. This Blood therefore cries from Heaven, it is next unto God who sits Iudge there, it cries in his very eares; whereas the cry of blood from the ground is further off, and so though the cry thereof may come up to Heaven, yet the blood it selfe comes

not up thither, as Christ already is. *Abels* blood cryed for vengeance to come down from heaven, but Christs blood cries us up into Heaven: like to that voyce *Revel.* 11. 12. [*Come up hither:*] So *John* 17. 24. *Where I am, let them be*, for whom this blood was shed.

An explication in what sense Christs blood is said to cry.

But though this speaking, this voyce, and intercession, be attributed to his blood, yet it is but in a Metaphoricall and improper (though reall) sense: as also that this blood is in Heaven, is spoken, though in a reall, yet not a proper sense. Some Divines of all sides, both Popish and Protestant would make the whole work of Intercession, to be onely *Metaphoricall*. It is true indeed, the voyce and intercession of his blood apart considered, is but Metaphoricall, (I grant) and yet reall; such a voyce as those *groanes* are that are attributed to the *Whole creation*, *Rom.* 8. 22. But Intercession as an act of Christ himselfe, joyned with this voyce of his blood, is most properly and truly such.

2. Consideraon: *Christ* himselfe living and joyning with the cry of his blood, how prevalent it must needs be.

Therefore in the second place, adde to this *Christs* own intercession also, which was the second thing propounded, That *Christ* by his own Prayers seconds this cry of his blood: that not only the blood of Christ doth cry, but that Christ himselfe being alive doth joyne with it: how forcible and prevalent must all this be supposed to be? The blood of a man slain doth cry, though the man remain dead; even as of *Abel* it is said (though to another purpose) *that being dead he yet speaketh*, *Heb.* 11. but Christ liveth and appeareth: *Vivit*, *& in cœlum cœlorum venit*; He followes the suit, pursues the Hue and cry of his blood himselfe. His being alive, puts a life into his death. It is not in this as it was in that other, the first *Adams* sinne and disobedience. *Adam* although he himselfe had been annihilated when he dyed, yet he having set the stock of our nature a going in propagation of Children, his sin would have defiled and condemned them to the end of the world, and the force of it to condemn is neither furthered nor lessened by his subsisting and being, or his not being: it receives no assistance from his personall life, one way or other. And the reason is, because his sinne condemnes us in a *naturall* and *necessary* way: but the death of Christ and his blood shed, these saving us in a way of *grace* and *favour* unto Christ himselfe and for his sake, that very being alive of Christ, *that* shed this blood, addes an infinite acceptation to it with God, and moves him the more

to

to hear the cry of it, and to regard it. In a matter of favour to be done for the ſake of another man, or in a ſuit or matter of juſtice that concerns another, who is intereſted in it, that mans being *in vivis*, his being alive, puts a life into the cauſe. If *David* would have reſpect to *Jonathan* (when dead) in his children, he would much more if himſelfe had been alive. God made a Covenant with *Abraham*, *Iſaac*, and *Jacob*, to remember their Seed after them; and why? They are alive, and were to live for ever; and though dead, ſhall riſe again. So *Chriſt* reaſoneth from it, *Mat.* 22,23. *I am the God of* Abraham, Iſaac, *and* Jacob: *God is the God of the living*, (ſayes he) *and not of the dead:* and ſo, *though* Abraham *be ignorant of his children* (as the Prophet ſpeaks) and ſhould not intercede for them, yet becauſe *Abrahams* ſoul lives, and is not extinct, (as the Sadduces thought) but ſhall live again at the Reſurrection; therefore God remembers, and reſpects his Covenant with them; for he is a God of the living, and ſo his Covenant holds with them whilſt they live. The old covenant of the firſt Teſtament ran in the names of *Abraham*, *Iſaac*, and *Jacob*, [*The God of Abraham*, *Iſaac*, *and Jacob*] but this new covenaut runs in the name of Chriſt, *The God and Father of our Lord Jeſus Chriſt*; ſo *Eph.* 1. 3. and ſo he becomes our God and our Father in him. And God being thus our Father, becauſe Chriſts Father, and Chriſt (in whoſe name the Covenant runs) being *alive*, and God by Covenant the God of a living, not of a dead Chriſt; This therefore works effectually with him to reſpect his blood and hear the cry of it; and this, though Chriſt were abſent, much more then when he is preſent alſo, and on purpoſe *appeareth in the preſence of God for us*; as it is *Heb.* 9. 24. He is alive, and ſo, able to follow his own ſuit, and will be ſure to ſee to it, and to ſecond the cry of his blood, if it ſhould not be heard.

To illuſtrate this by the help of the former compariſon begun; If as *Abels* blood cries, ſo alſo it proves that *Abels* ſoul lives to cry; that both his cauſe cries and himſelfe lives to follow it: So that the cry of *Abels* blood is ſeconded with the cry of *Abels* ſoul that lives, how doubly forcible muſt this needs be? And thus indeed you have it, *Revel.* 6. 9. Where it is ſaid that [*the ſoules*] *of them which were ſlain for the teſtimony which they held*, [*cryed*] *with a loud voyce, ſaying, How long, O Lord, holy and true, doſt thou not avenge our blood?* Yea, ſee that not onely their blood cryes,

but their ſoules live, and live to cry. And it is not ſpoken Metaphorically of their ſoules, but what is truly done by them now in Heaven, it being mentioned to ſhew how and by what God was moved to bring vengeance on the Heatheniſh Empire of *Rome* that had ſhed their blood. Now not only Chriſts *ſoule* (as theirs) lives to cry, but his whole perſon; for he is *riſen againe*, and lives to intercede for ever. In the *Revel.* 1. *ver.* 18. Chriſt appearing to *John*, when he would ſpeake but one ſpeech that ſhould move all in him, he ſayes but this, *I am he that liveth, and was dead*, and dyed for thee. And whoſe heart doth it not move, to read it with faith? and doth it not move his Father (think you) who was the chiefe cauſe and motioner of his death) to think, *My Sonne* that was dead, and dyed at my requeſt for ſinners, is now alive again, and liveth to intercede, and liveth to *ſee the travaile of his ſoule* fulfilled and ſatisfied? God pronounceth this upon it in that 53. of *Eſay. ver.* 10. *By his knowledge* (or faith in him) *ſhall he juſtifie many*; even as many as he dyed for. *Who then ſhall condemne? Chriſt that was dead is alive, and liveth to intercede.*

Chap. VIII.

Thirdly, The prevalencie of Chriſts Interceſſion, and of his grace with his Father, demonſtrated from the greatneſſe and abſoluteneſſe of his power, to doe what ever he asks.

3. From the great power over all things, that God the Father hath put into his hands, and therefore will deny him nothing.

A Third demonſtration both of Chriſts greatnes with God, and his power to prevaile for us, is taken from this, that God hath put all power into his hand, to doe what ever he will, hath made him his King to doe what pleaſeth him either in Heaven, Earth, or Hell; yea to doe all that God himſelfe ever meanes to doe, or all that God deſires to doe: And certainly if his Father hath beene ſo gracious to him as to beſtow ſo High and abſolute a ſoveraignty on him, as to accompliſh and effect what ever he meanes to doe, ſurely his purpoſe was never to deny Chriſt any requeſt, that he ſhould after this make: he would never have advanced the Humane nature to that abſoluteneſſe elſe. Thoſe two great Monarchs made great grants and largeſſes, the one to *Eſther*, the other to *Herodias* daughter; but yet

yet they were limited only to the halfe of their Kingdomes: so *Mar.* 6. and *Est.* 5. 6. and the royall power in their Kingdomes they meant still to retaine and reserve wholy to themselves: But God having placed Christ on his Throne, bids him aske even to the whole of his Kingdome, for God hath made him a King, sitting on his Throne with him, not to share halves, but to have all power in heaven and earth; *He hath committed all judgement to the Sonne*, to save and condemne whom ever he will; and so farre as the Kingdome of God goes, or is extended, he may doe any thing. So *Iohn* 5. 21. *As the Father raiseth up the dead, so the Sonne quickneth whom he will; for as the Father hath life in himselfe, so hath he given to the Sonne to have life in himselfe, ver.* 26. and hath in like manner *given authority to execute judgement also*, as the *Sonne of man*, (namely, of himselfe) *ver.* 27. as he said, *He had given him to have life in himself, ver.* 26. (not dependently, as we have, but independently) so to execute judgement also, *ver.* 27. So that Christs will is as free, and himselfe as absolute a Monarch and King of himselfe, as God himselfe is. He indeed hath it not *à seipso* but *in seipso*; not *à seipso* originally, but from his Father; but *in seipso* independently.

Though Christ as *King* can command all things, yet to honour his Father he intercedes for what himselfe commands.

Now then, if he who is King, and may and doth of himselfe command all that is done, as absolutely as God himselfe doth, (I speak in respect of the execution of things downward, by second causes) if he, over and above, to honour his Father, will ask all that himselfe hath power to doe, what will not be done? *Qui rogat, & imperare potest*; He that can, and doth command what ever he would have done, and it is straight done; if he shall ask and intreat, what will not be done? As a King who sues for Peace, backt with a potent Army which is able to win what he intreats for, must needs treat more effectually: So doth Christ sue for every thing, with power to effect it. Remember that he is said here in the Text, first to be at Gods right hand; and there to intercede. He treats the salvation of sinners, as a mighty prince treats the giving up some Towne to him, which lyes seated under a Castle of his, which commands that Towne: hee stands treating with the Governour, having his Ordnance ready for the battery, and to bring all into subjection, as 2 *Cor.* 10. 4. And this is a consideration that God himselfe took, in that 2. *Psal.* when he made him that promise, (*Ask and I will give*

That this is a consideration upon which God denyes him nothing.

give thee) why he made ſo large a grant: He had ſaid before, *ver. 6. I have ſet my King upon my holy hill of Sion*, (which made him (one would think) paſt asking) and above the condition of an Interceſſour. Now God ſayes of him, He is *My King*, not in reſpect of his commanding God, (that were blaſphemie to think) but it is ſpoken in reſpect of commanding all below him. God having ſet him in his Throne, to doe as much as he himſelfe would (or means) to have done, ſayes, He is my King to rule all, not ſo much under me, as for me, and in my ſtead; yet abſolutely, and in himſelfe, *The Father judgeth no man*. Now when the Father had firſt made and conſtituted him thus great a King, then he bids him Ask, to whom he had firſt given this abſolute power to command. We may (without blaſphemie) ſay of this God-man, that God hath (not only not the heart, as being his Father, but) not the power to Croſſe any thing he doth. Thus faſt hath he God unto him. Only he (who in reſpect of this his power is to be honoured as the Father, as *Iohn* 5. 23. yet) to honour his Father, who gave this power originally to him as Mediatour; He is to ask for that which of himſelfe he yet can doe. And therefore (ſayes God) though thou art a King, (ſo *ver. 6.*) and all my Kingdome, even *the utmoſt ends of the earth* are *thine inheritance* by a naturall right, now that thou art my Sonne, (as *verſe* 8.) yet becauſe thou art *my King*, of my appointing, and *I have ſet thee* on the Throne, (as the word is, *ver. 6.*) and (*Thou art my Son, and I have begotten thee*) therefore acknowledge my grant in all, *Aſk of me, and I will give thee the utmoſt ends of the earth for thy inheritance*: I cannot deny thee, but I would have thee aske; And therefore Chriſt asks. Yet ſtill withall remember, that he asks, who can command the thing to be done: and yet, as he muſt aske ere the thing be done; ſo if he ask it muſt needs be granted. Theſe are the terms between this Father and this Son; who (in a word) had not been ſo great a Father, if he had not had a Son thus great, that himſelfe could not deny what this Son would have done: it is for his owne honour, to have ſuch a Son: So *Iohn* 5. 23. *That they might honour the Son, as they honour the Father*, therefore *All judgement is committed to him*. Now then, if he who hath ſo much power, will joyne the force of entreaty with a Father that ſo loves him; if he who is *The Word of his Father*, that commands, creates, and upholds all,

as

as *Heb.* 1. [*He ſpake, and it was done*] if he will become a Word to his Father, and ſpeak a word for us, and aske all that he means to doe; how forcible will ſuch words be?

Therefore obſerve Chriſts manner of praying, *John* 17. (which Prayer is a plat-form of Interceſsion in Heaven) *ver.* 24. [*Father I will*] *that they whom thou haſt given me, be where I am.* He prays like a King, who is in joynt commiſsion with God. If God puts that honour upon our Prayers; that we are ſaid *to have power with God*, as *Jacob*, *Hoſ.* 12. 3. that if God be never ſo angry, yet by *taking hold of his ſtrength*, we hold *his hands*, as *Eſay* 27. 5. that God cries out to *Moſes*, like a man whoſe hands are held, *Let me alone*, *Exod.* 32. 10. yea that he accounts it as a *command* and a *Mandamus*, ſo he ſtyles it, *Eſay* 45. 11. [*Command yee me*] ſo unable is he to goe againſt it. Then how much more doth Ieſus Chriſts Interceſsion bind Gods hands, and command all in heaven and earth? Therefore *Zac.* 1. you have Chriſt, *the Angell of the Covenant*, brought in interceding with the Father for his Church, and he ſpeaks abruptly as one full of complaints, and in an expoſtulating way, [*O Lord of Hoſts, how long, wilt thou not be mercifull to Hieruſalem and the Cities of Iudah?*] and *ver.* 13 *Zachary* ſaith that he obſerved, that the *Lord anſwered the Angell with good Words and comfortable.* God was fain to give him good words (as we uſe to ſay) that is, words that might pacifie him as words of comfort to us, ſo good words in reſpect to the Angels complaint. And you may obſerve, how in the anſwer God returnes upon it, (which he bade *Zachary* write) God excuſeth it (as it were) to Chriſt, that his Church had been ſo long and ſo hardly dealt withall; as if beyond his intention, he layes the fault on the inſtruments, *I was but a little diſpleaſed, but they helpt forward the affliction*; *ver.* 15. This is ſpoken and carried after the manner of men, to ſhew how tender God is of diſpleaſing Chriſt our Interceſſor: that when Chriſt hath (as it were) been a long while ſilent, and let God alone, and his people have been ill dealt withall; he on the ſuddain in the end intercedes and complaines of it, and it is not only inſtantly redreſſed, but excuſed for times paſt, with *good Words*, *and comfortable Words.* Chriſts Father will not diſpleaſe him, nor goe againſt him in any thing.

How forcible Chriſts prayers and interceſſion muſt needs be, by an inference from the prevalencie of ours.

Now that you may ſee a reaſon of this, and have all cavils and exceptions taken away, that may ariſe againſt this; and how that there

A farther explication of this demonſtration.

there is an impossibility that it should be otherwise: know, that this Father and this Sonne, though two Persons, have yet but one will between them, and but one power between them, (though the Sonne *ad extra* outwardly executes all) *John* 10. 30. (*My Father and I are one*; that is, have but one and the same power to save you, and one minde and will: So also, *John* 5. 19. *the Sonne can doe nothing of himselfe, but what hee sees the Father doe, and What ever he doth, the same the Father doth also:* they conspire in one, have one power, one will: and then it is no matter though God commit all power to the Sonne, and that the Sonne though he hath all power, must ask all of the Father, for to be sure what ever he asks, the Father hath not power to deny; for they have but one will and power. They are one; so as if God deny him, he must deny himselfe, which the Apostle tels us hee cannot doe, 2 *Tim.* 2. 13. And so in the same sense that God is said *not to have power to deny himselfe*; in the same sense it may be said, he hath not power to deny Christ what he askes. Therefore God might well make him an absolute King and betrust him with all power; and Christ might well oblige himselfe, notwithstanding this power, to ask all that he means to doe; for they have but one will and one power, so as our salvation is made sure by this on all hands. [*I come not to doe my will, but the will of him who sent me; and his will is, that I shall lose none of all those whom he hath given mee.*] *John* 6. 38, 39. And therefore *who shall condemn? It is Christ that intercedes.* As *Who shall resist Gods will?* (as the Apostle speaks) so who shall resist or gain say Christs Intercession? God himselfe cannot, no more then he can gain say, or deny himselfe.

Chap. VIII.

The potencie and prevalencie of Christs Intercession, demonstrated from the graciousnesse *of the Person* with whom *he intercedes, considered first as he is the* Father *of Christ himselfe.*

The readinesse in God to hear Christ for us.

WE have seen the greatnesse of the Person interceding, and many considerations from thence, which may perswade us of his prevailing for us. Let us now in the next place, consider the *graciousnesse* of the *Person, With whom* he intercedes, which

which the Scripture for our comfort herein doth diſtinctly ſet before us, to the end that in this great matter, our joy and ſecurity may every way be full. Thus in that 1 *John* 2. 1. when for the comfort and ſupport of Beleevers, againſt the evill of the greateſt ſins that can befall them after converſion, the Apoſtle minds them of Chriſts interceſſion in thoſe words, *if any man ſinne we have an advocate, Ieſus Chriſt the righteous:* mentioning therein the power and prevalencie of ſuch an Advocate, through his own *righteouſneſſe:* But yet over and above all this, the more fully to aſſure us of his good ſucceſſe herein for us, he alſo addes, [*An Advocate with the Father*] ; He inſinuates and ſuggeſts the relation and gracious diſpoſition of him, upon whoſe ſupreame will our caſe ultimately dependeth, [*The Father*] as affording a new comfort and encouragement, even as great as doth the righteouſneſſe and power of the Perſon interceding. He ſayes not, [*With God onely*] as elſewhere, but [*With the Father.*] And that his words might afford the more full matter of confidence, and be the more comprehenſive, and take in all, he expreſſeth not this relation of God limitedly, as confined to his Fatherhood, either unto Chriſt onely, or us alone: He ſayes not onely [*An Advocate with his Father,*] though that would have given much aſſurance, or [*With your Father,*] though that might afford much boldneſſe; but indefinitely he ſayes [*With the Father,*] as intending to take in both; to aſcertain us of the prevailing efficacie of Chriſts Interceſſion, from both. You have both theſe elſewhere more diſtinctly, and on purpoſe, and *together* mentioned, *John* 20. 17. *I goe to my Father, and your Father*, ſayes Chriſt there: And it was ſpoken after that all his Diſciples had before forſaken him, and *Peter* denyed him; when *Chriſt* himſelf would ſend them the greateſt cordiall that his heart could utter, and wrap up the ſtrongeſt ſublimation of comforts in one pill; What was it? Go tell them, (ſayes he) not ſo much that I have ſatisfied for ſinne, overcome death, or am riſen, but that I *Aſcend:* For in that which Chriſt doth for us being aſcended, lyes the height, the top of our comfort. And whereas he might have ſaid, (and it had been matter of unſpeakable comfort) I aſcend to heaven; and ſo where I am, you ſhall be alſo; yet he chooſeth rather to ſay, [*I aſcend to the Father:*] for that indeed contained the foundation, ſpring and cauſe of their comfort; even that relation of Gods, [his Father-

In that he is both the *Father of Chriſt*, and alſo *our Father.*

hood] with which Christ was to deal after his ascending, for them. And because when before his death he had spoken of his going to his Father, their hearts had been troubled, *John* 14. 28. they thinking it was for his own preferment onely, (as Christs speech there implyes they did) therefore he here distinctly addes, *I ascend to my Father and your Father, to my God and your God.* He had in effect spoken as much before, in the words fore-going *Goe tell my Brethren*, but that was onely *implicitely*; therefore more plainly and *explicitely* he sayes it, for their further comfort [*I goe to my Father, and your Father:*] And consider, that Christ being now newly risen, and having as yet not seen his Disciples, and being now to send a message, his first message, a Gospell of good tidings to them, (and that in a briefe sentence) by a woman; he chooseth out this as the first word to be spoken from him now, when he was come out of the other world, at their first hear-say of his return, he utters forth at once, the bottome, the depth of all comfort, the summe of all joy; then which the Gospel knows no greater, nor can goe higher: So as if Christ should intend now at this day to send good news from Heaven to any of you, it would be but this, I am here an Advocate; interceding with my Father, and thy Father. All is spoken in that. Even [*He*] could not speak more comfort, who is the God of comfort. Now therefore let us apart consider these two relations, which afford each of them their proper comfort and assurance; both that Christ is ascended, and intercedes with *his* own *Father*; and also with *Our Father:* and therefore how prevailing must this Intercession be?

1. That Christ intercedes with *his Father.*

First, Christ intercedes with his Father, who neither will nor can deny him any thing. To confirm this, you have a double Testimony, and of two of the greatest witnesses in Heaven: both a Testimony of *Christs* own, whilst he was on Earth; and Gods own word also declared, since Christ came to Heaven. The 1. in the 11. of *John*, whilst Christ was here on earth, and had not as then fully performed that great service which he was to finish; which since he having done, it must needs ingratiate him the more with God his Father. When *Lazarus* was now foure dayes dead, *Martha*, to move Christ to pitty her, first tels him, that if he had been there before her brother dyed, that then he had not dyed: and then (as having spoke too little) shee addes, yea thou canst (if

(if thou pleasest) remedy it yet. *But I know* (sayes shee, *ver.* 22.) *that even now* (though he be so long dead) *what ever thou wilt aske of God, God will give it thee.* Here was her confidence in Christs Intercession, though this were a greater work then ever yet CHRIST had done any. And Christ seeing her faith in this, he confirms her speech when he came to raise him, and takes a solemn occasion to declare, that God had never denyed him any request that he had ever put up to him, first thanking God particularly that he had heard him in this, *ver.* 41. *Father, I thank thee, that thou hast heard me:* He had (it seems) prayed for the thing at her entreaty; and now, before the thing was done, he (being assured his prayer was heard) gives thanks; so confident was he of his being heard. And then secondly, shews upon what this his confidence at this time was grounded, his constant experience that God had never denyed him any request; for it followes, *ver.* 42. *And I know that thou hearest me alwayes*, (and therefore was so bold, as to expresse my confidence in this, before the thing was done) *but because of them who stood by, I said it.* As if he had said, Though I gave this publick thanks for being heard only in this one miracle, and at no time the like so publickly; yet this is no new thing, but thus it hath been alwayes hitherto, in all the miracles I have wrought, and requests I have put up, which made me so to give thanks before-hand: and this is not the first time that God hath heard me thus; which I speak, that they might beleeve. Thus he was never denyed on earth, from the first to the last. For this was one of his greatest miracles, and reserved unto the last, even a few dayes before his crucifying.

And now he hath performed the service designed him, and is come to heaven, let us secondly hear God himselfe speak, what he means to doe for him. You heard before, when he came first to heaven, what God said to him, and how he welcommed him with a [*Sit thou on my right hand till I make thine enemies thy foot-stool:*] And before Christ opened his mouth to speak a word, by way of any request to God, (which was the office that he was now to execute) God himselfe prevented him, and added, [*Thou art my Sonne, this day have I begotten thee: Ask of me, and I will give thee, Psal.* 2. *ver.* 8.] He speaks it at Christs first comming up to heaven, when he had *his King on his holy hill*, as *ver.* 6. Christ was new glorified, which was as a new begetting to him, *To day*

have I begotten thee : And this is, as if he had ſaid, I know you will ask me now for all that you have dyed for; and this I promiſe you before-hand, before you ſpeak a word, or make any requeſt unto me, you ſhall ask nothing but it ſhall be granted; and this I ſpeak once for all, as a boon and a grace granted you upon your birth-day, as the ſolemneſt celebration of it, (for ſuch was his Reſurrection, and Aſcenſion, and ſitting at Gods right hand) *This day have I begotten thee; Ask of mee and I will give thee.* So full of joy was his Fathers heart, that he had his Sonne in Heaven with him, whom he had begotten from everlaſting, and ordained *to this glory*, who was lately dead, and in a manner loſt, and therefore now (as it were) new begotten. Gods heart was ſo full, that he could not hold from expreſſing it in the largeſt favours and grants. And whereas Kings upon their own birth-dayes, uſe to grant ſuch favours to their favourites: So *Herod* on his birth-day to the Daughter of *Herodias*, promiſed with an oath to give her whatſoever ſhee would aske, *Mat.* 14. 7. God himſelfe having no birth-day, nor being of himſelfe capable of it, yet having a Sonne who had, he honours him with that grace upon that day; and if *Q. Eſter* (a Subject, yea, a ſlave, in her originall condition) was ſo prevalent for the *Iewes* her People and Nation, when their caſe was deſperate, and when there was an irrevocable decree paſt (and that not to be altered) for their ruine and deſtruction, then what will not Chriſt (ſo great a Sonne, even equall with his Father) prevaile for; with his Father, for his brethren? be their caſe, for the time paſt, never ſo deſperate, be there never ſo many threatnings gone out againſt them, never ſo many Preſidents and examples of men condemned before for the like ſins, and in the like caſe, yet Chriſt can prevail againſt them all.

CHAP.

Chap. IX.

The potencie of Christs Intercession, demonstrated, in that he intercedes with God, who is Our Father. *How Gods heart is as much inclined to heare Christ for us, as Christs is to intercede.*

SEcondly, Christ is an advocate for us with *Our Father:* You may perhaps think there is little in that; but Christ puts much upon it: yea so much, as if that God would however grant all that Christ himselfe means to ask, whether Christ asked it or no. This you have expressly in *Iohn* 16. 26, 27. *At that day* (sayes Christ) *you shall ask in my name, and I say not to you, that I will pray the Father for you; for the Father himselfe loveth you.* To open this place, where he sayes [*at that day*;] The day he meanes through this whole Chapter, is that time when the holy Ghost should be shed upon them: for throughout his discourse, he still speaks of the fruits of his Ascension; and of giving the Comforter, which was done upon his Ascending, and was the first fruits of his Priestly office in Heaven. Thus *Peter* informes us, *Act.* 2. 33. *He being* (sayes he) *exalted by the right hand of God, and having received* (namely by asking, *Ask and I will give thee*) *of the Father the promise of the holy Ghost, he hath shed forth this, which you now see and heare.* Now of that time, when he shall be in Heaven, he sayes, *I say not that I will pray for you:* which is not meant, that Christ prays not for us in heaven, but rather those very words are the highest intimation, that he would and doth pray for us, that can be. When men would most strongly intimate their purpose of a kindnesse they mean to doe for one. they use to say, [I doe not say that I love you, or that I will do this or that for you;] which is as much as to say, I will surely doe it, and do it to purpose. But Christs scope here is, as in the highest manner to promise them that he would pray for them; so withall, further to tell them for their more abundant assurance and security, that besides their having the benefit of his prayers, *God* himself *so loves them* of himselfe, that indeed that alone were enough to obtaine any thing at his hands, which they shall but ask in his name; so as he needs not pray for them, and yet he will too. But now in case that he himselfe pray for them, and they themselves in his name, and both unto a Father,

who

who of himself loveth them, and who hath purposed to grant all, before either he, or they should ask; what hope must there needs be then of a good successe? This is both the meaning of this place, and a great truth to be considered on by us, to the purpose in hand: That it is the meaning of the place, the manner of Christs speech implies, [*I say not that I will pray the Father for you, for the Father himselfe loveth you.*] It is such a speech as Christ used upon a cleane contrary occasion, *John* 5. 45. *Doe not thinke* (sayes he) *that I will accuse you to the Father, there is one who accuseth you, even Moses, &c.* He there threatens the obstinate and accursed *Pharisees* with condemnation: Never stand thinking that it is I (sayes he) who am your onely enemie and accuser, that will procure your condemnation, and so prosecute the matter against you meerely for my owne interest; no I shall not neede to doe it: though I should not accuse you, *your owne Moses in whom you trust*, he is enough to condemne you, he will doe your errand sufficiently, you would be sure to be damned by his words and sayings; I shall not neede to trouble my selfe to come in and enter my action against you too, *Moses* and his Law would follow the suit, and be enough to condemne you to Hel. So as this speech doth not implie that Christ will not at all accuse them; no, he meanes to bring in his action against them too: for he after sayes, *If he had not spoke to them, they had had no sinne*, and therefore he meant to bring the greatest accusation of all. Now in an opposite (though parallel) speech here, to comfor his Disciples, he sayes [I say not that I will pray for you] that God may save you, I who your selves shall see will dye for you, I say not that I will pray for you, not I. But though I speake this to insinuate in the highest manner, that I will; (for if I spend my bloud for you, will I not spend my breath for you?) yet the truth is, that the case so stands, that but for Gods own ordination, I should not need to doe it, *for the Father himselfe loves you:* (that is) the Father of his own motion, and proper good will taken up of himself towards you, and not wrought in him by me, doth love you, and beares so much love to you, as he can deny you nothing, for he is *your Father* as well as mine. How much more then shall you be saved, when I shall strike in too, and use all my interest in him for you? Christ on purpose useth this speech, so to dash out of their

hearts

hearts that conceit, which harboureth in many of ours, who look upon God in the matter of Salvation, as one who is hardly entreated to come off, to save sinners, and with whom Christ (through the backwardnesse of his heart) hath so much adoe; and we are apt to think that when he doth come off to pardon, he doth it only and meerly at Christs entreaty, and for his sake, having otherwise no innate motion in himselfe sufficient to encline his heart to it; but that it is in this transaction by Christ with him, as a Favourite procures a Pardon for a Traitor, whose person the King cares not for; only at his Favourites suit and request he grants it, which else he would never have done. You are deceived, sayes Christ, it is otherwise: my Fathers heart is as much towards you, and for your salvation, as mine is: Himselfe, of himselfe loveth you. And the truth is, that God took up as vast a love unto us of himselfe at first, as ever he hath borne us since: and all that Christ doth for us, is but the expression of that love which was taken up originally in Gods own heart. Thus we finde, that out of that love he gave Christ for us: So *Iohn* 3. 16. *God so loved the world* (of elect) *that he gave his only begotten Sonne to dye, &c.* Yea, Christs death was but a meanes *to commend* or set forth *that love* of his unto us: So *Rom.* 5. 8. it was God also that did himselfe give the persons unto Christ, and under-hand set him on work to mediate for them: *God was in Christ reconciling the World to himselfe:* He onely used Christ as his instrument to bring it honourably about. *All the blessings* he means to give us, he first *purposed*, and intended in himselfe: (so *Eph.* 1. 3, 5, 9, 11. compared) *out of the good pleasure of his will*, yet [*in Christ*] (as it is added there) as the means through which hee would convey them: yea Christ adds not one drop of love to Gods heart; onely draws it out, he brocheth it, and makes it flow forth, whose current had otherwise beene stopt. The truth is, that God suborned Christ to beg them on our behalfe for an honurable way of carrying it, as also to make us prize this favour the more; so, as his heart is as ready to give all to us, as Christs is to ask, and this out of his pure love to us.

The Intercession therefore of Christ must needs speed, when Gods heart is thus of it selfe prepared to us. In *Esay* 53. 10. it is said, *The pleasure of the Lord shall prosper in his hand*: If our

ſalvation be in Chriſts hand, it is in a good hand; but if it be the pleaſure of the Lord too, it muſt needs proſper. It is ſaid of our hearts and prayers, that *He prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the ſuit, will he eaſily heare it. When one hath a mind to doe a thing, then the leaſt hint procures it of him: So a father having a mind to ſpare his child, he will take any excuſe, any ones mediation, even of a ſervant, a ſtranger, or an enemie, rather then of none. Now when Chriſt ſhall ſpeak for us, and ſpeak Gods owne heart, how prevalent muſt thoſe words needs be? *Davids* ſoule *longing to go forth unto Abſalom*, (2 *Sam.* 13. *ult.*) whom notwithſtanding (for the honour of a Father, and a Kings State-policie, and to ſatisfie the world) he had baniſht the Court for his Treaſon; when *Ioab* perceived it, that *the Kings heart was towards Abſalom*, (*Chap.* 14. 1.) and that the King onely needed one to ſpeak a good word for him, he ſubornes a woman, a ſtranger (no matter whom, for it had beene all one for ſpeeding) with a made tale to come to the King; and you know how eaſily it tooke and prevailed with him, and how glad the Kings heart was of that occaſion: even ſo acceptable it was to him, that *Ioab* could not have done him a greater kindneſſe; and that *Ioab* knew well enough. Thus it is with Gods heart towards us, Chriſt aſſures us of it, and you may believe him in this caſe: For Chriſt might have took all the Honour to himſelfe, and made us beholding to himſelfe alone for all Gods kindneſſe to us; but he deals plainly, and tels us that his Father is as ready as himſelfe; and this he doth for his Fathers honour and our comfort; And therefore it is that, *Ioh.* 17. in that this prayer ſo often cited in this diſcourſe, he pleads our election, *Iohn* 17. 6. *Thine they were, and thou gaveſt them me*; Thou commendedſt them unto me, and badeſt me pray for them, and I doe but commend the ſame to thee againe. In the High-prieſts breſt-plate when he went into the Holy of Holies, were ſet twelve ſtones, on which were written the names of the twelve Tribes: the myſterie of which is this, Chriſt beares us and our names in his Heart, when he goes to God: and moreover, we are Gods jewels precious in his own account and choiſe. So God calls them *Mal.* 3. 17. *Made precious to him out of his love*, So *Iſai.* 43. 4. So that God loves us as jewels choſen by him, but much

much more when he beholds us ſet and preſented unto him in the breaſt-plate of Chriſts heart and prayer.

To conclude therefore, we have now made both ends of this Text to meet, Gods love, and Chriſts interceſſion. The Apoſtle began with that, *Who ſhall accuſe? it is God that juſtifies*, and he being for us, *who can be againſt us?* The Father himſelfe loves *us* as he is *our* Father: And then he ends with this, *Chriſt intercedes*, namely, with our Father and his Father, *Who then ſhall condemne?* Who, or what can poſſibly condemne, all theſe things being for us, the leaſt of which were alone enough to ſave us?

Let us now looke round about, and take a full view and proſpect at once, of all thoſe particulars that Chriſt hath done and doth for us, and their ſeverall and joynt *influence* which they have into our ſalvation.

1. In that Chriſt *dyed*, it aſſures us of a perfect *price* payed for, and a *right* to eternall life thereby acquired.

2. In that he *roſe againe* as a Common perſon, this aſſures us yet further, that there is a formall, *legall*, and irrevocable *act* of *juſtification* of us paſſed and enrolled in that Court of Heaven betweene Chriſt and God: and that in his being then juſtified, we were alſo juſtified in him, ſo that thereby our juſtification is made paſt recalling.

3. Chriſts *Aſcenſion into Heaven*, is a further act of his taking *poſſeſſion* of *Heaven* for us, he then formally entring upon that our right in our ſtead; and ſo is a further confirmation of our ſalvation to us. But ſtill we in our own peſons are not yet ſaved, this being but done to us as we are repreſentatively in Chriſt as our Head.

4. Therefore he *ſits at Gods right hand*, which imports his being armed and inveſted with *all power in Heaven and Earth to give* and apply *eternall life* to us.

5. And laſt of all there remaines *Interceſſion* to *finiſh* and *compleat* our ſalvation; to *doe* the thing, even to *ſave* us. And as Chriſts *Death* and *Reſurrection* were to procure our *Juſtification*: ſo *his ſitting at Gods right hand* and *Interceſſion* are to procure *ſalvation*; and by faith we may ſee it done, and behold our ſoules not onely ſitting in heaven, as in Chriſt a common perſon ſitting there in our right; as an evidence that we ſhall come

thither: but also through Christs *Intercession* begun we may see our selves actually possessed of heaven. And there I will leave all you that are beleevers by faith possessed of it, and solacing your soules in it, and doe you fear condemnation if you can.

Chap. X.

The use of all: Containing some Encouragements for weak Beleevers, from Christs Intercession, *out of* Heb. 7. 25.

NOw for a Conclusion of this Discourse I will adde a briefe Use of *Encouragement*; and this, suited to the lowest Faith of the weakest Beleever, who cannot put forth any act of Assurance, and is likewise discouraged from comming in unto Christ. And I shall confine my selfe onely unto what those most comfortable words (as any in the book of God) doe hold forth, which the Apostle hath uttered concerning Christs Intercession (the Point in hand;) [*Wherefore he is able to save to the utmost, those that come to God by him: seeing he ever liveth to make Intercession for them.*] words which I have had the most recourse unto in this Doctrinall part, of any other, as most tending to the clearing of many things about *Intercession:* And which I wou'd also commend to, and leave with poore Beleevers to have recourse unto for their comfort, as a sufficient Abundary of *Consolation* unto their Souls, and as a *Catholicon* or universall Cordiall against all faintings and misgivings of spirit whatsoever.

In the words observe,

1. A *Definition of Faith* by the lowest acts of it, for the comfort of weak Christians:

2. *Encouragements* unto such a *Faith*, opposite to all misgivings and discouragements, whatsoever.

1. A Definition of Faith; and such, as will suit the weakest Beleever. *It is a comming unto God by Christ for Salvation.*

1. It is [*a comming*] to be saved. Let not the want of *Assurance* that God will save thee, or that Christ is thine, discourage thee, if thou hast but a heart to *Come* to God by Christ to be saved, though thou knowest not whether he will yet save thee, or no. Remember that the Beleevers of the New Testament are here described to be [*commers*] to God by Christ; Such as *goe out* of

of themselves and rest in nothing in themselves, doe *come* unto God through Christ for Salvation, though with trembling.

2. It is a Comming [*unto God.*] For he is the ultimate object of our Faith, and the person with whom we have to doe in beleeving, and from whom we are to receive Salvation, if ever we obtain it.

3. It is a Comming unto God [*by Christ:*] which phrase is used in this Epistle in an allusion to the worshippers of the Old Testament; who when they had sinned, were directed to goe to God by *a Priest*, who with a Sacrifice made an Atonement for them. Now Christ is the great and true High-Priest, *by whom we have accesse to the Father*; 2 *Ephes.* 18. The word is προσαγωγὴν, *a leading by the hand.* Dost thou not know how to appear before God, or to come to him? come first to Christ, and he will take thee by the hand, and goe along with thee, and lead thee to His Father.

4. It is a comming unto God by Christ [*for Salvation.*] Many a poor soule is apt to think that in comming to God by Faith it must not aim at it selfe, or its own Salvation: yes, it may, for that is here made the errand or businesse which faith hath with God in comming to him; or which it comes for, and this is secretly couched in these words: for the Apostle speaking of the very aime of the heart in comming, he therefore on purpose mentions Christs ability to *save*, [He is able *to save.*]

Secondly, Here are many encouragements to such a *Faith* as is not yet grown up unto assurance of Salvation.

1. Here is the most suitable object propounded unto it, namely, *Christ as interceding*; which work of Intercession because it remaines for Christ as *yet to doe* for a soule that is to be saved, and which he is every day *a doing* for us; therefore it is more peculiarly fitted unto a *Recumbent faith.* For when such a soul comes and *casts it self* upon *Christ*, *That* thing in *Christ* which must needs most suit that kind of act, is that which is yet *to be done* by Christ for that soule. Now for that soule to *come* to Christ to die for it, and offer up himself a Sacrifice, (as Sinners did use to come to the High-Priest to sacrifice for them) this were bootlesse, for (as it is *ver.* 27.) he hath at *once done that* already. And as for what is already *past* and *done*, such a beleevers faith is oftentimes exceedingly puz-

led, what manner of act to put forth towards Christ about it: as (for example) when it is about to come unto God, and it heares of an *Election* of some unto salvation from all eternity made by him; because this is an act already past by God, the soule knowes it to be in vaine to cast it selfe upon God for Election, or to come unto him to elect and choose it selfe. And so in like manner, when the soule looks upon *Christs Death*, because it is done and past, it knows not how to take it in beleeving, when it wanteth assurance that Christ dyed for it, (though it should come to Christ to be saved by vertue of his *death.*) But there is this one work that remains still to be done by him for us, and which he is daily a doing; and that is, *Interceding*, for *he lives ever to Intercede*, or to *pray* for us in the strength and merit of that his Sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a *Faith of Recumbency*, or, of *Comming unto Christ:* the proper act of such a Faith (as it is distinguished from *Faith of Assurance*) being *a casting ones selfe upon Christ for some thing it would have done or wrought for one.* Hence Intercession becomes a fit object for the aime and errand of such a Faith, in this its comming to Christ as also [*to be saved*] is, it being a thing yet to be wrought and accomplisht for me by Christ, is therefore a fit mark for such a Faith to levell at in its comming to Christ. Those Acts of God and Christ which are past, *Faith of Assurance* doth more easily comply with: such a Faith takes in with comfort that Christ hath *died* for me, and *risen* again, and doth now *Intercede* for me, and so I shall certainly be saved: but so cannot this weak faith doe. Come thou therefore unto Christ, as to save thee through his Death past, and by the merit of it, so for the present, and for the time to come, to take thy Cause in hand, and to *Intercede* for thee: it is a great releefe unto such a Faith (as cannot put forth Acts of Assurance, that what hath been done by Christ hath been done for it) that God hath left Christ this work yet to doe for us. So as the Intercession of Christ may afford matter to such a Faith to throw it selfe upon Christ, to performe it for us, and it may set awork to doe it.

2. Now if such a soule ask, But will Christ upon my comming to him for salvation, be set awork to intercede for me, and undertake my cause?

I answer,

I anſwer it out of thoſe words [*Hee lives to intercede for them who come to God by him*] Hee lives on purpoſe to performe this work; it is the end of his living, the buſineſſe of his life. And as he received a commandement to dye, and it was the end of his life on earth; ſo he hath received a command to intercede, and to be a common High-Prieſt for all that come to God by him. God hath appointed him to this work by an oath, *He ſware, and would not repent, Thou ſhalt be a Prieſt for ever, after the order of Melchiſedech:* and this is the end of his life in heaven. That as in the Old Law the High-Prieſt (Chriſts type in this) *ought to offer up the ſacrifice* of every one that came unto God by him, (as *Heb.* 5. 5.) in like manner Chriſt; for it is *his calling*, (as you have it, *ver.* 6.) Otherwiſe, as that woman ſaid to *Philip*, when ſhe came to him for juſtice, and he put her off. *Then ceaſe* (ſayes ſhe) *to be a King:* So if Chriſt ſhould deny any ſuch ſoule to take its cauſe in hand, he muſt then *ceaſe to be a Prieſt, He lives to intercede: He is a Prieſt called by God, as was Aaron, ver.* 6. Wherefore he *ought* to doe it, in that it is his *office.*

3. And if thy ſoule yet feareth the difficulty of its own particular caſe, in reſpect of the greatneſſe of thy ſinnes, and the circumſtances thereof, or any conſideration whatſoever which to thy view doth make thy ſalvation an hard ſuit to obtain: the Apoſtle therefore further addes, (*Hee is able to ſave to the utmoſt*) (what ever thy cauſe be) and this, through this his Interceſſion. That ſame word [*to the utmoſt*] is a good word, and well put in for our comfort. Conſider it therefore, for it is a reaching word, and extends it ſelfe ſo farre, that thou canſt not look beyond it. Let thy ſoule be ſet upon the higheſt mount that ever any creature was yet ſet upon, and that is enlarged to take in and view the moſt ſpacious proſpect both of ſin and miſery, and difficulties of being ſaved, that ever yet any poor humbled ſoule did caſt within it ſelfe: yea joyne to theſe all the objections and hinderances of thy ſalvation that the heart of man can ſuppoſe or invent againſt it ſelfe: lift up thy eyes and look to the *utmoſt* thou canſt ſee, and Chriſt by his Interceſſion is able to ſave thee beyond the Horizon and furtheſt compaſſe of thy thoughts, even *to the utmoſt* and worſt caſe the heart of man can ſuppoſe. It is not thy having *laine long* in Sinne, *long* under *terrours* and *deſpairs*,

or

or having ſinned *often* after many enlightnings, that can hinder thee from being ſaved by Chriſt. Doe but remember this ſame word [*to the utmoſt,*] and then put in what exceptions thou wilt or canſt, lay all the barres in thy way that are imaginable; yet know thou that the gates of Hell *ſhall not prevaile againſt thee.*

4. Againe, conſider but what it is *that* Chriſt, who hath by his death done enough to ſave thee, doth yet further for thee in Heaven. If thou thoughteſt thou hadſt all the Saints in Heaven and Earth jointly concurring in promoving thy ſalvation, and competitours unto God in inſtant and inceſſant requeſts and prayers to ſave thee; how wouldeſt thou be encouraged? (ſhall I tell thee?) one word out of Chriſts mouth (who is the *King of Saints*) will doe more then all in heaven and earth can do: and what is there then which wee may not hope to obtaine through his Interceſſion?

And wouldeſt thou know whether he hath undertaken thy cauſe, and begun to intercede for thee? In a word, Hath he put his ſpirit into thy heart, and ſet thy owne heart on worke to make inceſſant Interceſſions for thy ſelfe *with groans unutterable?* (as the Apoſtle hath it, *Rom.* 8.) This is the Eccho of Chriſts Interceſſion for thee in Heaven.

5. (And laſtly) If ſuch a ſoule ſhall further object, But will he not give over ſuing for me? may I not be caſt out of his prayers through my unbeliefe? Let it here be conſidered, that he lives [*ever*] to intercede: And therefore if he once undertake thy cauſe, and getteth thee into his prayers, he will never leave thee out night nor day. He Intercedeth ever, till he hath accompliſht and finiſhed thy ſalvation. Men have been caſt out of good and holy mens prayers, as *Saul* out of *Samuels*, and the People of *Iſrael* out of *Jeremies*; but never out of Chriſts prayers; the *ſmoake of his Incenſe aſcends for ever*, and he will intercede to the utmoſt, till he hath ſaved thee to the utmoſt. Hee will never give over, but will lie in the duſt for thee, or he will perfect and procure thy *Salvation.*

Onely whileſt I am thus raiſing up your faith to him upon the work of his Interceſſion for us; let me ſpeake a word to you for him, ſo to ſtirre up your love to him, upon the conſideration of this his Interceſſion alſo. You ſee you have the whole life

life of Christ first and last, both here and in heaven laid out for you: He had not come to earth but for you: he had no other busineſſe here; *Unto us a Sonne is borne.* And (to be ſure) he had not dyed but *for you:* (*for us a Son was given*) and when he *roſe*, it was *for your juſtification:* And now he is gone to heaven, he *lives* but *to intercede* for you. He makes your ſalvation his conſtant calling. O therefore let us live wholly unto him, for he hath, and doth live wholly unto us. You have his whole time among you; and if he were your ſervant, you could deſire no more. There was much of your time loſt before you began to live to him: but there hath been no moment of his time which he hath not lived to, and improved for you. Nor are you able *ever* to live for him, but onely in this life, for hereafter you ſhall live with him, and be glorified of him. I conclude all with that of the Apoſtle, *The love of Chriſt* it ſhould *conſtraine* us, becauſe we cannot but *judge* this to be the moſt equall, that *they which live ſhould not henceforth live unto themſelves, but unto him who dyed for them, and roſe againe*; and (out of the Text I alſo adde) *ſits at Gods right hand*; yea, and there *lives for ever to make Interceſſion for us.*

THE HEART OF CHRIST IN HEAVEN, *Towards* SINNERS on Earth.

OR, A TREATISE

DEMONSTRATING

The gracious Disposition and tender Affection of *Christ* in his Humane Nature now in Glory, unto his Members under all sorts of *Infirmities*, either of *Sin* or *Misery*.

By THO: GOODVVIN, *B. D.*

LONDON,
Printed by *J. G.* for *R. Dawlman*, 1651.

THE TABLE OF
The Heart of Christ in Heaven towards sinners on Earth.

1. Demonstrations *of the gracious disposition of his heart toward us.*
   - Extrinsecall *shewing the* ὅτι, *what* it is so. } Part 1.
   - Intrinsecall *shewing the* διότι, *the Reasons* why it *must needs be so.* } Part 2.
2. *The* Manner *how his Heart is affected towards us; and the way how it comes to passe that such affections are let into his heart.* } Part 3.

Part I.
Containing Demonstrations *Extrinsecall.*

§. I.

Demonstrations from Christs carriage at his last Farewell, *and his last Sermon;* John, *Chapters,* 13, *&c. and in his last prayer,* John 17. *the scope of all which was to assure his Disciples of his being constant in his Affections towards them.* 139

1. *From his carriage at his last* Fare-well, *and this in foure things.* ibid.
2. *From many passages in that his* last Sermon, *in* 5 *things.* 142
3. *From his last Prayer* John 17. *which Prayer is a patterne of his Intercession in Heaven, and so an expression of what his heart is there.* 150

§. II.

Demonstrations *from many passages and expressions* after *his* Resurrection. 151

This Resurrection the first step to his glory; and therefore this a certaine Demonstration. ibid.

1. *From the first gracious message which Christ after his Resurrection sent his Disciples, who yet had forsaken him.* 152
2. *From his carriage and speech at his first meeting with them.* 153

§. III.

Demonstrations from passages at, and after Christs Ascension *into heaven:*

1. *At his Ascension, his blessing his Disciples.* 155
2. *After he was come to heaven,*
   1. *Pouring out his Spirit on them, as in his last Sermon he had promised, which Spirit is to this day in our Preaching, and an Argument of the fulfilling of this.* 156

2. *All those works of Miracles, and conversions of soules that accompanied the first preaching of the Gospel, doe argue this, as also the New Testament written since.* 157
3. *Christs owne words spoken to* Paul, *since himselfe was in heaven, doe confirme it.* 158
4. *The last words uttered in Scripture, in the Book of the* Revelation, *which was more immediately given unto* John *by Christ.* 160

Part II.
Demonstrations Intrinsecall.

§. I.

The first sort of Intrinsecall *Demonstrations drawn from the Influence which all the three Persons have into the Heart of the Humane nature of Christ in heaven.* 166
1. *From* God the Father. *Which Demonstration is made forth by two things:*
1. *God hath given Christ a perpetuall command to love his Elect on earth, and hath written a Law of love in his heart.* ibid.
2. *This Law of love remaines for ever in his heart, which is proved by two things:*
1. *That it is a* Law, *and that of* Love. 168
2. *That by observing that Law it is that Christ continues in his Fathers love.* ibid.
2. *From* God the Sonne, *unto whom the Humane nature is united. This disposition of grace is* naturall *to him, as he is Gods* naturall Son. 169
Accordingly the Humane nature framed on purpose with dispositions of mercy and meeknesse above all other. 170
3. *From* God the Holy Ghost, *who on earth filled him with meeknesse and grace above all other dispositions, and now resteth upon him in Heaven, more abundantly then ever.* 171

§. II.

A second sort of Demonstrations from severall engagements now lying upon Christ in Heaven. 179
1. Engagement. *The continuance of all his Relations and Alliances to us, which no glory of his doth any thing lessen or alter.* ibid.
Which relations were made chiefly for the other world, and so must needs continue there 180
The Ground of this Engagement. 183
2. *His love is engaged and encreased, by what he did and suffered for us.* 184
What a great obligation this is. 185
3. *His* office of Priesthood *which continues in Heaven, doth further require all mercifulnesse and graciousnesse in him towards us sinners. This Demonstration hath two parts.* 187
The 1. *Shewing that the office of Priesthood was erected on purpose for grace and mercie.* 188
Which is argued,

The 1. 1. By the ends of it. 2. By the Qualifications required for it. 189

The 2. Shewing that by reason of this office, an eternall duty lyeth upon him to shew grace and mercy: and Christ is a faithfull High-Priest to performe that duty. 192

Christs advancement can make no alteration in his heart, for his Priestbood is his highest advancement: And Grace did both Found, and now upholds his Throne of Grace. 195

4. His owne Intereſt puts him upon theſe Affections of heart towards us: His owne joy, happineſſe, and glory are encreaſed by ſhewing mercie to, and comforting his children upon earth: and it is more for his glory then for our good. 197

Chriſt hath a double fulneſſe of joy, 1. Perſonall, in his Father. 2. Myſticall, in his Members. 198

How Chriſt rejoyceth in Heaven at our well doing here on earth. 199

5. His having the nature of man, the ſame for ſubſtance in Heaven, that he had on earth, obligeth him to be mercifull unto men. 201

The end of his aſſuming mans nature was to qualifie him for mercie. ibid.

Though it adds not to the greatneſſe of mercie in God; yet it addes a new way of being mercifull, even as a man, 202

Part III.

§. I.

Some Generals to cleare,

1. How this is to be underſtood, That Chriſts Heart is touched with the feeling of our infirmities:

2. The way how our Infirmities come to be feelingly let into his heart, 204

1. How this affection in Chriſt is to be underſtood,

This explained by theſe degrees:

1. This affection of compaſſion is not wholly to be underſtood in a Metaphoricall ſenſe, as when God is ſaid to be afflicted, &c. that is, not meerly after the ſimilitude of men, but in a true and reall ſenſe. 205

2. Theſe affections in Chriſts humane nature are more like to ours then thoſe which the Angels have, who notwithſtanding have affections analogicall to ours. 206

3. Chriſt having taken fraile fleſh ere he went to Heaven, this fits him yet more for having affections of mercy like unto ours. 207

3. For the way how our miſeries are let into Chriſts heart ſo as to affect it. This explained by two things. 210

1, The Humane nature hath the knowledge and cognizance of all that can or doth befall us here.

2, He remembers how himſelfe was once affected when he was under the like. ibid.

SECT.

§. II.

A more particular Diſquiſition what manner of affection this is. The ſeat thereof, whether in his ſpirit or ſoule onely, or in the whole humane nature.
Some Cautions added. 212
This affection (for our better conceiving it.) ſet forth three wayes.
1. Negatively, *it is not in all things ſuch as it was in the dayes of his fleſh.* ibid.
2. Positively, *It is for ſubſtance the very ſame affliction, and the ſeat of it is his bodily heart as well as his ſoule.* 213
Foure Cautions or Poſitions about this:
1. *In what ſenſe, or ſo far as his* Body *is made ſpirituall, ſo far are thoſe* Affections *ſpiritualized, as they are in his body.* 214
2. *Hence, though they move his Bowels, yet they doe not perturbe or hurt him in the leaſt.* 215
3. *All naturall humane affections may be ſtill in him that are unbecomming his ſtate and glory. And how much the having ſuch affections are ſuteable to that ſtate and relation wherein he is.* 216
4. *Though a Paſſionate ſuffering be cut off, yet theſe affections are now more large and ſtrong for the ſubſtance of them, then they were on earth.* 217
3. Privatively. *If his heart ſuffers not with us under our Infirmities, yet he hath leſſe joy then his heart ſhall have when we are freed from all.* 218
How the Scripture attributes ſome kind of Imperfection to ſome affection in him, and in what ſenſe.

§. III.

This Scruple ſatisfied, How Chriſts heart can be feelingly touched with our ſins, (our greateſt infirmities) ſeeing he was tempted [without ſinne.] 220
Four anſwers given thereunto, for our comfort. ibid.
Uſes of all. 222

THE

THE HEART OF CHRIST IN HEAVEN, TO Sinners on Earth.

I. PART.

W. J. Burrowd de rebus originis fol. 92.

HAving set forth our Lord and Saviour JESUS CHRIST in all those great and most solemn actions of his, his *Obedience* unto *death*, his *Resurrection*, *Ascension into heaven*, his *sitting at Gods right hand*, and *Intercession* for us, (which of all the other hath bin more largely insisted on) I shall now annexe (as next in order, & homogeneall thereunto) this Discourse that follows, which layes open *The HEART* of Christ, as now he is in heaven, sitting at Gods right hand, and interceding for us; *How* it is *affected*, & *graciously disposed* towards sinners on earth that doe come to him; how willing to receive them; how ready to entertain them; how tender to pity them in all their infirmities, both sinnes and miseries. The scope and use whereof will be this, To hearten and encourage Beleevers to come more boldly unto the Throne of Grace, unto such a Saviour and High-Priest, when they shall know how sweetly and tenderly his heart (though he is now in his glory) is inclined towards them; and so to remove that great stone of stumbling which we meet with, (and yet lyeth unseen) in the thoughts of men in the way to faith, that Christ being now absent, and withall exalted to so high and infinite a distance of glory, as to *sit at Gods right hand*, &c. they therefore cannot tell how to come to treat with him about their salvation so freely, and with that hopefulnesse to obtain, as those poor sinners did, who were here on earth with

him: Had our lot been (think they) but to have converſed with him, (in the dayes of his fleſh) as *Mary*, and *Peter*, and his other Diſciples did here below, we could have thought to have been bold with him, and to have had any thing at his hands; For they beheld him afore them, a man like unto themſelves, and he was full of meekneſſe, and gentleneſſe, he being then himſelf made ſin, and ſenſible of all ſorts of miſeries; but now he is gone into a farre Countrey, and hath put on glory and immortality, and how his heart may be altered thereby we know not. The drift of this Diſcourſe is therefore to aſcertain poor ſoules, that his *Heart* (in reſpect of pity and compaſſion) remains the ſame it was on earth; that he intercedes there with the ſame heart he did here below; and that he is as meek, as gentle, as eaſie to be entreated, as tender in his bowels; ſo that they may deal with him as fairly about the great matter of their ſalvation, and as hopefully, and upon as eaſie terms obtain it of him, as they might if they had been on earth with him, and be as familiar with him in all their needs: Then which nothing can be more for the comfort and encouragement of thoſe, who have given over all other lives but that of faith, and whoſe ſoules purſue after ſtrong and entire communion with their Saviour Chriſt.

Now the *Demonſtrations* that may help our faith in this, I reduce to two Heads: The firſt more *extrinſecall* and outward; The ſecond more *intrinſecall* and inward: The one ſhewing the ὅτι of it, *that it is ſo*; the other the διότι, the reaſons and grounds *why* it muſt needs be *ſo*.

Firſt, for thoſe *Extrinſecall Demonſtrations*, (as I call them) they are taken from ſeverall paſſages and carriages of his, in all thoſe ſeverall conditions of his; namely, at his laſt *Fare-well* afore his *Death*, his *Reſurrection*, *Aſcenſion*, and now he is *ſitting at Gods right hand*. I ſhall lead you through all the ſame Heads which I have gone over in the former Treatiſe, (though to another purpoſe) and take ſuch obſervations from his ſpeeches and carriages, in all thoſe ſtates he went through, as ſhall tend directly to perſwade our hearts of the point in hand, namely this, that now *he is in heaven*, his heart remains as graciouſly inclined to ſinners that come to him, as ever on earth. And for a Ground or Introduction to theſe firſt ſort of *Demonſtrations*, I ſhall take this Scripture that follows; as for thoſe other, another Scripture, as proper to that part of this Diſcourſe.

JOHN 13. 1.

——*When Jesus knew that his houre was come, that he should depart out of this world unto the Father, HAVING LOVED HIS OWNE, HEE LOVED THEM TO THE END:* (or) *for ever.*

§. I.

Demonstrations from Christs last Farewell to his Disciples.

IT was long before that Christ did break his mind to his Disciples, that he was to leave them, and to goe away to heaven from them, (for *John* 16. 4. he sayes, he had forborne *to tell it them from the beginning:*) But when he begins to acquaint them with it, he then at once leaves with them an abundance of his heart, and that not onely how it stood towards them, and what it was at the present, but what it would be when he should be in his glory. Let us (to this end) but briefly peruse his last carriage, and his Sermon at his last Supper which he did eat with them, as it is on purpose penned and recorded by the Evangelist *John*; and we shall find this to be the drift of those long Discourses of Christs, from the 13. to the 18. *Chap.* I will not make a Comment on them, but onely briefly take up such short observations, as doe more specially hold forth this thing in hand.

These words which I have prefixed as the Text, are the Preface unto all that his Discourse that follows, (namely, unto that washing of his Disciples feet, and his succeeding Sermon) which accordingly doe shew the argument and summe of all. The Preface is this, [*Before the Feast of the Passeover, when Iesus knew*

1. Demonstration, from his carriage at his last fare-well.

knew that his houre was come, that he should depart out of this world unto the Father, having loved his owne which were in the world; he loved them unto the end. And supper being ended,——Iesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he then washed his Disciples feet.] Now this Preface was prefixed by the Evangelist, on purpose to set open a window into Christs heart, to shew what it was then at his departure, and so withall to give a light into, and put a glosse and interpretation upon all that follows: The scope whereof is to shew what his affections would be to them in heaven; He tels us what Christs *thoughts* were then, and what was his *heart* amidst those thoughts, (both which occasioned all that succeeds.)

1. He premiseth what was in Christs thoughts and his meditation: He began deeply to consider, both that he was to depart out of this world, (*Iesus knew, &c.* (sayes the Text) that is, was then thinking of it) *that he should depart unto the Father*, and how that then he should shortly be installed into that glory which was due unto him; so it followes, *ver.* 3. *Iesus knowing* (that is, was then actually taking into his mind) *that the Father had given all things into his hands*, that is, that all power in heaven and earth was his, so soone as he should set footing in heaven; then in the midst of these thoughts he tells us, he went and washed his Disciples feet, (after he had first considered whither he was to goe, and there, what he was to be.)

But secondly, what was Christs *Heart* most upon, in the midst of all these elevated meditations? Not upon his owne glory so much, (though it is told us that he considered that, thereby the more to set out his love unto us) but upon these thoughts his *Heart* ran out in love towards, and was set upon *his owne, Having loved his owne*, sayes the 1. *ver.* [τὺς ἰδίους, *his owne*] (a word denoting the greatest nearnesse, dearnesse, and intimatenesse founded upon propriety:) The Elect are Christs owne, a piece of himself, not [τὰ ἴδια] as goods, (*John* 1. 11. *He came unto* [*his owne,*] *and* [*his owne*] *received him not*; [τὰ ἴδια] (the word shews that he reckons them *his owne* but as goods, not as persons) but he calls these here τὺς ἰδίους, his owne by a nearer propriety, that is, his owne *children*, his owne *members*, his owne *wife*, his owne *flesh*: and he considers, that though he

was

was to goe out of the world, yet they were to be in the world; and therefore it is on purpose added, *Which were in the world*, that is, to remaine in this world. Hee had others of his own who were in that world unto which he was going, even the *spirits of just men made perfect* (whom as yet he had never seene.) One would think, that when he was meditating upon his going out of this world, his heart should be all upon *Abraham*, his *Isaacs*, and his *Iacobs*, whom he was going to; no, he takes more care for his own, who were to remaine here in this world, a *world* wherein there is much *evill*, (as himselfe sayes, *Iohn* 17.15.) both of sinne and miserie, and with which, themselves whilst in it, could not but be defiled and vexed. This is it which draws out his bowels towards them, even at that time when his heart was full of the thoughts of his own glory: *having loved his own, he loved them unto the end.* Which is spoken, to shew the constancie of his love, and what it would be when Christ should be in his glory. [*To the end*] that is, to the *perfection* of it, εἰς τελείωσιν, sayes *Chrysostom*: having begun to love them, he will perfect and consummate his love to them. And *to the end*, that is, [*for ever*;] So in the Greek εἰς τέλος is somtimes used and so by the Evangelist the phrase is here used in a sutableness to the Scripture phrase, *Psal.* 103.9. *He will not alwayes chide, nor reserve anger* [*for ever*;] so we translate it, but in the Originall, *He reserves not anger unto* [*the end:*] So that the scope of this speech is to shew how Christs heart and love would be towards them even *for ever*, when he should be gone unto his Father, as well as it was to shew how it had beene here on earth, they being his *owne*, and hee *having loved* them, he alters, he changes not, and therefore will love them for ever.

And then thirdly, to testifie thus much by a reall testimony, what his love would be, when in heaven to them, the Evangelist shews, that when he was in the middest of all those great thoughts of his approaching glory, and of the soveraigne estate which he was to be in, he then tooke water and a towell, and washed his Disciples feete. This to have bin his scope will appeare, if you observe but the coherence in the second verse, it is said, that *Iesus knowing that the Father had given all things into his hands*, then (*ver.* 14.) *he riseth from supper, and layes aside his garments, and tooke a towel and girded himselfe*; (ver. 5.) after

that, *he powred water into a baſon, and began to waſh his Diſciples feete, &c.* where it is evident that the Evangeliſts ſcope is to hold forth this unto us, that then when Chriſts thoughts were full of his glorie, and when he tooke in the conſideration of it unto the utmoſt; even then, and upon that occaſion, and in the midſt of thoſe thoughts, he waſht his Diſciples feete; And what was Chriſts meaning in this, but that, whereas when he ſhould be in heaven, he could not make ſuch outward viſible demonſtrations of his heart, by doing ſuch meane ſervices for them; therefore by doing this in the middeſt of ſuch thoughts of his glory, he would ſhew what he could be content (as it were) to doe for them, when hee ſhould be in full poſſeſſion of it? (ſo great is his love unto them.) There is another expreſſion of Chriſts like unto this, in *Luke* 12. 36, 37. which confirmes this to be his meaning here, and to be his very heart in heaven. At *ver.* 36. he compares himſelf to a *Bridegroome*, who is to go to heaven unto a wedding-feaſt; who hath ſervants on earth that ſtand all that while here below, as without, waiting for him; at which, becauſe they wait ſo long, they may think much, Chriſt addes, *Verily I ſay unto you, that when the Bridegroome returnes* (refreſhed with wine and gladneſſe) *he ſhall gird himſelfe, and make them ſit downe to meate; and will come forth and* [*ſerve them.*] The meaning is not as if that Chriſt ſerved at the latter day, or now in heaven, thoſe that ſit downe there; but onely it is an abundant expreſſion in words, as here, in a real inſtance to ſet forth the over-flowing love that is in his heart, and the tranſcendent happineſſe that we ſhall then enjoy, even beyond what can be expected by us, (he utters himſelfe therefore by an unwonted thing not heard of, that the Lord ſhould ſerve his ſervants, and wait on them that waited for him) And it is to ſhew his heart to them, and what he could be contented to doe for them. So that you ſee what his heart was before he went to Heaven, even amidſt the thoughts of all his glory; and you ſee what it is after he hath beene in heaven, and greatned with all his glory, even content to waſh poore ſinners feete, and to ſerve them that come to him and wait for him.

Now fourthly, what was the myſtery of this his *waſhing their feet?* It was, as to give them an example of mutuall love and humility, ſo to ſignify his waſhing away their ſins: thus *ver.* 8. and 10. him.

10. himselfe interprets it. It is true indeed, that now he is in heaven, he cannot come to wash the feet of their bodies, but he would signify thus much thereby, that those sinners that will come to him when in his glory, he will wash away all their sins: *He loved his Church, and gave himselfe for it, that he might sanctifie and cleanse it with the* [*washing of water,*] *that he might present it to himselfe a glorious Church, not having spot or wrinkle, &c.* Eph. 5. 25,26,27.

This *specimen* or declaration of his mind, we have from this his carriage, at this his last farewell. Let us next take a survey of the drift of that long Sermon which he made at that his farewell, and we shall find the main scope of it to be further to assure his Disciples of what his Heart would be unto them, and that will make a second Demonstration.

2. From many passages in that last Sermon.

It were too long a work to insist upon each particular: But certainly, no loving Husband ever endeavoured more to satisfie the heart of his Spouse during his absence, then Christ doth his Disciples hearts, and in them all Beleevers: (For take that along, once for all, that what Christ said unto them, he sayes unto us, as in that 17. of *John* that speech implyes, *I pray not for them onely, but for those also that shall beleeve through their word.*) And as what he prayed for them was for all Beleevers also; so what he then spake unto them.

First, he lets them see what his heart would be unto them, and how mindfull of them when in heaven, by that *businesse* which he professeth he went thither to perform for them: concerning which, observe first, that he lovingly acquaints them with it aforehand what it is, which argued care and tenderness, as from an husband unto a wife it doth; And withall, how plain heartedly doth he speak, as one that would not hide any thing from them? *John* 16. 7. *I tell you the truth* of it, (sayes he) *it is expedient* (and expedient) *for you, that I goe away.* And secondly, he tells them, it is wholly for them and their happinesse; *I goe to send you a Comforter*, whilst you are in this world, and to *prepare a place for you*, (*John* 14. 2.) when you shall goe out of this world: *There are many mansions in my Fathers house*, and I goe to take them up for you, and to keep your places for you till you come. And there againe, how openly and candidly doth he speak to them? *If it had been otherwise*, sayes he) *I would have told you:* You may

may beleeve me, I would not deceive you for all the glory in that place to which I am a going. Whom would not this openneſſe and nakedneſſe of heart perſwade? But then thirdly, the *buſineſſe* it ſelfe being ſuch as is ſo much for us and our happineſs; how much more doth that argue it? And indeed, Chriſt himſelfe doth fetch from thence an argument of the continuance of his love to them. So *ver.* 3. *If I goe to prepare a place for you*, (if that be my errand) then doubt not of my love when I am there; All the glory of the place ſhall never make me forget my buſineſſe. When he was on earth, he forgot none of the buſineſſe for which he came into the World: Shall *I not doe my Fathers buſineſſe?* (ſaid he, when he was a child) yes, and he did it to the utmoſt, by *fulfilling all righteouſneſſe*. Surely therefore he will not forget any of that buſineſſe which he is to doe in heaven, it being the more pleaſant work by farre. And (as I ſhewed in the former diſcourſe, out of *Heb.*6.20.) *He is entred as a Fore-runner*, an Harbinger, to take up places there for us, and if he could forget us, yet our names are all written in heaven round about him, and are continually afore his eyes written there, not only by Gods election, ſo *Heb.*12.23. *Ye are come to mount Sion, and to the heavenly Jeruſalem, and to the Church of the firſt-borne* [*which are written in heaven;*] *and to Jeſus, and to the blood of ſprinkling, &c.* but Chriſt himſelfe ſcores them up anew with his bloud, over every manſion there, which he takes up for any. Yea, he carryeth their names written in his heart, as the High-Prieſt did the names of the ten Tribes on his breaſt, when he entred into the Holy of Holies. He ſits in heaven to ſee to it, that none other ſhould take their roomes over their heads, (as we ſay) And therefore, 1 *Pet.* 1.4. Salvation is ſaid to *be reſerved in Heaven for them*, that is, kept on purpoſe for them by Jeſus Chriſt. The evill Angels had places there once, but they were diſpoſed of unto others over their heads, as the Land of *Canaan* was from the *Canaanites*; the reaſon of which was, becauſe they had not a Chriſt there to intercede for them, as we have.

Then 2ly, to manifeſt his mindfulnes of them, and of all beleevers elſe, when he ſhould be in his glory, he tels them that when he hath diſpatched that buſineſſe for them, and made Heaven ready for them, and all the elect that are to come, that then he means to come again to them: So *Ch.*14.*v.*3. *If I go and prepare a place for you,*

you, I will come again, which is a meer expreſſion of love, for he if he had pleaſed, he might have ordered it to have ſent for them to him, but *he means to come for them himſelf,* & this when he is warm (as we ſpeak) and in the height & midſt of his glory in Heaven, yet he wil for a time leave it to come again unto his Spouſe: And what is it for? 1. To ſee her; [*I will ſee you again,*] and your heart ſhall rejoyce. 2. To fetch her; So *John* 14. 3. *I will come again and receive you to my ſelfe.* He condeſcends to the very lawes of Bridegroomes; (for notwithſtanding all his greatneſſe, no Lover ſhall put him down in any expreſſion of true love) It is the manner of Bridegrooms, when they have made all ready in their Fathers houſe, then to come themſelves and fetch their Brides, and not to ſend for them by others, becauſe it is a time of love. Love deſcends better then aſcends; and ſo doth the love of Chriſt, who indeed is Love it ſelfe; and therefore comes down to us himſelfe: *I will come again and receive you unto my ſelfe,* (ſayes Chriſt) *that ſo where I am, you may be alſo.* That laſt part of his ſpeech gives the reaſon of it, and withall bewrayes his entire affection: It is as if he had ſaid, The truth is, I cannot live without you; I ſhall never be quiet till I have you where I am, that ſo we may never part again, (that is the reaſon of it.) Heaven ſhall not hold me, nor my Fathers company, if I have not you with me, my heart is ſo ſet upon you: and if I have any glory, you ſhall have part of it. So *ver.* 19. *Becauſe I live, you ſhall live alſo.* It is a reaſon, and it is halfe an oath beſides; [*As I live*] is Gods oath; [*Becauſe I live*] ſayes Chriſt; He pawnes his life upon it, and deſires to live upon no other terms; [*He ſhall live to ſee his ſeed, &c. Eſay* 53.] And yet further, the more to expreſſe the workings and longings of his heart after them all that while, he tells them it ſhall not be long neither ere he doth come again to them. So *John* 16. 16. *Again a little while and ye ſhall ſee me; a little while and yee ſhall not ſee me,* (ſayes he.) Which [not ſeeing him] refers not to that ſmall ſpace of abſence whilſt dead and in the grave; but of that after his laſt aſcending, forty dayes after his Reſurrection, when he ſhould goe away, not to be ſeen on earth again untill the day of Judgement; and yet from that Aſcenſion *but a little while* (ſayes he) *and you ſhall ſee me again*; namely, at the day of Judgement. It is ſaid, *Heb.* 10. 37. *Yet a little while, and he that ſhall come, will come, and will not tarry.* The words in the Greek are, [ἔτι γὰρ μι-

μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει,) *A little little as may be:* Though long for the time in it selfe, yet as little while as may be in respect of his desire, without the least delaying to come: He will stay not a moment longer, then till he hath dispatcht all our business there for us. And then the doubling of the phrase, ὁ ἐρχόμενος ἥξει, (*veniens veniet, Comming he will come*) implyes vehemencie of desire to come, and that his mind is alwayes upon it; he is still *a comming*; he can hardly be kept away. Thus the Hebrew phrase likewise signifies an urgencie, vehemencie, and intenseneſſe of some act; as [*Expecting I have expected; Desiring I have desired;*] so [*Comming he will come:*] And as not content with these expressions of desire, he addes over and above all these, [*And will not tarry,*] and all to signifie the infinite ardencie of his mind towards his Elect below, and to have all his Elect in heaven about him. He will not stay a minute longer then needs must; he tarries onely till he hath throughout all Ages by his Intercession prepared every room for each Saint, that he may entertain them all at once together, and have them all about him.

Thirdly, what his heart would be towards them in his absence, he expresseth by the carefull provision he makes, and the order he takes for their comfort in his absence. *John* 16. 18. *I will not leave you as Orphanes*, (so the word is) I will not leave you like fatherleſſe and friendleſſe children at sixes and sevens. My Father and I have but onely one friend who lyes in the bosome of us both, and proceedeth from us both, the holy Ghost, and in the mean time I will send him to you. Doing herein as a loving Husband useth to doe in his absence, even commit his Wife to the dearest friend he hath; so doth Christ. *ver.* 16. *I will pray the Father,* (sayes he) *and he shall give you another Comforter:* And *Chap.* 16. 7. he saith, *I will send him to you.* Who

First, shall be a better Comforter unto you then I am to be in this kind of dispensation, (which whilst I am on earth, I am bound up towards you in) So in that 16. of *John ver.* 7. he intimates, *It is expedient* (sayes he) *that I goe away*; *for if I goe not away, the Comforter will not come*; who by reason of his office, will comfort you better then I should doe with my bodily presence. And this Spirit, as he is the *earnest of heaven*, (as the Apostle speaks) so he is the greatest token and pledge of Christs love that ever was; and such a one as *the World cannot receive.*

And

And yet ſecondly, all the comfort he ſhall ſpeak to you all that while, will be but from the expreſſion of my heart towards you: For as he comes not of himſelfe, but *I muſt ſend him*, (*John* 16.7.) ſo *he will ſpeak nothing of himſelfe*, but *whatſoever he ſhall hear, that ſhall he ſpeak*. (*ver.*13.) And *ver.* 14. he ſayes, *He ſhall receive of mine, and ſhall ſhew it unto you.* Him therefore I ſhall ſend on purpoſe to be in my room, and to execute my place to you my Bride, Spouſe, and he ſhall tell you (if you will liſten to him, and not grieve him) nothing but ſtories of my love: So it is there, *Hee ſhall glorifie me*, namely, to you, (for I am in my ſelfe already glorified in heaven.) All his ſpeech in your hearts will be to advance me, and to greaten my worth and love unto you; and it will be his delight to doe it: And he can come from heaven in an inſtant when he will, and bring you freſh tidings of my mind, and tell you the thoughts I laſt had of you, even at that very minute when I am thinking of them, what they are at the very time wherein he tells you them. (And therefore in that 1 *Cor.* 2. by *having the Spirit*, *ver.* 12. we are ſaid to *have the mind of Chriſt*, *ver. ult.* For he dwelleth in Chriſts heart, and alſo ours, and lifts up from one hand to the other what Chriſts thoughts are to us, and what our prayers and faith are to Chriſt.) So that you ſhall have my heart as ſurely and as ſpeedily as if I were with you; and he will continually be breaking your hearts, either with my love to you, or yours to me, or both; and if either, you may be ſure of my love thereby. And whereas (ſayes he) you have the Spirit now in your hearts, ſo *ver.* 17. of *Chap.*14. [*Hee now dwels in you,*] yet after my Aſcenſion, *he ſhall be* in a further meaſure *in you*, as it followes there: And *at that day* (ver.20.) *you ſhall know* (namely, by his Dictate) *that I am in my Father, and you in me, and I in you*: He will tell you when I am in Heaven, that there is as true a conjunction between me and you, and as true a dearneſſe of affection in me towards you, as is between my Father and me; and that it is as impoſſible to break this knot, and to take off my heart from you, as my Fathers from me, or mine from my Father.

And then thirdly, you ſhall be ſure, that what he ſayes of my love to you, is true, *for he is the Spirit of truth. Chap. 16. ver.* 13. as alſo *Chap.* 14. *ver.* 16, 17. (which Chriſt ſpeaks of him as he is a Comforter.) And as you beleeve me when I tell you of my Father, becauſe I come from him, ſo you may beleeve him

in all that he sayes of me and of my love to you, for he comes from me.

Ay but might they say, Will not he also leave us for a time, as you have done? No, sayes Christ, *Chap.* 14. 16. *The Father shall give you another Comforter, and he shall abide with you for ever:* Christ speaks it in opposition to himselfe; He himselfe had beene a Comforter unto them, but he was now to be absent, but not so the Spirit; *He shall be with you for ever:* and as he is *now with you,* so he *shall be in you,* ver. 17.

In the fourth place, if this be not enough to assure them how his heart would be affected towards them, he assures them he will give them daily experience of it. Doe but try me (sayes he) when I am gone, and that by sending me word upon all occasions, what you would have me to doe for you, (and I have left my Spirit to be your Secretary, and the Enditer of all your Petitions) *Hitherto you have asked nothing* (that is, little) *in my name,* (he blames them that they have asked him no more to doe for them) *but now ask and you shall receive.* And if otherwise you will not beleeve, yet you shall beleeve your own eyes; ask and you shall see your selves answered presently: *Beleeve* and so *Beleeve me* (sayes he) *for the works sake, John* 14. 11. He speaks it of the works he would doe for them, in answer to their prayers when he was gone; which should be as so many Epistles of his heart, returned in answer unto theirs: For it follows, *ver.* 12. *He that beleeveth on me shall doe greater works then I, because I goe to my Father.* So that it is manifest, he speaks of the works done after his Ascension. And how were they to get and procure them to be done? By Prayer; so it followes, *ver.* 13. *And whatsoever you shall ask in my name, that will I doe.* He speaks it of the time when he is gone. And again he sayes in *ver.* 14. *If you shall ask any thing in my name, I will doe it.* Let me but hear from you, be it every week, every day, every houre, you shall be sure of an answer, (*Open your mouthes wide, and I will fill them*) And those your Prayers shall be as continuall tokens both of your hearts towards me, and my answers shall be the like of mine to you. And because Christ bids them direct (their Letters) their Prayers to the Father, onely to send them in his name, as *John* 16. 23. and so they might perhaps not so clearly know and discern that his heart was in the answer to them, but his Fathers hand onely, therefore he addes

adds twice in the 14. of *Iohn* [*I will doe it, I will doe it.*] He ſpeakes like one as forward to doe for them, as his Father is or ſhould be; and as deſirous to have them know and take notice of his hand in it: And it is as if he had ſaid, Though you ask the Father in my name, yet all comes through my hands, and *I will doe it:* there muſt be my hand to the warrant for every thing that is done, and my heart ſhall not be wanting.

In the fift place, yet further to evidence his love, he not only bids them thus pray to him, and in his name upon all occaſions, but he aſſureth them, that he himſelfe will pray for them: and obſerve but the manner of his telling them this; it is in the moſt inſinuating, perſwaſive expreſſions to convey his heart in to them, that men uſe to utter, when they would intimate the deepeſt care and purpoſe to doe a thing. *Chap. 16. 26. At that day* (namely, after his Aſcenſion) *ye ſhall ask &c.* (ſayes he) *and I ſay not unto you, that I will pray the Father for you*; no, not I. (I mentioned it afore, I will but add this illuſtration to it.) It is ſuch a ſpeech as men uſe, when they would expreſſe the greateſt reaſon that another hath, to reſt confident and aſſured of their love; [*I doe not love you, noe not I.*] It is an expreſſing a thing by its contrary, which is moſt emphaticall. As when we ſay of a man, that hath the greateſt good turne done him that can be, [you are ſhrewdly hurt:] It is ſuch an expreſſion as *Paul* uſed to the *Corinthians:* I converted your ſoules when you thought not of it; *I caught you with guile, forgive me* [*this wrong.*] So ſayes Chriſt here, *I ſay not that I will pray for you*, when the truth is, that it is the chiefeſt work that he doth in heaven; *He lives ever to intercede:* as he ever lives, ſo to intercede ever, and never to hold his peace till ſinners are ſaved. (But *the Work of Chriſt in heaven* is a ſubject deſerves and will take up a diſtinct and large diſcourſe; I will therefore ſpeak no more of it now) neither will I mention any more particulars out of this his Sermon. Reade but over thoſe 3. Chapters, (the 14 15. and 16.) for in them you have the longeſt Sermon of his that is recorded; and he ſtood the longeſt upon this theme, of any other, becauſe indeed his heart was more in it, then in any point that he ever preached on.

Onely if any object and ſay, He ſpake all this to his Diſciples,

to quiet and pacifie them, and ſo, more in reſpect to their trouble then otherwiſe he would have ſpoken.

In the ſixt place, reade but the next Chapter, (the 17.) and you ſhall ſee, that he preſently goes apart and alone to his Father, and ſpeaks over all againe unto him, that which he had ſaid unto them. He ſayes as much behind their backs *of them*, as he had ſaid before their faces *to them*. Reade it and you will finde that he was the ſame abſent, that preſent with them. He was therefore not onely hearty in what he had ſaid, but his heart was full of it. That Chapter (you know) contains a Prayer put up juſt before his ſuffering, and there he makes his Will, and his laſt requeſt, for in ſuch a ſtyle it runs, [*Father, I will*] ver. 24. which Will he is gone to ſee executed in Heaven. And *Arminius* ſaid true in that, that this Prayer is left us by Chriſt, as a ſummary of his interceſſion for us in Heaven; he ſpake as he meant to doe in Heaven, and as one that had done his worke, and was now come to demand his wages; [*I have finiſhed thy work*, (ſayes he, *ver.* 4.) *&c.*] And whereas he ſpeakes a word or two for himſelfe, (in the firſt 5. verſes) he ſpeaks five times as many for them, for all the reſt of the Chapter is a Prayer for them. He uſeth all kind of Arguments to move his Father for his children: *I have finiſhed the Work which thou gaveſt me to doe*, (ſayes he) and to ſave them is thy work, which remains to be done for mee by thee: and *they are thine and thou gaveſt them me*; and I commend to thee but thine owne. *And all mine are thine, and thine are mine*; He inſinuates, that he of himſelfe had not added a man, but uſeth all his intereſt onely for thoſe that the Father had given him: (and what a motive is this?) and he profeſſeth he will not open his mouth for a man more: *I pray not for the world*, (ſayes he) I will not open my lips for any one ſonne of perdition; but I employ all my Blood, my Prayers, and my whole intereſt with thee, but for thoſe thy ſelfe haſt given me. And (ſayes he) though thou haſt given me a perſonall glory which I had before the world was; yet there is another glory which I account of almoſt as much; and that is in their being ſaved; *I am glorifyed in them*, (ſayes he, ver. 10.) *and they are my joy*; (ver. 13.) and therefore, I muſt have them *with me where ever I am*: (ver. 24.) Thou haſt ſet my heart upon them, and haſt loved them thy ſelfe, as thou haſt loved

loved me, and thou haſt ordained them to be one in us, even as *we are one*, and therefore I cannot live long aſunder from them: I have thy company, but I muſt have theirs too; *I will that they be where I am*, ver. 24. If I have any glory, they muſt have part of it: So it follows in the fore-named verſe [*That they may behold the glory which thou haſt given me,*] he ſpeakes all this as if he had beene then in Heaven, and in poſſeſſion of all that glory, and therefore it is an expreſſion of his heart in Heaven, which you have very good ground to build upon.

§. 2.

Demonſtrations from paſſages and expreſſions after his Reſurrection.

THeſe Demonſtrations have beene taken from his carriage and Sermon before his death, even at his firſt breaking of his mind unto his Diſciples concerning his departure from them. Let us now take a veiw of our Saviour in his behaviour after his *Reſurrection*; whence a further *Indicium* of his heart, how it would ſtand towards ſinners when he ſhould be in Heaven, may be taken, and his love Demonſtrated. For his Reſurrection was the firſt ſtep unto his Glory, and indeede an entrance into it; when he laid downe his bodie, he laid downe all earthly weakeneſſe, and paſſions of fleſh and blood. *It was ſown* (as ours is) *in weakneſſe*; but with raiſing of it up again, he took on him the diſpoſitions and qualifications of an immortal and glorious body, *It was raiſed in power.* And *The dayes of his fleſh* (or fraile eſtate) as the Author to the Hebrews, by way of diſtinction ſpeakes, were paſt and over at his Reſurrection: and the garment of his body was new dyed, and endowed with new qualities: and thereby it was made of a ſtuffe fit to beare and ſuſtain Heavens Glory: and therefore, what now his heart upon his firſt riſing ſhall appeare to be towards us, will be a certain demonſtration, what it will continue to be in heaven. And to illuſtrate this the more, conſider, that if ever there were a tryall taken, whether his love to ſinners would continue or no, it was then at his Reſurrection, for all his Diſciples (eſpecially *Peter*) had carried themſelves the moſt unworthily towards him in that interim,

interim, that could be; and this then when he was performing the greatest act of love towards them, (namely, dying for them) that ever was shewen by any. (And by the way, so God often orders it, that when he is in hand with the greatest mercies for us, and bringing about our greatest good, then we are most of all sinning against him; which he doth, to magnifie his love the more.) You know how they all forsook him, and in the midst of his Agonie in the Garden, (in which he desired their company, meerly for a reliefe unto his sadded spirit) they slept, and lay like so many blocks, (utterly senslesse of his dolours) which had they any friendly sympathie of, they could never have done; [*Could you not watch with me one houre?*] Then you know, how foully *Peter* denyed him with oathes and curses; and after that, when hee was laid in the grave, they are giving up all their faith in him, *Wee trusted it should have been hee* (say two of them) *that should have redeemed Israel:* They question, whether hee was the Messiah or no, *Luke* 24. 21. Now when Christ came first out of the other world, from the dead, cloathed with that heart and body which he was to weare in heaven, what message sends he first to them? we would all think, that as they would not know him in his sufferings, so he would now bee as strange to them in his Glory: or at least, his first words shall be to rate them for their faithlesnesse and false-hood: but here is no such matter; for *Iohn* 20. 17. his first word concerning them is, *Goe tell my Brethren, &c.* You read elsewhere, how that it is made a great point of love and condescending in Christ so to entitle them; *Heb.* 2. 11. [*He is not ashamed to call them Brethren*] (surely his brethren had been ashamed of him:) Now for him to call them so when he was first entring into his glory, argues the more love in him towards them. He carries it as *Ioseph* did in the height of his advancement, when he first brake his minde to his brethren; *I am* Joseph *your brother* (sayes he, *Gen.* 45. 4.) So Christ sayes here, *Tell them* you have seen *Iesus* their *Brother*; I own them as brethren still. This was his first compellation; but what was the message that he would first have delivered unto them? that I (sayes he) *ascend to my Father, and your Father.* A more friendly speech by far, and arguing infinite more love then that of *Josephs* did, (though that was full of bowels) for *Joseph* after he had told them he was their *brother,* addes, [*whom you sold into*

into Egypt,] he mindes them of their unkindneſſe, but not ſo Chriſt, not a word of that, he minds them not of what they had done againſt him. Poor ſinners who are full of the thoughts of their own ſinnes, know not how they ſhall be able at the latter day to look Chriſt in the face when they ſhall firſt meet with him: But they may relieve their ſpirits againſt their care and feare, by Chriſts carriage now towards his Diſciples, who had ſo ſinned againſt him: Be not afraid, *your ſinnes will he remember no more.* Yea further, you may obſerve, that he mindes them, not ſo much of what he had been doing for them; He ſayes not, Tell them I have been dying for them, or, That they little think what I have ſuffered for them; not a word of that neither: but ſtill his h art and his care is upon doing more; he looks not backward to what is paſt, but forgets his ſufferings, as *a woman her travaile, for joy that a man-child is born.* Having now diſpatcht that great work on earth for them, he haſtens to heaven as faſt as he can to do another: And though he knew he had buſineſſe yet to do upon earth, that would hold him forty dayes longer; yet to ſhew that his heart was longing, and eagerly deſirous to be at work for them in heaven, he ſpeaks in the preſent tenſe, and tells them, *I aſcend;* and he expreſſeth his joy to be, not onely that he *goes to his Father*, but alſo that he goes to *their Father*, to be an advocate with him for them, of which I ſpake afore. And is indeed Jeſus our Brother alive? and doth he call us Brethren? and doth he talke thus lovingly of us? (whoſe heart would not this overcome?)

But this was but a meſſage ſent his Diſciples, before hee met them; let us next obſerve his carriage and ſpeech at his meeting together. When he came firſt mongſt them, this was his ſalutation, *Peace be to you, ver.* 19. which he reiterates, *ver.* 21. and it is all one with that former ſpeech of his uſed in that his parting Sermon, [*My peace I leave with you.*] After this he *breathes on them*, and conveyes the *holy Ghoſt* in a further meaſure into them, ſo to give an evidence of what he would doe yet more plentifully in heaven: and the myſtery of that his *breathing on them*, was to ſhew that this was the utmoſt expreſſion of his heart, to give them the Spirit, and that it came from the very bottome of it, (as a mans breath doth) as well as that the holy Ghoſt proceeds from him, as well as from the Father, (which was alſo the mean-

ing of it.) And to what end doth he give them the Spirit (not for themselves alone; but that they by the gifts and assistance of that Spirit might *forgive mens sins* by converting them to him, [*Whose sins soever yee remit*, (namely, by your ministery) *they are remitted to them:*] His mind you see is still upon sinners, and his care for the conversion of their soules. And therefore in another Evangelist, (namely, *Mark*) his last words recorded are these: *Goe yee into all the World, and preach the Gospell unto every creature, and he that beleeveth shall be saved, &c.* Chap. 16. 15. And in *Luke*, Chap. 24. ver. 46, 47. his last words on earth there recorded are, [*Thus it behoved Christ to suffer and to rise, ----that repentance and remission of sinnes should be preached among all Nations,* And addes, *beginning at Jerusalem,* where he had been but a few dayes before crucified. Of all places, one would have thought he would have excepted that, and have charged them to passe by it, but he bids them begin there: let them have the first fruit and benefit by my death, that were the actors in it. And (to that end) he also sayes, *Behold I send you the Promise of my Father, &c. ver.* 49. Another time he appeares to two of them, and then indeed he rates them, saying, *O yee fooles, and slow of heart*; but for what is it? but onely becaus they would not beleive on him, for no other sinne, not for that they had forsaken him: so it follows, *O ye fooles, and slow of heart to beleeve, &c. Luke* 24. 25. and this becaus he is glad when we beleeve, as *John* 11. 15. And after that he appeares to all the eleven, and *upbraids* them, (the Text sayes) but with what? with their *unbeleefe* and *hardnesse of heart*; still becaus they *beleeved not*, so *ver.* 14. No sinne of theirs troubled him but their *unbeleefe:* Which shewes how his heart stands, in that he desires nothing more, then to have men beleeve in him; and this, now when glorified. Afterwards he meets with *Thomas*, and scarce chides him for his grosse unbeleefe; onely tels him, it was well that *having seen, he beleeved*; but pronounceth them more *blessed, who though they have not seen, yet beleeve:* and so he is reproved, *John* 20. 29. Another time he shewes himselfe to his Disciples, and particularly deales with *Peter*, but yet tells him not a word of his sinnes, nor of his forsaking of him, but onely goes about to draw from him a testimony of his love to himselfe, *Peter*, (sayes he) *loveſt thou me?* Christ loves to heare that note; full well doe those words sound in his eares, when

when you tell him, you love him, though he knowes it already; as *Peter* tells him, *Thou knowest all things, thou knowest I love thee, John* 21. 15. and this Christ puts him thrice upon. And what was Christs aim in drawing this acknowledgment of love from *Peter* to him, that if he loved him as he professed, and would ever shew it, then to *feed his lambs?* This is the great testimony that hee would have *Peter* to shew his love in, when he should be in heaven; and this is the last charge he gives him: Which how great a testimony is it, to shew how his own heart was affected, and what his greatest care was upon? His heart runs altogether upon his Lambs, upon soules to be converted; He had said afore, *Sheep I have*, John 10. 6. *Which are not of this fold, them I must bring in:* (and he left his Apostles to doe it) but this here was a more moving and affectionate expression; for sheep can shift for themselves, but poor little Lambs cannot: Therefore Christ sayes unto *Peter, Feed my Lambs*, (even as *John*, to expresse the more love unto those he writes to, calls them *My little children.*) And to what end doth the Evangelist record these things of him after his Resurrection? One of the Evangelists that recorded them, informs us; In the 20. of *John, ver.* 30. it is said, that *Iesus did many other signes*, namely, after his Resurrection: (for in the middest of the story of those things done after his Resurrection he speaks it,) *which are not written in this book*, (but partly recorded by other Evangelists, and partly concealed) *but these things are written that ye might beleeve that* JESUS *is the* CHRIST, that is, that so you might come to him as to the *Messiah*, the Saviour of the World: and therefore, the most of the things recorded tend to shew Christs heart and carriage towards Sinners, that so wee might beleeve on him, and that *beleeving we might have life through his Name.*

§. III.

Demonstrations from passages at and after his Ascension *into heaven.*

LEt us view him next in his very ascending, his carriage then also will further assure our hearts of this. *Luke* 24. 50. it is said, *He lifted up his hands and blessed them:* and to put the grea-

ter emphasis upon it, and that we might the more observe it, as having some great mystery in it, *ver.* 51. it is added, [*And whilst he blessed them, he was parted from them, and carried up into heaven.*] This benediction Christ reserved to be his last act; and what was the meaning of it, but (as I have before shewen) to blesse them, as God blessed *Adam* and *Eve*, bidding them *Encrease and multiply*, and so blessing all Man-kind that were to come of them? Thus doth Christ in blessing his Disciples, blesse all those that shall beleeve through their word unto the end of the world. I only adde this to the illustration of it; this mystery is interpreted by *Peter*, *Acts* 3. 26. when speaking to the Iewes, he sayes, *Unto you first, God having raised up his Sonne Iesus, sent him* [*to blesse you,*] (and how?) *in turning away every one of you from his iniquities*, and so, forgiving of them; (for, *Blessed is the man whose sinne is forgiven.*) Thus at his ascending.

In the next place, let us consider what Christ did when he was come to heaven and exalted there: how abundantly did he there make good all that he had promised in his last Sermon? For First, he instantly poured out his Spirit, and that *richly*, (as the Apostle to *Titus* speakes) and he *being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and heare*, sayes the Apostle in his first Sermon after, *Acts* 2. 33. he then received it, and visibly powred him out. So *Ephes.* 4. 8. it is said, *He ascended up on high, and gave gifts unto men* —— *for the work of the Ministery*, (ver. 15.) and *for the joynting in of the Saints to the encrease of the body of Christ*, (ver. 16.) that is, for the converting of elect sinners, and making them Saints. And the gifts there mentioned (some of them) remain unto this day, in *Pastors and Teachers*, &c. And this spirit is still in our preaching, and in your hearts in hearing, in praying, &c. and perswades you of Christs love to this very day; and is in all these, the pledge of the continuance of Christs love still, in Heaven unto sinners. All our Sermons and your Prayers are evidences to you, that Christs heart is still the same towards sinners, that ever it was, for the Spirit that assists in all these, comes in his name, and in his stead, and works all by Commission from him. And doe none of you feel your hearts moved in the preaching of these things, at this and other times? and who is it that moves you? it is the

Spirit

Spirit who ſpeaks in Chriſts name from heaven, even as himſelfe is ſaid to *ſpeak from heaven, Heb.* 12. 25. And when you pray, it is the Spirit that endites your prayers, and that *makes interceſſion for you* in your own hearts, *Rom.* 8. 26. which interceſſion of his is but the evidence and eccho of Chriſts Interceſſion in heaven. The Spirit prayes in you, becauſe Chriſt prayes for you: He is an Interceſſor on earth, becauſe Chriſt is an Interceſſor in Heaven. As he did take off Chriſts words, and uſed the ſame that he before had uttered, when he ſpake in and to the Diſciples the words of life: ſo he takes off Chriſts prayers alſo when he prayes in us: he takes but the words as it were out of Chriſts mouth, or heart rather, and directs our hearts to offer them up to God. He alſo follows us to the Sacrament, and in that Glaſſe ſhews us Chriſts face ſmiling on us, and through his face his heart; and thus helpink of us to a ſight of him, we goe away rejoycing that we ſaw our Saviour that day.

Then ſecondly, all thoſe works both of miracles and converſion of ſinners, in anſwer to the Apoſtles prayers, are a demonſtration of this. What a handfull had *Peters* firſt Sermon after Chriſts Aſcenſion, when three thouſand ſoules were converted by it? The Apoſtles (you know) went on to preach forgiveneſſe through Chriſt, and in his Name, and to invite men to him; and what ſigns & wonders did accompany them, to confirm that their preaching? and all were the fruits of Chriſts Interceſſion in heaven: So that what he promiſed, (*Ioh.* 14. 12.) as an evidence of his minding them in heaven, was abundantly fulfilled. They *upon their asking did greater works then he*: ſo *Acts* 4. 29, 30. at the prayers of *Peter*. And *Heb.* 2. 3, 4. the Apoſtle makes an argument of it, *How ſhall we eſcape* (ſayes he) *if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him, God alſo bearing them witneſſe both with ſignes and wonders, and with divers miracles? &c.* Yea, let me adde this, that take all the New Teſtament, and all the promiſes in it, & expreſſions of Chriſts love, it was written all ſince Chriſts being in heaven, by his Spirit, and that by commiſſion from Chriſt, and therefore all that you find therein you may build on, as his very heart; and therein ſee, that what he once ſaid on earth, he repealeth not a word now he is in heaven; his mind continues the ſame: And the conſideration hereof may adde a great confirmation to our faith herein.

Thirdly, some of the Apostles spake with him since, even many yeares after his Ascension. Thus *Iohn*, and *Paul*, (of which the last was in heaven with him) and they both doe give out the same thing of him. *Paul* heard not one Sermon of Christs (that we knew of) whilst on earth, and received the Gospel from no man, Apostle or other, but by the immediate Revelation of Jesus Christ from heaven (as he speaks, *Gal.* 1. 11, 12.) But he was converted by Christ himselfe from heaven, by immediate speech and conference of Christ himselfe with him; and this long after his Ascension. And in that one instance Christ abundantly shewed his heart and purpose to continue to all sorts of sinners to the end of the world. Thus in two places that great Apostle teileth us; the first is 1 *Tim.* 1. 13. *I was a persecuter, a blasphemer,* (sayes he) *but I obtained mercy, and the grace of our Lord* (namely, Jesus Christ) *was exceeding abundant:* and upon this he declares with open mouth (as it were) from Christs owne selfe, who spake to him from Heaven, that this is *the faithfulleſt saying* that ever was uttered, *that Christ came into the world to save sinners, whereof I am chiefe,* (sayes he) *ver.* 15. And to testifie that this was the very scope of Christ in thus converting of *Paul*, himselfe; and *Pauls* scope also in that place to *Timothy* to shew so much, appears by what followes, *ver.* 16. *For this cause I obtained this mercie, that in me* [*first*] *Jesus Christ might shew forth all long suffering for a patterne to all them that should hereafter beleeve on him unto life everlasting.* It is expresse (you see) to assure all sinners, unto the end of the world, of Christs heart towards them: this was his drift: *For this very cause* (saies *Paul.*) The second place I alledge in proofe of this, is the story of *Pauls* conversion, where he diligently inserts the very words that Christ spake to him from heaven, (*Acts* 26. 16.) which were these, [*I have appeared unto thee for this purpose, to make thee a Minister and a witnesse,* ——— *to send thee to the Gentiles,* [*to open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sins, and an inheritance among them that are sanctified by faith that is in me.*] Brethren, these are Christs words since he went to Heaven, and he tels *Paul* he appeared unto him to testifie thus much. This for *Pauls* conference with him.

Then againe, sixty years after his Ascension, did the Apostle

Joh

John receive a Revelation from him, even when all the Apostles were dead, (for after all their deaths was that book written) and the Revelation is said to be in a more immediate manner, *the Revelation of Iesus Christ.* (so *Chap.* 1. 1.) then any other of the Apostles writings: and you read that Christ made an Apparition of himself to him, and said, *I am he that was dead, and am alive for evermore*, *Chap.* 1.18. Now let us but consider Christs last words, in that his last book, (the last that Christ hath spoken since he went to Heaven, or that he is to utter till the day of Judgement) you have them in the last Chapter, *ver.* 16 *Iesus have sent mine Angel to testifie unto you these things in the Churches: I am the root and the off spring of* David; —— [*and the Spirit and the Bride say, Come: and let him that heareth say, Come: and let him that is athirst come: and whosoever will, let him take of the water of life freely.*] They are the latter words I cite this place for; The occasion of these words was this: Christ was now in Heaven, and had before promised to come againe, and fetch us all to Heaven: And in the meane time, marke what an ecchoing and answering of hearts and of desires there is mutually between *Him from Heaven*, and beleeving *sinners* from below: *Earth calls* upon *Heaven*, and Heaven calls upon earth, as the Prophet speaks. The *Bride* from earth sayes unto Christ, *come to me*; and the *Spirit* in the Saints hearts below, sayes *Come* unto him also: and Christ cries out as loud from Heaven, *Come*, in answer unto this desire in them; so that heaven and earth ring againe of it. *Let him that is athirst come to me; and let him that will come, come, and take of the waters of life freely:* This is Christs speech unto men on earth. They call him to come unto earth, to Judgement; and he calls sinners to come up to heaven unto him for mercie: They cannot desire his comming to them, so much as he desires their comming to him. Now what is the meaning of this, that upon their calling upon him to come, he should thus call upon them to come? It is in effect as if he had plainly uttered himselfe thus, I have a heart to come to you, but I must have all you my Elect that are to be on earth, come to me first: You would have me come downe to you, but I must stay here, till all that the Father hath given me, be come to me; and then you shall be sure, quickly to have me with you: Hereby expressing how much his heart now longs after them. This

to

to be his meaning, is evident by the words which he adds, *ver.* 20. *He which teſtifies theſe things,* (namely, Chriſt) *ſayes,* [*ſurely I come quickly.*] And if we obſerve how much by the by (as it were) theſe words of Chriſts doe come in, it makes them the more remarkable to ſhew his heart in uttering them. This Book was intended meerly as a Prophecie of the times of the Goſpell untill his comming; unto which period of it, when *Iohn* had brought that Prophetique ſtory, he brings in the Bride longing for that comming of Chriſt, [*The Bride ſayes, Come.*] And no ſooner ſayes ſhe ſo, but Chriſt by way of retortion doth likewiſe ſay, *Come,* unto her alſo; yea, it puts the more obſervation upon it, that he had uttered the ſame words before, *Rev.* 21. 6. but notwithanding he will repeate them againe, and have them to be his laſt words. All which ſhews how much his heart was in this part of the Goſpel, to invite ſinners to him; that now when he is to ſpeake but one ſentence more, till wee heare the ſound to judgement, he ſhould eſpecially make choice of theſe words. Let them therefore for ever ſtick with you, as being worthy to be your laſt thoughts when you come to die, and when you are a going to him. He ſpeakes indeed ſomthing elſe after them; but that which he ſayes afterwards, is but to ſet a ſeale unto theſe words, and to the reſt of the Scriptures, whereof this is the chiefe. And further to ſhew, that theſe words were ſingled out to be his laſt, and that he meant to ſpeak no more till the day of judgement, therefore alſo he adds a *curſe* to *him,* who ſhould *adde to them,* or *take from them.* He adds indeed after that another ſpeech, but its onely to ingeminate his willingneſſe to *come quickly,* were all his elect but once come in to him, ſo *ver.* 20. And all this tends to aſſure us that this is his heart, and wee ſhall find him of no other minde untill his comming again.

And that you may yet the more conſider them as thus purpoſely brought in by him as his laſt words to make them ſtick with us, let me adde another obſervation about them, and that is this, that at another time when he was upon earth, he in like manner ſingled out theſe very words (I mean the matter of them) as the concluſion and ſhutting up of many dayes preaching. Thus *John* 7. 37. *In the laſt day, that great day of the Feaſt, Jeſus ſtood and cryed,* [*If any man thirſt let him come to me and drinke.*]

drinke.] Theſe words were ſpoken on the *laſt day of the feaſt*, after which he was to preach no more at that time, and for a good while after unto them: (and he had preached upon all the former dayes of that feaſt, as his manner was) and it was [*the great day*] *of the Feaſt*, when he had the greateſt audience: and you ſee he chooſeth this for his laſt ſentence, of that his laſt Sermon then; and when he would give them ſomething at parting, as a *Viaticum*, which he would have them carry home with them to feed upon above all the reſt, theſe are his words, *If any man thirſt, let him come to me and* [*drinke:*] (which himſelfe interprets to be *beleeving* on him, *ver.* 38. and he *ſtands up* to ſpeake this; yea, *he cries*, ſayes the text, with open mouth, with utmoſt vehemencie, to the intent that all might heare this above all ſayings elſe. And thus in like manner at this time alſo, when he is to ſpeak no more, but to hold his tongue for ever till the day of Judgement, (nor is to write any more Scriptures) he then ſends his Angel to teſtifie theſe to be his laſt words; and this, although he had ſpoken them before: It was therefore aſſuredly done, to ſhew his heart in them. They were his laſt words then, and they ſhall be mine in the cloſure of this Diſcourſe, for what can there be added to them?

Y THE

THE HEART OF CHRIST in HEAVEN, TO Sinners on Earth.

II. PART.

HEB. 4. 15.

For we have not an High-prieſt which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without ſinne.

THE onely Uſe I ſhall make of theſe words is, to be a foundation unto that ſecond part of that head or point of Doctrine into which I have made an entrance; which was to demonſtrate the *gracious inclination and temper of Chriſts heart towards ſinners, now he is in Heaven.*

The extrinſecall Demonſtrations of this (which I make the firſt part of it) are diſpatched: And for a ground-work to theſe more *Intrinſecall Demonſtrations* (which make a ſecond part) I have choſen this Text, as that which above any other ſpeaks his heart moſt, and ſets out the frame and workings of it towards ſinners; and that ſo ſenſibly, that it doth (as it were) take our hands, and lay them upon Chriſts breaſt, and let us feele how his heart beats, and his bowells yerne towards us, even now he is in glory: The very ſcope of theſe words being manifeſtly to encourage Beleevers againſt all that may diſcourage them, from the conſideration of Chriſts heart towards them now in heaven.

To

To open them, ſo farre as they ſerve to my preſent purpoſe.

Firſt, all that may any way diſcourage us, he here calls by the name of *Infirmities*, thereby meaning both

1. The *evill of afflictions* of what ſort ſoever, Perſecutions, &c. *from Without.*

2. The *evill of ſinnes* which doe moſt of all diſcourage us, *form within.*

And that both theſe are meant,

1. That under [*Infirmities*] he meanes perſecutions and afflictions is manifeſt; not onely in that the word is often uſed in that ſenſe, as 2 *Cor.* 11. 30. and *Chap.* 12. 5. but alſo it is plain, that the phraſe is here ſo intended, for his ſcope is to comfort them againſt what would pull from them their profeſſion, as that fore-going exhortation [*Let us hold faſt our profeſſion*] implies; Now that which attempted to pull it from them, were their perſecutions and oppoſitions from without: It appears alſo becauſe his argument here of comforting them againſt theſe infirmities, is drawne from Chriſts example, *In that he was in all things tempted as we are.*

Yet ſecondly, by [*infirmities*] are meant ſins alſo, for ſo in the proceſſe of this diſcourſe hee uſeth the phraſe, and makes them the main object of our Highprieſts pity; for in the next words, *Chap.* 5. 2. ſhewing what the qualifications of the Highprieſt under the Law were, (who were types of our great Highprieſt) he makes this one, (ſuitable to this here mentioned) that he was to be one that *could have compaſſion on the ignorant, and thoſe that were out of the way*; (that is, upon ſinners, for ſins are thoſe ignorances and goings aſtray from God;) and then adds *in that himſelfe was cloathed with infirmities*; that is, with ſins. And although it is ſaid here that Chriſt was without ſin in all, yet he was tempted by Satan unto all ſorts of ſins, even as we are. And that by [*infirmities*] ſins are mainly here intended, is yet more evident from the remedy propounded againſt them which they are here encouraged to ſeeke for at the throne of grace, namely, *Grace* and *Mercie. Therefore let us come boldly to the throne of Grace, that We may find* [*Grace and mercie*] *to help in time of need:* So it follows in the next words. *Grace* to help againſt the power of ſinne, and *Mercie* againſt the guilt and puniſhment of it;

both which are the greatest discouragers to come boldly to that throne, and therefore he must needs intend those kindes of *infirmities* chiefly in this his encouragement and comfortory given.

Now secondly, for a *support* against both these, he lets us understand how feelingly and sensibly affected the heart of Christ is to sinners under all these their *infirmities,* now he is in Heaven, (for of him advanced into heaven, he here speakes, as appeareth by *ver.* 14.) And if the coherence with that verse be observed, we shall see that he brings in this narration of it setly, by way of preventing an objection which might otherwise arise in all mens thoughts from that high and glorious Descripton which he had given of him in that 14. *v.* [*We have a great High-Priest, who is passed into the Heavens, &c.*] He knew wee would be apt from this presently to thinke, he may be too great to be an High-Priest for us to transact our affaires; and that this greatnesse of his might cause him to forget us, or if he did remember us, and take notice of our miseries, yet *being passed into the Heavens,* and so having cast off the frailties of his flesh which he had here, and having cloathed his humane nature with so great a glory, that therefore hee cannot now pitie us, as he did when he dwelt among us here below; nor be so feelingly affected and *touched* with our miseries, as to be tenderly moved to compassionate and commiserate us, so he is not now capable of a feeling of griefe, and so, not of a *fellow-feeling* or *sympathizing* with us; his state and condition now is above all such affections; which affections notwithstanding are they that should put him upon helping us, heartily and cordially. And for him to bee exposed to such affections as these, were a weakenesse, an *infirmity* in himselfe, which heaven hath cured him of. His power and glory is so great that he cannot bee thus touched, even as the Angels are not: And he is *advanced far above all Principalities and powers, Ephes.* 1. 15.

This the Apostle carefully pre-occupates; and it is the very objection which he takes away. *We have not an High Priest who cannot, &c. Duplex negatio æquipollet affirmationi*; nay, two negatives doe not onely make an affirmative, but affirme more strongly: they make an affirmation contradictory to a contrary and opposit thought. Now this speech of his is as much as if he should

ſhould have ſaid, Well, let heaven have made what alteration ſoeuer, upon his condition, in glorifying his humane nature, which be it never ſo free from fleſhly paſſions, and in ſtead of fleſh be made like Heaven; let him be never ſo incapable of impreſſions from below: yet he retaines one tender part and bare place in his heart ſtill unarmed, (as it were) even to ſuffer with you, and to be touched if you be. The word is a deepe one, [συμπαθῆσαι] *He ſuffers with you*, he is as tender in his bowels to you as ever he was: that hee might be moved to pitie you, he is willing to ſuffer (as it were) one place to be left naked, and to be fleſh ſtill, on which he may be wounded with your miſeries, that ſo he might be your *mercifull High-prieſt.*

And whereas it may be objected, that this were a weakeneſſe: The Apoſtle affirmes that this is his power, and a perfection and ſtrength (of love ſurely) in him, as the word δυνάμενον importeth: that is, that makes him thus *able* and *powerfull* to take our miſeries into his heart, though glorified, and ſo to be affected with them, as if he ſuffered with us, and ſo to relieve us out of that principle, out of which he would relieve himſelfe.

There are two things which this Text gives mee occaſion to take notice of, and apart to handle.

Firſt, (more generally) That Chriſts heart now in heaven, is as graciouſly affected unto ſinners as ever it was on earth.

And ſecondly, (more particularly) the *manner how.* Or thus:

1. That he is *touched with a feeling* or *ſympathizeth with us,* (as the word is.)

2. The way how this comes to paſſe; even through *his having been tempted in all things like unto us.* In handling the firſt, I ſhall give thoſe *Intrinſecall* Demonſtrations of it that remaine; and in handling the other, further open the Text. To come therefore firſt to thoſe *Intrinſecall* Demonſtrations of this Doctrine, which I engraft upon theſe words, and ſhoots naturally from them, namely, That the heart of Jeſus Chriſt now he is in heaven, is as graciouſly inclined to ſinners, as ever it was on earth.

§. I.

The first sort of Intrinsecall *Demonstrations drawn from the influence all the three Persons have for ever into the heart of the Humane nature of Christ in heaven.*

THe first sort of Demonstrations shall be fetcht from all the three Persons, and their severall influence they have into Christs heart in heaven, to encline it towards us.

The first shall be taken from God his Father, who hath thus advanced him; and it hath two parts: 1. That God hath given a perpetuall command to Christ to love sinners; 2. That therefore his heart continues the same for ever.

For the first, God the Father *hath given Iesus Christ a speciall command to love sinners*; and hath withall *implanted* a mercifull *gracious disposition in his heart towards them.* This I mention to argue it, because it is that which Christ alledgeth, *Iohn* 6. 37. as the originall ground of this disposition of his, *not to cast out those that come to him: For it is my Fathers will* (sayes he in the following verses) *that I should performe that which I came downe from heaven for, ver.* 38. And this lyes now still upon him now he is in heaven, as much as ever: for *his will also is* (sayes he, *ver.* 39, 40. *that I should raise them up at the last day*, so as it must needs continue the same till then. And compare with this the 10. of *Iohn*, from *ver.* 15. to 18. where having discourst before of his care and love to his sheep, to *give his life* for them, to *know* and owne them, and *to bring them into the fold, &c.* he concludes at *ver.* 18. [*This commandement have I recived from my Father.*] It is his *will*, sayes the 6. of *Iohn*, (and if a good son knowes that a thing is his fathers minde and will, it is enough to move him to doe it; much more if it be his expresse command.) And in this 10. of *Iohn* he further sayes, that it is the *command* which he had *received from the Father.* A command is a mans will peremptorily expressed; so as there must be a breach, if it be not fulfilled: and such a command hath God given Christ concerning us. Out of both which places I observe three things to be the matter of this will and command of Gods: First, that Christ should die for his sheep; in respect to which command, he continued so to love them whilst here, as to *lay*

downe

downe his life for them: ſo *John* 10. 15. but then he tooke it up againe, and is aſcended into heaven. Therefore thoſe other two things commanded him, doe concerne him when he is in glory; namely, to *receive all that come to him*, which is the ſecond; and the third, to looke that he *loſe none of thoſe for whom he dyed*, but to *raiſe them up*. And for theſe his Fathers command lyes as ſtrictly on him, now he is in Heaven, as for dying for them whilſt he was on earth: [*This command have I received from my Father, and this is his will.*]

And together with this command, God did put into his heart (as where he commands he ever uſeth to doe) ſuch an inſtinct of tranſcendent love towards them, as ſhall ſo ſtrongly encline him to performe it, that he ſhall neede no more commands. He hath put ſuch a στοργὴ, ſuch an eſpeciall love into him, as he hath put into the hearts of parents towards their own children, more then to all other mens children which they ſee beſides, although more beautifull and more witty then their own. And both this commandement, and this inclination of love towards them, wee have at once expreſſed *Pſal.* 40. 8. where giving the reaſon why he became our Mediator, and ſacrificed himſelfe, he not onely ſayes, *I come to doe thy will O God*; but alſo, *Thy Law is in my bowels*: In which ſpeech, both theſe two are mentioned:

1. That command I mentioned is there expreſſed, for it is called *a Law*.

And 2. it was a law wrought into ſuitable *diſpoſitions* in his heart; and therefore ſaid to bee a *Law in his heart or bowels*.

You may eaſily conceive what Law it was by the ſubject of it, his *Bowels*; which are ſtill put for the moſt tender *affections*; (*Coloſ.* 3. 12. *Bowels of mercie, kindneſſe, &c.*) It was no other then that Law of love, mercy and pity to poore ſinners, which God gave him in charge, as he was to be Mediator. It was that ſpeciall law which lay on him as he was the *ſecond Adam*; like that which was given to the firſt *Adam*, *Non concedendi* over and above the Morall Law, *not to eate the forbidden fruit*; ſuch a Law was this he there ſpeakes of: It was the law of his being a Mediator and a ſacrifice, (for of that he expreſly ſpeakes, *ver.* 6. 7.) over and beſides the Morall Law, which was common to him with us. The word in the Originall is, [*In the middeſt*] *of my bowels*, to ſhew it was deeply engraven: it had

its

its seat in the center, it sate neerest, and was most inward in his heart.

Yea, and as that speciall Law of not eating the forbidden fruit, was to *Adam, Præceptum Symbolicum,* (as Divines call it) given over and besides all the ten Commandements, to be a *tryall,* a *signe* or *symbole* of his obedience to all the rest; such was this Law given unto Christ, the second *Adam*; so as that God would judge of all his other obedience unto himselfe by this: Yea it was laid on him with that earnestnesse by God, and so commended by him, as that if ever Christ would have him to love him, he should be sure to love us. Thus in that place forecited, *John* 10. 17, 18. Christ comforts himselfe with this in his obedience, [*Therefore doth my Father love me:*] It is spoken in relation unto his fulfilling *this* his *command* formerly mentioned; and so withall imports, as if God should love Christ the better for the love he should shew to us; it pleased him so well to see Christ love us. And so it is as if God when he gave Christ that Commandement, *ver.* 18. had said, *Sonne,* as you would have my love continue towards you, let me see your love towards me shewne in being kinde to these I have given you, *whom I have loved with the same love wherewith I have loved you*; (as you have it, *John* 17.23.) As God would have us shew love unto him, by loving his children: so he would have Christ also shew his love towards him by loving of us.

Now for the second Branch of this Demonstration, namely, that *that* love which Christ, when on earth, expressed to be in his heart, and which made him die for sinners upon this command of his Father, that it doth certainly continue in his heart still, now that he is in Heaven, and that as quick and as tender as ever it was on earth, even as when he was on the Crosse, and that because of his Fathers command. It is evidenced thus: For it being a Law written in the midst of his bowels by his Father, it becomes naturall to him, and so indelible, and (as other Morall Lawes of God written in the heart are) perpetuall. And as in us, when we shall be in heaven, though *Faith* shall faile, and *Hope* vanish yet *Love shall continue,* (as the Apostle speaks) so doth this love in Christs heart continue also, and suffers no decay; and is shewne as much now in receiving sinners and interceding for them, and being pitifull unto them, as then in dying for

for them. And this love to ſinners being ſo commanded and preſſed upon him, (as was ſaid) that as he would have his Father love him, he ſhould love them; and ſo, being urged upon all that great love that is betweene him and his Father; this as it muſt needs worke and boile up a ſtrong love in him unto ſinners, ſo likewiſe the moſt conſtant and never-decaying love that could be: And this is argued from the analogie of that principle upon which Chriſt urgeth us to love himſelfe, *John* 15. 10. He moveth his Diſciples to *keep the Commandments* he gave them, and uſeth this argument, [*For ſo ſhall you abide in my love*;] and backs it with his owne inſtance, [*even as I have kept my Fathers commandments, and abide in his love.*] Now therefore this being the great Commandment that God layeth on him, to love, and die for, and to continue to love, and receive ſinners that come to him, and raiſe them up at the latter day, certainly he continues to keep it moſt exactly, as being one of the great tyes betweene him and his Father, ſo to continue in his love to him. Therefore ſo long as he continues in his Fathers love, (and now he is in heaven, and at his right hand, he muſt needs continue in higheſt favour with him;) ſo long you may be ſure he continues to obſerve this. And thus that he ſhould continue ſtill to love us, both love to his Father, and love to himſelfe obligeth him: we may therefore be ſure of him that he both doth it, and will doe it for ever. O what a comfort is it, that as children are mutuall pledges and tyes of love betweene man and wife, ſo that we ſhould be made ſuch betweeee God the Father and the Sonne! And this demonſtration is taken from the influence of the firſt Perſon of the Trinity; namely, from God the Father.

Then (ſecondly) this his love is not a forced love, which he ſtrives onely to beare towards us, becauſe his Father hath commanded him to marry us; but it is his nature, his diſpoſition: Which added to the former, affords a ſecond demonſtration of the point in hand, and is drawne from God the Sonne. This diſpoſition is free and naturall to him; he ſhould not be Gods Sonne elſe, nor take after his heavenly Father: unto whom it is naturall to ſhew mercy, but not ſo to puniſh, which is his ſtrange worke, but *mercie pleaſeth him*, he *is the Father of mercie*, he begets them naturally. Now Chriſt is his owne Sonne, ἴδιος υἱὸς

(as by way of distinction he is called) and his naturall Sonne; yea, his humane nature being united to the second Person, is thereby become the naturall Son of God, not adopted, as we are. And if he be his naturall Son in priviledges, then also his Fathers properties are naturall to him; more naturall then to us, who are but his adopted sons. And if we *as the elect of God* (who are but the adopted sons) are exhorted to put on *Bowels of mercie, kindnesse, humblenesse of mind, meeknesse, &c.* (as *Col.* 3. 12.) then much more must these dispositions needs be found in Christ the Naturall Son, and these, not *put on by him,* but be as naturall to him as his Son-ship is: *God is love,* (as *John* sayes) and Christ is love covered over with flesh, yea, our flesh. And besides, it is certain, that as God hath fashioned the hearts of all men, and some of the Sonnes of men unto more mercie and pitie (naturally) then others, and then the holy Spirit comming on them to sanctifie their naturall dispositions, useth to work according to their tempers; even so it is certaine, that he tempered the heart of Christ, and made it of a softer mold and temper then the tendernesse of all mens hearts put together into one (to soften it) would have beene of. When he was to assume an humane nature, he is brought in, saying, (*Heb.* 10.) *A body hast thou fitted me*: That is, an humane nature, fitted as in other things, so in the temper of it, for the God-head to worke and shew his perfections in best. And as he tooke an humane nature on purpose to be a mercifull High Priest, as *Heb.* 2. 14. so such an humane nature, and of so speciall a temper and frame as might be more mercifull then all Men or Angels. His humane nature was *made without hands*; that is, was not of the ordinary make that other mens hearts are of: though for the matter the same, yet not for the frame of his spirit. It was an heart bespoke for on purpose to be made a *vessel,* or rather *fountain* of *mercie,* wide and capable enough to be so extended, as to take in and give forth to us again, all Gods *Manifestative mercies,* that is, all the mercies God intended to manifest to his Elect: and therefore Christs heart had naturally in the temper of it, more pity then all men or Angels have, as through which the mercies of the great God were to be dispensed *unto us*; and this heart of his to be the instrument of them. And then, this man and the heart of this man so framed, being united to God, and being made the

naturall

naturall Son of God, how naturall muſt mercie needs be unto him?

And therefore continue in him now hee in heaven: For though he laid down all infirmities of our nature, when he roſe again; yet no graces that were in him whilſt he was below: they are in him now as much as ever, and being his nature, (for *nature* we know is conſtant,) therefore ſtill remains. You may obſerve, that when he was upon earth, minding to perſwade ſinners to have good thoughts of him, as he uſed that argument of his Fathers command given him; ſo he alſo layes open his owne diſpoſition: *Mat.* 11. 28. *Come to me you that are weary and heavy laden,—— for I am meek and lowly of heart.* Men are apt to have contrary conceits of Chriſt, but he tells them his diſpoſition there, by preventing ſuch hard thoughts of him, to allure them unto him the more. We are apt to think, that he being ſo holy, is therefore of a ſevere and ſowre diſpoſition againſt ſinners, and not able to beare them; no, ſayes he, *I am meeke*, gentleneſſe is my nature and temper; as it was of *Moſes*, who was (as in other things, ſo) in that grace his Type: he was not revenged on *Miriam* and *Aaron*, but interceded for them. So ſayes Chriſt; injuries and unkindneſſes doe not ſo worke upon meas to make me irreconcileable, it is my nature to forgive; *I am meeke.* Yea, but (may we thinke) he being the Sonne of God, and Heire of Heaven, and eſpecially being now filled with glory, and ſitting at Gods right hand, he may now deſpiſe the lowlineſſe of us here below; though not out of anger, yet out of that heighth of his greatneſſe and diſtance that he is advanced unto, in that we are too meane for him to marry, or be familiar with: He ſurely hath higher thoughts, then to regard ſuch poor low things as we are: And ſo though indeed we conceive him meeke, and not prejudiced with injuries, yet he may be too high and lofty to condeſcend ſo far as to regard, or take to heart the condition of poor creatures. No, ſayes Chriſt, *I am lowly* alſo, willing to beſtow my love and favour upon the pooreſt and meaneſt. And further all this is not a ſemblance of ſuch an affable diſpoſition, nor is it externally put on in the face and outward carriage onely (as in many great ones, that will ſeeme gentle and curteous) but there is all this ἐν τῇ καρδία, *in the heart*: it is his temper, his diſpoſition, his nature to be gracious; which

nature he can never lay aside. And that his greatnesse when he comes to enjoy it in Heaven would not a whit alter his disposition in him appears by this, that he at the very same time when he uttered these words, tooke into consideration all his glory to come, and utters both *that* and his meeknesse with the same breath: So ver. 27. *All things are delivered to me by my Father:* and presently after for all this he sayes, *Come unto me all you that are heavie laden,* ——— [*I am meeke and lowly*;] *ver.* 28, 29. Looke therefore what lovely, sweete, and delightfull thoughts you use to have of a deare friend, who is of an amiable nature, or of some eminently holy or meeke Saint, of whom you thinke with your selves, I could put my soule into such a mans hands, and can comprimise my salvation to him (as I have heard it spoken of some:) Or looke how we should have beene encouraged to have dealt with *Moses* in matter of forgivenesse, (who was the meekest man on earth) or treated with *Ioseph*, by what we reade of his bowels towards his brethren: or what thoughts we have of the tender hearts of *Paul*, or *Timothy* unto the soules of men in begetting, and in nurturing and bringing them up to life (*being affectionately desirous of you, We were willing* (sayes *Paul*) *to impart our own soules to you*, 1 *Thes.* 2. 8.) and this, *naturally* (as his word is, 2 *Phil.* 20.) even such and infinitely more raised apprehensions should we have of that sweetnesse and candour that is in Jesus Christ, as being much more naturall to him.

And therefore the same Apostle doth make Christs bowels the patterne of his, *Phil.* 1. 8. *God is my witnesse, how greatly I long after you in the bowels of Iesus Christ.* This phrase [*in the bowels of Christ*] hath (according to Interpreters) two meanings, and both serve to illustrate that which I intend: First, [*in the bowels of Christ*] is taken *causally*, as if he meant to shew that those bowels or compassions were infused into him from Christ, and so longed after them with such kind of bowels, as Christ had wrought in him: and if so, that Christ put such bowels into him, hath he not them in himselfe much more? *Paul* had reason to say, [*In the bowels of Christ*] for (in this sence) I am sure he (once) had scarce the heart and bowels of a man in him; namely, when he was out of Christ, how furious and Lion-like a spirit had he against the Saints, and what havock made he of them, being ready even to pull out their bowels? And how

came

came *Paul* by ſuch tender bowels now towards them? who gave him now ſuch tender affections? Even Jeſus Chriſt, it was he that of a Lion made him a Lambe. If therefore in *Paul* theſe bowels were not naturall, (but the contrary rather were naturall to him) and yet they ſo abounded in him, and that *naturally*, as himſelfe ſpeakes; how much more muſt they needs abound in Chriſt, to whom they are native and in-bred? Or elſe ſecondly, [*In*] *the bowels*, is put for [*Inſtar*] *Like the bowels*, or *After the bowels*, according to the analogie of the Hebrew phraſe: And ſo then the meaning were this, Like as the bowels of Jeſus Chriſt do yerne after you, ſo do mine. [*Bowels*] are a Metaphor to ſignifie tender and motherly affections and mercies: ſo *Luke* 1. 78. [*through the tender mercies*;] In the originall it is [*The bowels of mercie.*] Thus *Paul* when he would ſignifie how tender his affections were, he inſtances in the Bowels of Jeſus Chriſt, (he making Chriſt his patterne in this in all, [*Be ye followers of me, as I am of Chriſt.*]) Now how deſirous was this great Apoſtle to beget men to Chriſt? he cared not what elſe hee loſt, ſo he might *winne ſome*: he *counted not his life deare*, nay not his ſalvation deare, but *wiſht himſelfe accurſed for his brethren*, (who yet were the greateſt enemies Chriſt then had on earth:) How glad was he when any ſoule came in? how ſorry when any fell off? *falling into a new travaile* (he knew not how better to expreſſe the anxietie of his ſpirit) for the *Galatians*, till *Chriſt was formed in them*: How comforted was he when he heard tidings of the conſtancie and encreaſe of any of their Faith? 1 *Theſſ.* 3. 6, 7. and *ver.* 8. he ſayes, *for now we live, if you ſtand faſt in the Lord.* Reade all his Epiſtles, and take the character of his ſpirit this way; and when you have done, looke up to Chriſts humane nature in Heaven, and thinke with your ſelves, *Such a man is Chriſt. Paul* warbles out in all theſe ſtrains of affections but the *ſoundings of Chriſts Bowels* in Heaven in a lower key: They are naturall to Chriſt, they all and infinite more are eminent in him. And this is the ſecond Demonſtration taken from his owne naturall diſpoſition as Sonne of God.

A third demonſtration ſhall be taken from the Third Perſon of the Trinity, the holy Ghoſt. If the ſame ſpirit that was upon him, and in him, when he was on earth, doth but ſtill reſt upon

him, and in him, when he was on earth, doth but still rest upon him now he is Heaven, then these dispositions must needes still entirely remaine in him.

This Demonstration is made up of two Propositions put together: 1. That the holy Ghost dwelling in him, concurs to make his heart thus graciously affected to sinners: And 2. that the same spirit dwels and continues in and upon him for ever in Heaven.

For the first, It was the Spirit who over-shadowd his mother, and in the meane while knit that indissoluble knot between our nature and the second Person, and that also knit his heart unto us; It was the Spirit who sanctified him in the wombe; It was the Spirit that rested on him above measure, and fitted him with a meek spirit for the works of his mediation; and indeed for this very grace sake of meekness did the Spirit come more especially upon him. Therefore when he was first solemnly inaugurated into that office, at his Baptisme, (for then he visibly and professedly entred upon the execution of it) the *holy Ghost descended* upon him: and how? *as a Dove*; so all the Euangelists joyntly report it. But why in the shape of a Dove? All apparitions that God at any time made of himself, were not so much to shew what God is in himselfe, as how he is affected towards us, and declare what effects he works in us: so here, this shape of a Dove resting upon him, was to shew those speciall gracious dispositions wherewith the holy Ghost fitted Jesus Christ to be a Mediator. A *Dove* (you know) is the most *innocent* and most meek creature, *without gall, without tallons*, having no fiercenesse in it, expressing nothing but love and friendship to its mate in all its carriages, and mourning over it in its distresses: and was therefore a fit embleme to expresse what a frame and temper of spirit the holy Ghost did upon this his descending on him, fill the heart of Christ with, and this without measure, that as sweetly as doves doe converse with doves, sympathising and mourning each over other, so may we with Christ, for he thus sympathizeth with us. And though he had the Spirit before, yet now he was anointed with him (in respect of such effects as these, which appertained to the execution of his office) with a larger measure, and more eminently then before. Therefore the Evangelist *Luke* notes upon it, (*Chap.* 4. 1.) *Iesus being full of the holy Ghost, returned from Iordan.* And *Peter* also puts the like

like gloſſe upon it, as appeares *Act.* 10. 37. for ſpeaking there of the baptiſme of *Iohn*, he ſhews how *after that his being baptized, he began to preach*; and *how God having anointed him with the holy Ghoſt*, (namely, at that baptiſme of his) *he went about doing good, &c.* And that this was the principall thing ſignified by this deſcending of the holy Ghoſt as a Dove upon him, (even chiefly to note out his meekeneſſe, and ſympathizing heart with ſinners, wrought in him by the holy Ghoſt) is evident by two places, where Chriſt himſelfe puts that very intendment on it.

The firſt preſently after, in the firſt Sermon that he preached after that his having received the holy Ghoſt, (in the ſame 4. of *Luke*) where firſt it is noted *ver.* 1. that he returned from being baptized, *full of the Spirit*, and ſo was led to be tempted: then *ver.* 14. it is ſaid that hee returned from being tempted *in the power of that ſpirit*, and after this is explained by himſelfe the myſtery of his having received the Spirit in the likeneſſe of a dove, and this is the ſubject matter of the firſt Text which he opened in his firſt Sermon, ſingled out by him on purpoſe, by choice, not chance, out of *Iſaiah*, which he read to them, (*v.* 18.) [*The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpell to the poore.* (that is, in ſpirit, the afflicted in conſcience for ſinne) *he hath ſent me to heale the broken hearted, to preach deliverance to the captives, and recovering ſight to the blind, to ſet at liberty them that are bruiſed &c.*] And when he had read ſo much as concerned the expreſſing the compaſſionate diſpoſition of his ſpirit unto ſinners, (whoſe miſery he ſets downe by all ſorts of outward evils) then he reads no further, but cloſeth the Book, as intimating, that theſe were the maine effects of that his receiving the Spirit. [*The Spirit of the Lord is upon me*, [*becauſe*] *he hath anointed me to preach the Goſpell to the poore:*] That is, for this end, or for this very purpoſe hath he given me his Spirit, *becauſe* I was deſigned, or *anointed* to this work, and by that Spirit alſo hath he anointed, or qualified me with theſe gifts and diſpoſitions ſuitable to that work.

Another place that makes the fruit and end of his receiving the Spirit then at his baptiſme, to be theſe tender diſpoſitions unto ſinners, is that in *Mat.* 12. 18, 19, &c. out of another place of *Iſaiah*, [*Behold my beloved, in whom my ſoule is well pleaſed, I will put my Spirit upon him, and he ſhall ſhew judgement to the Gentiles,*

Gentiles, &c.] That seemes to be a terrible word, but be not afraid of it; for by [*judgement*] is meant even the Doctrine of free grace and of the Gospell, that changeth, and reforms men: As in like manner (according to the Hebrew phrase) in *ver.* 20. by *judgement* is meant the worke of Gods grace on mens hearts: When he sayes [*He will send forth judgement unto victory,*] the worke of grace being the counterpane of the Doctrine of grace. And in preaching this Doctrine (which in it selfe is good tidings) the Prophet shews how he should carrie it with a spirit, answerable and suitable thereunto, even full of all meeknesse, stilnesse, calmnesse, and modesty, which he expresseth by proverbiall speeches usuall in those times, to expresse so much by, [*He shall not strive, nor crie, neither shall any man heare his voice in the streets:*] that is, he shall deal with all stilnesse and meeknesse; without violence, or boisterousnesse. *Iohn* had the *voice of a cryer*, he was a man of a severe spirit; but Christ came *piping and dancing*; all melodious sweetnesse was in his ministry and spirit; and in the course of his ministry he went so tenderly to worke, he was so heedfull to broken soules, and had such regard to their discouragements, that it is said *he would not break a bruised reed*: That is, he would set his steps with such heed, as not to tread on a reed that was broken in the leafe; or he would walk so lightly and softly, that if it lay in his way, though he went over it, yet he would not have further *bruised* it; nor quenched either by treading out *the smoaking flax*, (which is easily done) or with any rushing motion have raised so much wind as to blow out a weike of a candle, (as some translate it) smoaking in the socket; which the least stirring of the aire puffes out. All this is to expresse the tendernesse of his heart; and this, upon his receiving the Spirit, and especially from the time of his baptizing: for then (you know) those words were together therewith uttered, [*This is my beloved Son in Whom I am well pleased*] and they are the same words also, which together with Gods giving him the Spirit, are joyned in that 40. of *Esay*, whence these words are taken. So that he was filled with the Spirit, to that end to raise up in him such sweet affections towards sinners.

Now for the second part that goes to make up this Demonstration: It is as certaine, that the same Spirit that was upon Christ, and acted his spirit here below, doth still abide upon him

in

in heaven. It muſt never be ſaid, The Spirit of the Lord is departed from *Him*, who is the Sender and Beſtower of the holy Ghoſt upon us. And if the Spirit once comming upon his Members *abides with them for ever*, (as Chriſt promiſeth, *John* 14.16.) then much more doth this Spirit abide upon Chriſt the Head, from whom we all (ſince Chiſt was in heaven) receive that Spirit, and by virtue of which Spirits dwelling in him, he continues to dwell in us. Therefore of him it is ſaid, (*Eſay* 11.2. *The Spirit of the Lord ſhall* [*reſt*] *upon him.* Yea, and in that ſtorie of the holy Ghoſts deſcending upon him at his Baptiſme, it is not onely recorded, that *He deſcended on him*, but over and above it is added, [*And abode upon him.*] Yea further, to put the greater emphaſis upon it, it is twice repeated: So *John* 1.32. *I ſaw the Spirit* (ſayes the Evangeliſt) *deſcending from heaven like a Dove*, (and he adds this alſo as a further thing obſerved by him) [*and it abode upon him.*] And then againe. *ver.* 33. *I knew him not*, (ſayes he) *but he that ſent me*, gave me this token to know him by, *Upon whom thou ſhalt ſee the Spirit deſcending*, [*and remaining on him,*] *the ſame is he.* And further, (as it is intimated there) he *reſted on him*, to that end, that he might baptize us with the holy Ghoſt unto the end of the world: [*The ſame* (ſayes he) *is he that baptizeth with the holy Ghoſt.*] He at firſt *deſcends* as a Dove, and then *abides* as a Dove for ever upon him; and this Dove it ſelfe came from heaven firſt: And therefore certainly now that Chriſt himſelfe is gone to heaven, he abides and ſits upon him much more as a Dove ſtill there. Moreover, let me adde this, that although the Spirit reſted on him here without meaſure in compariſon of us; yet it may be ſafely ſaid, that the Spirit in reſpect of his effects in gifts of grace and glory, reſts more abundantly on him in heaven, then he did on earth, even in the ſame ſence that at his baptiſme (as was ſaid) he reſted on him in ſuch reſpects more abundantly then he did before his Baptiſme, during the time of his private life: For as when he came to heaven he was enſtalled King and Prieſt as it were anew, in reſpect of a new execution: ſo for the work to be done in heaven, he was anew anointed with this *oyle of gladneſſe above his fellowes*, (as *Pſal.*45.7.) Which place is meant of him eſpecially as he is in heaven, at Gods *right hand, in fulneſſe of joy*, (as *Pſal.*16. *ult.* it is alſo ſpoken of him:) when alſo it is, that *he goes*

forth in his *majesty to conquer,* (as *ver.* 4. of that 45. *Psal.*) And yet then, *Meekneſſe* is not far off, but is made one of his diſpoſitions in his heighth of glory: So it follows in the fore-cited verſe, *In thy majeſty ride proſperouſly, becauſe of Truth and Meekneſſe &c.* Therefore *Peter* ſayes, (*Acts* 2.36.) that *That ſame Ieſus whom you* (Jews) *have crucified,* (and who was riſen, and aſcended) *God hath made both Lord and Chriſt:* [*Lord*] that is, hath exalted him as King in heaven; and [*Chriſt,*] that is, hath alſo *anointed him:* (and this Oyle is no other then the holy Ghoſt) with whom (the ſame *Peter* tells us) he was anointed at his Baptiſme, *Acts* 10. 38. Yea, and becauſe he then at once received the Spirit in the fulleſt meaſure that for ever he was to receive him; therefore it was that he ſhed him downe on his Apoſtles, and *baptized them with him,* (as in that 2. of the *Acts* we reade.) Now it is a certaine rule, that *whatſoever* we receive from Chriſt, *that* he himſelfe firſt receives in himſelfe for us. And ſo one reaſon why this oile ran then ſo plentifully downe on the skirts of this our High-prieſt, that is, on his members the Apoſtles and Saints, (and ſo continues to do unto this day) is becauſe our High-prieſt and Head himſelfe was then afreſh anointed with it. Therefore *ver.* 33. of that 2. of the *Acts*, *Peter* giving an acount how it came to paſſe that they were ſo filled with the holy Ghoſt, ſayes, that Chriſt *having received from the Father the promiſe of the holy Ghoſt, had ſhed him forth on them*; which *receiving* is not to be only underſtood of his bare and ſingle receiving the promiſe of the holy Ghoſt for us, by having power then given him to ſhed him downe upon them, as God had promiſed, (though this is a true meaning of it) but further that he had received him firſt as powred forth on himſelfe, and ſo ſhed him forth on them: according to that rule, that whatever God doth unto us by Chriſt, he firſt doth it unto Chriſt: all promiſes are made and fulfilled unto him firſt, and ſo unto us in him; all that he beſtows on us, he recieves in himſelfe. And this may be one reaſon why (as *John* 7. 39.) the *Spirit was not as yet given, becauſe Jeſus was not as yet glorified:* But now he is in heaven, he is ſaid *to have the ſeven ſpirits:* ſo *Rev.* 1. 3. (which book ſets him out as he is ſince he went to heaven.) Now *thoſe ſeven ſpirits* are the holy Ghoſt, for ſo it muſt needs be meant, and not of any creature, as appeares by the 4. *ver.* of that

that *Chap.* where *grace and peace* are wisht *from the seven spirits:* so called, in respect of the various effects of him both in Christ and us, though but one in person. And seven is a number of perfection, and is therefore there mentioned, to shew, that now Christ hath the Spirit in the utmost measure that the humane nature is capable of. And as his knowledge (which is a fruit of the Spirit) since his Ascension is enlarged, (for before he knew not when the day of Judgement should be, but now when he wrote this book of the Revelation, he did) so are his bowels (I speak of the humane nature) extended; all the mercies that God meanes to bestow being now actually to run through his hands, and his particular notice, and he to bestow them not on the Jews only, but on Gentiles also, who were to be converted after he went to heaven. And so he hath now an heart adequate to Gods own heart, in the utmost extent of shewing mercie unto any whom God hath intended it unto.

And this is the third demonstration from the *Spirits* dwelling in him; wherein you may help your faith, by an experiment of the holy Ghost his dwelling in your owne hearts, and there not onely working in you meeknesse towards others, but pitty towards your selves, to get your soules saved; and to that end, stirring up in you incessant and *unutterable groanes* before the Throne of grace, for grace and mercy. Now the same Spirit dwelling in Christs heart in Heaven, that doth in yours here, and alwayes working in his heart first for you, and then in yours by commission from him; rest assured therefore, that that Spirit stirs up in him bowels of mercie infinitely larger towards you, then you can have unto your selves.

§. II.

A second sort of Demonstrations from severall engagements now lying upon Christ in heaven.

THere are a second sort of Demonstrations which may be drawn from many other severall engagements continuing and lying upon Christ now he *is* in heaven: which must needs encline his heart towards us as much, yea more then ever. As

1. The continuance of all those neere and intimate Relations

and allyances unto us of all sorts; which no glory of his, can make any alteration in: and therefore not in his heart and love, nor a declining any respects and offices of love, which such relations doe call for at his hands. All relations that are naturall, such as betweene father and child, husband and wife, brother and brother, &c. looke what world they are made for, in that world they for ever hold, and can never be dissolved. These fleshly relations indeed doe cease in that other world, because they were made onely for this world: as *Rom.* 7. 1. *The wife is bound to her husband but so long as he lives:* But these relations of Christ unto us, were made in order to *the world to come* (as the Epistle to the Hebrews calls it:) and therefore are in thir full vigour and strength, and receive their compleatment therein. Wherefore it is, that Christ is said to be *the same to day, yesterday, and for ever, Heb.* 13. 8. To illustrate this by the constant and indissoluble tie of those relations of this world, whereto no difference of condition, whether of advancement or debasement, can give any discharge. We see in *Joseph* when advanced, how as his relations continued, so his affections remained the same to his poore brethren, (who yet had injured him,) and also to his father. So *Gen.* 45. where in the same speech he mentioneth both his owne greatest dignities, and advancement, [*God hath made me a father to Pharaoh, and Lord of all his house, and a Ruler throughout all the Land of Egypt:*] (so *ver.*8.) and yet withall, he forgetteth not his relations, [*I am Joseph your brother,*] (*ver.* 4.) even the same man still. And his affections appeared also to be the same; for he *wept over them, and could not refraine himselfe,* as you have it, *v.*1,2. And the like he expresseth to his father, *ver.*9. *Goe to my father, and say, Thus saith thy son Ioseph, God* hath made me Lord *over* all Egypt, (and yet thy son *Ioseph* still.)

Take another instance (wherein there was but the relation of being of the same countrey and allyance) in *Esther,* when advanced to be Queene of an hundred twenty and seven provinces; who when she was in the armes of the greatest Monarch on earth, and enjoyed highest favour with him, yet then she cryes out, *How can I endure to see the evill that shall come unto my people, or how can I endure to see the destruction of my kindred?* So *Chap.*8. 6. She considered but her relation, and how doth it work in her veyns by a sympathie of bloud? Now much more doth this hold

good

good of husband and wife, for they are in a neerer relation yet. Let the wife have beene one that was poore and meane, fallen into ſickneſſe, &c. and let the husband be as great and glorious as *Solomon* in all his royaltie; all man-kind would cry ſhame on ſuch a man, if he ſhould not now owne his wife, and be a huſband in all love and reſpect to her ſtill. But beyond all theſe relations, the relation of head and Members as it is moſt naturall, ſo it obligeth moſt: *No man ever yet hated his owne fleſh,* (ſayes the Apoſtle) (though diſeaſed and leprous) *but loveth and cheriſheth it.* And it is the law of Nature that *if one member be honoured all the members* are to *rejoyce with it,* (1 *Cor.*12.26.) *and if one member ſuffer all the reſt* are to *ſuffer with it. Even ſo* is *Chriſt* as (*ver.*12.) And theſe relations are they that doe move Chriſt to continne his love unto us. *Ieſus knowing that he was to depart out of this world, having loved his owne who were in the world, he loved them unto the end, Iohn* 13. 1. And the reaſon thereof is put upon his relation to them; they were *his owne;* and his owne by vertue of all relations whatſoever, his owne Brethren, his owne Spouſe, his owne fleſh; and *the* very *world will love its owne,* (as himſelfe ſpeaks) much more will he himſelfe love his owne. *He that provides not for his owne family, is worſe then an Infidel,* (ſayes the Apoſtle.) Now though Chriſt be in heaven, yet his people are his family ſtill: they are retainers to him, though they be on earth; and this, as truly as thoſe that ſtand about his perſon now he is in his glory. So that ſpeech evidently declares, [*of whom the whole family in heaven and earth is named*] they all together make up but one and the ſame family to him as their Lord. Chriſt is both the *founder*, the *ſubject*, and the moſt perfect *exemplar* and *patterne* to us, of the relations that are found on earth. Firſt he is *the* founder of all relations, and affections that accompanie them both in nature and grace. As therefore the Pſalmiſt argues, *ſhall he not ſee who made the eye?* So doe I; Shall not he who put all theſe affections into parents, and brothers, ſuitable to their relations, ſhall not he have them much more in himſelfe? *Though* our Father *Abraham* being in heaven *be ignorant of us, and Iſrael acknowledge us not, yet O Lord thou art our Father, and our Redeemer, &c. Iſai.*36.16. the Prophet ſpeaks it of Chriſt; as appears by *ver.* 1, and 2. and in a propheſie of the Jews Call; and he ſpeaks it of Chriſt, as

ſuppoſed in Heaven, for he adds, *Looke downe from heaven, and behold from the habitation of thy holineſſe and thy glory.* There are but two things that ſhould make him to neglect ſinners; his *holineſſe*, as they are ſinners, and his glory, as they are meane and low creatures: Now he there mentions both, to ſhew, that notwithſtanding either as they are ſinners he rejects them not, and as they are baſe and meane he deſpiſeth them not.

2. He is the *Subject* of *all* relations, which no creature is. If a man be a husband, yet not a father, or a brother; but Chriſt is all: No one relation being ſufficient to expreſſe his love, wherewith he loveth and owneth us. And therefore he calls his Church both *Siſter* and *Spouſe*, *Cantic.* 5. 1.

3. He is the *patterne*, and exemplar of all theſe our relations, and they all are but the copies of his. Thus in *Epheſ.* 1. 5. Chriſt is made the pattern of the relation & love of husbands; *Husbands* (ſayes the Apoſtle) *love your wives, as Chriſt loved his Church*, ſo *ver.* 25. Yea, *ver.* 31, 32, 33. the marriage of *Adam*, and the very words he then ſpeake of cleaving to a wife, are made but the types and ſhadows of Chriſts marriage to his Church. Herein I ſpeak (ſayes he) *concerning Chriſt and the Church:* and *this is a great myſtery.* Firſt, a *myſtery*, that is, this marriage of *Adam* was ordained *hiddenly*, to repreſent and ſignifie Chriſts marriage with his Church. And ſecondly, it is a *great* myſtery, becauſe the thing thereby ſignified is in it ſelfe ſo great, that this is but a ſhadow of it. And therefore all thoſe relations, and the affections of them, and the effects of thoſe affections, which you ſee and read to have been in men, are all, and were ordained to be (as all things elſe in this world are) but ſhadows of what is in Chriſt; who alone is the truth and ſubſtance of all ſimilitudes in nature, as well as the Ceremoniall types.

If therefore no advancement doth or ought to alter ſuch relations in men, then not in Chriſt. *He is not aſhamed to call us brethren*; as *Heb.* 2. 11. And yet the Apoſtle had juſt before ſaid of him, *v.* 9. *We ſee Jeſus crowned with glory and honour.* Yea and as when one member ſuffers, the reſt are touched with a ſympathie, ſo is it with Chriſt. *Paul* perſecuted the Saints, the members, and *why perſecuteſt thou me?* cries the Head in heaven: the foot was trodden on, but the Head felt it, though *crowned with glory and honour. We are fleſh of his fleſh, and bone of his*

his bone, Epheſ. 5. 30. and therefore as *Eſther* ſaid, ſo ſayes Chriſt, *How can I endure to ſee the evill that befalls my people?* If a husband hath a wife that is meane, and he become a King, it were his glory and not his ſhame to advance her; yea, it were his ſhame to neglect her: eſpecially, if when the betrothment was firſt made, ſhe was then rich and glorious, and a Kings daughter, but ſince that, falne into poverty and miſery. Now Chriſts Spouſe, though now ſhe be falne into ſin and miſery, yet when ſhe was firſt given to Chriſt by God the Father, (who from all eternity made the match) ſhe was lookt upon as all glorious. For in election, at firſt, both Chriſt and we were by God conſidered in that glorie which he meanes to bring him and us unto at laſt; that being *firſt* in Gods *intention* which is *laſt* in *execution*. For God at the beginning doth look at the end of his works, and at what he meanes to make them. And ſo, he then primitively intending to make us thus glorious as we ſhall be, he brought and preſented us to his Sonne in that glaſſe of his Decrees, under that face of glory wherewith at laſt he meant to endow us. He ſhewed us to him as apparelled with all thoſe jewels of grace and glory which we ſhall weare in heaven; he did this then, even as he brought *Eve* unto *Adam*, whoſe marriage was in all the type of this: ſo that as this was the firſt Idea that God tooke us up in, and that we appeared in before him, ſo alſo wherein he preſented us then to Chriſt, and (as it were) ſaid, ſuch a wife will I give thee. And as ſuch did the ſecond Perſon marry us; and undertooke to bring us to that eſtate. And that God ordained us thus to fall into ſinne and miſerie, was but to illuſtrate the ſtory of Chriſts love, and thereby to render this our Lover and Husband the more glorious in his love to us, and to make this primitive condition whereunto God meant againe to bring us, the more eminently illuſtrious. And therefore we being marryed unto him, when we were thus glorious in Gods firſt intention, although in his decrees about the execution of this, or the bringing us to this glory, we fall into meanneſſe and miſerie before we attaine to it, yet the marriage ſtill holds; Chriſt took us to run the ſame fortune with us, and that we ſhould do the like with him. And hence it was, that we being falne into ſinne, and ſo our *fleſh* become *fraile* and *ſubject to infirmities*, that he therefore *took part of the ſame*, as *Heb.* 2. 13.

And

And answerably on the other side, he being now advanced to the glory ordained for him, he can never rest till he hath restored us to that beauty wherein at first we were presented to him, and till he hath purged and *cleansed us, that so he may present us to himselfe a glorious Church,* (as you have it, *Eph.*5.26,27.) even such as in Gods first intention we were shewne to him to become; having that native and originall beauty, and possessing that estate wherein he looked upon us, when he first tooke liking to us, and married us. This is argued there from this very relation of his being our husband, *ver.* 25, 26. And therefore though Christ be now in glory, yet let not that discourage you, for hee hath the heart of a husband towards you, being *betrothed unto you for ever, in faithfulnesse, and in loving kindnesse,* (as *Hos.*2.) and the idea of that beauty is so imprinted on his heart, which from everlasting was ordained you, that he will never cease to sanctifie and to cleanse you, till he hath restored you to that beauty which once he took such a liking of.

A second engagement. This love of his unto us is yet further encreased, by what he both did, and suffered for us here on earth, before he went to Heaven. *Having loved his own,* so far as to dye for them, *he will* certainly *love them unto the end,* even to eternity. We shall finde in all sorts of relations, both spirituall and naturall, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effect those eminent sufferings of Christ for us, have certainly produced in him; we may see this in parents, for besides that naturall affection planted in mothers towards their children, (as they are theirs) the very pains, hard labour, and travail they were at in bringing them forth, encreaseth their affections towards them, and that in a greater degree then fathers beare. And therefore the eminency of affection is attributed unto that of the *mother* towards her child, and put upon this that it is *the sonne of her wombe, Isai.*49.15. And then, the performing of that office and worke of nursing them themselves, (which yet it is done with much trouble and disquietment) doth (in experience) yet more endeare those their children unto them which they so nurse, to an apparent difference of bowels and love, in comparison of that which they put forth to others of their owne children which they nursed not.

not. And therefore in the ſame place of *Eſay*, as the Mothers affection to *the ſonne of her wombe*, ſo to her *ſuckling child*, is mentioned, as being the higheſt inſtance of ſuch love. And as thus in paternall affection, ſo alſo in conjugall. In ſuch mutuall loves in the purſuing of which, there have any difficulties or hardſhips been encountred; and the more thoſe lovers have ſuffered the one for the other, the more is the edge of their deſires whetted, and their love encreaſed; and the party for whom they ſuffered, is thereby rendred the more deare unto them.

And as it is thus in theſe naturall relations, ſo alſo in ſpirituall; we may ſee it in holy men, as in *Moſes*, who was a mediator for the *Jewes*, as Chriſt is for us; *Moſes* therein being but Chriſts Type and ſhadow, and therefore I the rather inſtance in him. He under God had beene the deliverer of the people of *Iſrael* out of *Egypt*, with the hazard of his own life, and had led them in the wilderneſſe, and given them that good Law that was their wiſdome in the ſight of all the Nations, and by his prayers kept off Gods wrath from them. And who ever (of all thoſe *Heroes* we read of) did ſo much for any Nation, who yet were continually murmuring at him, and had like once to have ſtoned him? and yet, what he had done for them did ſo mightily engage his heart, and ſo immoveably point and fix it unto their good, that although God in his wrath againſt them, offered to make of him alone a greater and mightier Nation then they were, yet *Moſes* refuſed that offer (the greateſt that ever any Sonne of *Adam* was tempted with,) and ſtill went on to intercede for them, and among other uſed this very argument to God, even the conſideration of what he had already done for them (as *with* what *great might and power, hee had brought them out of Ægypt, &c.*) thereby to move God to continue his goodneſſe unto them, ſo *Exod.*32.11. and elſewhere; And this overcame God, as you may read in the 14. *verſe* of the fore named *Chapter*. Yea, ſo ſet was *Moſes* his heart upon them, that hee not onely refuſed that former offer which God made him, but he made an offer unto God of himſelfe, to ſacrifice his portion in life for their good: *Rather* (ſayes he) *blot me out of the book of life*: So *verſ.*32.

And we may obſerve the like zealous love in holy *Paul*, to-

wards all those converts of his, whom in his Epistles hee wrote unto; towards whom, that which so much endeared his affections, was the paines, the cost, the travail, the care and the sufferings that he had had in bringing them unto Christ. Thus towards the *Galatians*, how solicitous was hee? how afraid to lose his labour on them? *I am afraid of you, lest I have bestowed upon you labour in vain*: so hee expresseth himselfe, *Galat.* 4.11. and *vers.* 19. hee utters himselfe yet more deepely; *My little children* (sayes he) *of whom I againe travaile in birth, untill Christ be formed in you.* He professeth himselfe content to be in travail againe for them, rather then lose that, about which he had been in travail for them once before.

Now from both these examples (whereof the one was Christs Type, and the other the very copy and patern of Christs heart) we may raise up our hearts to the perswasion of that love and affection which must needs be in the heart of Christ, from that which he hath done and suffered for us.

First, For *Moses*, did *Moses* ever doe that for that people, which Christ hath done and suffered for you? Hee acknowledged that he had *not borne that people in his wombe*, but Christ bare us all, and we were the *travaile of his Soule*, and for us he endured the *birth-throws of death* (as *Peter* calls them, *Acts* 2.24.) And then for *Paul*, *was Paul crucified for you?* (sayes *Paul* likewise of himselfe) but Christ was, and hee speakes it the more to enhaunce the love of Christ. Or if *Paul* had beene crucified, would or could it have profited us? No; If therefore *Paul* was contented to have been in travaile againe for the *Galatians*, when he feared their falling away; then how doth Christs heart worke much more towards sinners? he having put in so infinite a stock of sufferings for us already, which he is loath to lose; and hath so much love to us besides, that if we could suppose, that otherwise we could not be saved, he could be content to be in travaile againe, and to suffer for us afresh: But he needed to do this but *once* (as the Apostle to the *Hebrewes* speaks:) so *perfect* was his Priesthood. Be assured then, that his love was not spent or worne out at his death, but encreased by it. His love it was that caused him to die, and to *lay downe his life for his sheepe*; and *greater love then this, hath no man*, (said himselfe before he did it.) But now having dyed, this must needs cause him from his soule to cleave the more unto them.

A

A cauſe, or a perſon that a man hath ſuffered much for, according to the proportion of his ſufferings, is ones love and zeal thereunto; for theſe doe lay a ſtrong engagement upon a man: becauſe otherwiſe hee loſeth the thanks and the honour of all that is already done and paſt by him. *Have you ſuffered ſo many things in vaine?* ſayes the Apoſtle to the *Galatians, Chap.* 3.4. where hee makes a motive and an incitement of it, that ſeeing they had endured ſo much for Chriſt, and the profeſſion of him, they would not now loſe all for want of doing a little more. And doth not the ſame diſpoſition remaine in Chriſt? eſpecially ſeeing the hard work is over and diſpatcht which he was to doe on Earth; and that which now remaines for him to doe in Heaven, is far more ſweet and full of glory, and as the *reaping in joy*, of what he had here *ſowne in teares*. If his love was ſo great, as to hold out the enduring ſo much; then now when that brunt is over, and his love is become a tryed love, will it not continue? If when tryed in adverſity, (and that is the ſureſt and ſtrongeſt love) and in the greateſt adverſity that ever was; if it then held, will it not ſtill doe ſo in his proſperity much more? Did his heart ſtick to us, and by us in the greateſt temptation that ever was; and will his glorious and proſperous eſtate take it off, or abate his love unto us? Certainly no: [*Ieſus the ſame to day, yeſterday, and for ever.*] *Heb.* 13. 8. When he was in the midſt of his paines, one for whom hee was then a ſuffering, ſaid unto him, *Lord remember me when thou commeſt into thy Kingdome*; and could Chriſt mind him then? (as you know he did, telling him, *This day ſhalt thou be with me in Paradiſe*) then ſurely when Chriſt came to Paradiſe, he would doe it much more; and remember him too, by the ſureſt token that ever was, and which he can never forget, namely, the paines which hee was then enduring for him. *He remembers both them and us ſtill*, (as the Prophet ſpeakes of God.) And if he would have us *remember his death till hee comes*, ſo to cauſe our hearts to love him; then certainly himſelfe doth it in Heaven much more: No queſtion but he remembers us, as hee promiſed to doe that good thiefe, now hee *is in his Kingdome*. And ſo much for this ſecond Engagement.

A 3. Engagement is the engagement of an *Office*, which ſtill lies upon him, and requires of him all mercifulneſſe and graci-

ouſneſſe towards ſinners that doe come unto him. And therefore whilſt hee continues in that place, and inveſted with that office, (as hee for ever doth) his heart muſt needs continue full of tenderneſſe and bowels. Now that office is the office of his *Prieſthood*; which this Text mentions, as the foundation of our encouragement to come *boldly to the Throne of grace, for grace and mercy,* ——*ſeeing we have a great High* [*Prieſt*] *entred into the Heavens.*

Two things I am to ſhew, to make up this Demonſtration:

Firſt, that this office of High-Prieſthood is an office erected wholly for the ſhewing of grace and mercy.

And ſecondly, that this office doth therefore lay upon Chriſt a duty to be in all his diſpenſations full of grace and mercy; and therefore his heart remaines moſt certainly ſuited and framed thereunto.

For the firſt. The office of High-Prieſthood is altogether an office of grace: And I may call it the *Pardon-office*, ſet up and erected by God in Heaven; and Chriſt, he is appointed the *Lord* and *Maſter* of it. And as his *Kingly office* is an office of *power* and *dominion*, and his *Propheticall office* an office of *knowledge* and *Wiſdome*; ſo his *Prieſtly office* is an office of *grace* and *mercy*. The High-Prieſts office did properly deale in nothing elſe. If there had not been a *Mercy-ſeat* in the Holy of Holies, the High-Prieſt had not at all been appointed to have gone into it. It was Mercy, and Reconciliation, and Atonement for ſinners, that he was to treat about, and ſo to officiate for at the Mercy-ſeat; He had had otherwiſe no worke, nor any thing to doe when he ſhould come into the moſt holy place. Now this was but a typicall alluſion unto this office of Chriſts in Heaven. And therefore the Apoſtle (in the Text) when he ſpeaks of this our High Prieſts being entred into Heaven, hee makes mention of a *Throne of Grace*, and this in anſwer to that in the Type both of the High Prieſt of old, and of the *Mercy ſeate* in the Holy of Holies. And further to confirme this, the Apoſtle goes on to open that very Type, and to apply it unto Chriſt, unto this very purpoſe which we have now in hand: And this in the very next words to my Text, *Chap.*5.1,2,3. *verſes*; in which he gives a full deſcription of an *High-Prieſt*, and all the *properties* and requiſites that were to be in him, together with the eminent and principall

principall *end* that that office was ordained for. Now the great and eſſentiall *qualifications* theer ſpecified, that were to be in a High-Prieſt, are *Mercie* and *Grace*, and the *ends* for which he is there ſaid to be ordained, are works of *Mercie* and *Grace*. And beſides what the words in their ſingle ſtanding doe hold forth to this purpoſe; obſerve that they come in to back and confirme that exhortation in the Text, wherein he had ſet forth Chriſt as an *High-Prieſt touched with the feeling of infirmities*; and that therefore we ſhould *come with boldneſſe for grace and mercy: for every High-Prieſt* (ſayes he) *taken from among men is ordained for men in things pertaining to God: that he may offer both gifts and ſacrifices for ſinne. One who can have compaſſion, &c.* So that theſe words are a confirmation of what he had before ſaid, and doe ſet out Chriſt the ſubſtance, in his grace and mercifulneſſe, under *Aaron* and his ſonnes the ſhadowes: and all this for the comfort of Beleevers.

Now 1. for the *ends* for which thoſe High prieſts were appointed, they ſpeak all nothing but grace and mercy unto ſinners; it is ſaid, he was one *ordained* [*for men,*] *to offer both gifts and ſacrifices for ſins.* There is both the *finis cujus*, the end for *whom*, and the *finis cui*, the end for *which* he was ordained.

1. For *whom*, He was ordained for *men*, that is, for mens cauſe and for their good: Had it not been for the ſalvation of men, God had never made Chriſt a Prieſt. So that he is wholly to employ all his intereſt and power for them, for whoſe cauſe he was ordained a Prieſt, and that in all things that are betweene God and them. He is to tranſact τὰ πρὸς τὸν Θεὸν, all things that are to be done by us *towards God*, or for us *with God*, he is to take up all our quarrels with God, and to mediate a reconciliation between us and him; He is to procure us all favour from God, and to doe all that which God would have done for our ſalvation. And that he might doe this willingly, kindly, and naturally for us, as every High Prieſt was *taken from among men*; ſo was Chriſt, that he might be a Prieſt of our owne kinde, and ſo be more kind unto us, then the nature of an Angel could have been. And how much this conduceth to his being a merciſull High-Prieſt, I ſhall ſhew anon.

2. The end for *which* every High-Prieſt was ordained, ſhews this, He was to *offer gifts and ſacrifices for ſinnes*: *Sacrifices for ſins*,

to pacifie Gods wrath against sinne, and *gifts* to procure his favour. You know the Apostle in the foregoing words had mentioned *Grace* and *Mercie*, and encouraged us to come with boldnesse unto this High-Priest for both; and answerably, to encourage us the more, he sayes the High-Priest by his office was to offer for both; *gifts* for to procure all *grace*, and *sacrifices* to procure all *mercie* for us, in respect of our *sins*. Thus you see the ends which he is ordained for, are all matter of grace and mercie, and so of encouragement unto men for the obtaining of both, *ver.* 1.

2. The *qualification* that was required in a High Priest, was, that he should be *one that could have compassion*, &c. and this is set forth, *ver.* 2. He that was High-Priest, was not chosen into that office for his deep wisdome, great power, or exact holinesse; but for the mercie and compassion that was in him. That is it which is here made the speciall (and therefore the onely mentioned) property in an High-Priest, *as such*; and the specificall and essentiall qualification that was inwardly and internally to constitute him, and fit him for that office: as Gods appointment did outwardly and externally, as *ver.* 4. hath it. And the word [δυνάμενος] [*that can* or *is able*] imports an inward faculty, a spirit, a disposition, a heart that knowes how to be compassionate. And it is the same word that the Apostle had before used to expresse Christs heart by, even in the words of the Text, [δυνάμενον συμπαθῆσαι] that is, [*Who can be touch't with the feeling of our infirmities.*] And he had also used it of him afore that, in the point of mercy, *Chap.* 2. 18. [δύναται, &c.] [*he is able*] *to* succour, &c. which is not meant, of any externall power, (which we usually call *Ability*) but of an internall touch in his will; He hath an *heart* able to forgive, and to afford help.

Now therefore if this be so essentiall a property to an High-priest *as such*; then it is in Christ most eminently. And as Christ had not beene fit to have beene Gods *King*, if he had not had all power and strength in him, which is essentiall to constitute him a King; so nor to have beene Gods *High priest*, if he had not had such an *heart* for mercifulnesse; yea, and no longer to have beene a Priest, then he should continue to have such a heart. Even as that which internally qualifies a *Minister* for the ministery is his *gifts*, which if he loseth, he is no longer to be in that

that office: Or, as reason makes a man a *man*; which if he loseth he becomes a beast: Thus no longer should Christ continue to be a Priest, then he hath an heart that *can have compassion*, (as this second verse hath it.) And the word which we translate [*to have compassion*] is exceeding emphaticall, and the force of it observable; it is in the Originall [μετριοπαθεῖν.] and signifies [*to have compassion according to every ones measure and proportion.*] He had said of Christ in the words of my text, that he was *toucht with the feeling of our infirmities*, or that, *he had a suffering with us in all our evills*: and this word also here used imports a *suffering*: But then, some greatly distressed soules might question thus; Though he pities me, and is affected, yet my misery and sinnes being great, will he take them in to the full, lay them to heart, to pity me according to the greatnesse of them? To meet with this thought therefore, and to prevent even this objection about Christs pity, the Apostle sets him out by what was the duty of the High-Priest who was his shadow; that he is one that *can have compassion according to the measure of every ones distresse*; and one that considers every circumstance in it, and will accordingly afford his pity and help, and if it be *great*, he hath a *great fellow-feeling* of it, for he is a *great High Priest*: Thy *misery* can never exceede his *mercy*. The word here used comes from [μετρὸν] a *measure*, and [παθεῖν] to *suffer*. And that it is the Apostles scope to hold this forth in this word, is evident by what followes, for he on purpose makes mention of those severall degrees, proportions, and ranks of sinners under the old Law, who were capable of mercy and compassion, *Who can have compassion* (sayes he) *on the* [*ignorant*] *and on them that are* [*out of the way.*] In the old Law you may read of severall degrees and kinds of sinners, for which God appointed or *measured* out differing and proportionable sacrifices, *Levit.* 4. *ver.* 2. and 5. and another for sinnes *against knowledge*, or such as were wittingly committed, *Chap.* 16. *ver.* 2, 3. compared with *ver.* 6. Now when any sinner came to the High-priest to make atonement for him, the Priest was wisely to consider the kind and the proportion of his sinne; as whether it were a sinne of meere ignorance, or whether it were against knowledge, and accordingly he was to proportion a sacrifice, and to mediate for him: And so he did μετριοπαθεῖν, *pity him according*

to

to measure, or according to *reason* or discretion, (as in the margent it is varied.) And therefore the Apostle here metions both *the ignorant*, (that is, those that sinne out of meere ignorance) and *them that are gone out of the way*, namely, by wilfull and witting iniquity. And so by this propety that was to be in the High-Priest, doth he here set forth Christ. As the measure of any mans need and distresse is from sin and misery, accordingly is he affected towards him. And as we have sinnes of severall sizes; accordingly hath he mercies, and puts forth a mediation proportionable; whether they be ignorances, or sins of daily incursion, or else sinnes more grosse and presumptuous. And therefore let neither of them discourage any from comming unto Christ for grace and mercy.

So that (for the closure of this) here is both the *qualification* disposing him for this office, *mercifull compassionatenesse*; and here are the ends of this office, even to deale mercifully with all sorts of sinners *according to the proportion* and *measure* of their sinnes and miseries. From each of which doe arise these Corollaries, which make up the Demostration in hand, as the conclusion: 1. That he is no longer fit for this place, then he continues to be of a gracious disposition, and one that *can have compassion*. 2. That he can no longer be *faithfull* in the discharge of this office, (according to the ends for which it was appointed) then he shews all grace and mercy unto them that come unto his throne of grace for it.

And that is the second thing which I at first propounded; that this office did lay a *duty* upon him to have *compassion*: And it necessarily follows from the former. And answerably to confirme this, we have both these two brought to our hands in one place together, (and which is a parallel place to this last interpreted) it is *Heb.* 2. 17. [*That he might be a mercifull and a faithfull High-Priest, &c.*] He is at once here said to be both *mercifull* and *faithfull*: And both are attributed to him, in respect of this High-Priests office, [*faithfull* [*High-Priest:*] and that, as it is to be executed in heaven, after the dayes of his flesh ended. For the Apostle giving the reason of it, and shewing what it is that fits him to be such an High-Priest, addes, *ver.* 28. [*In that himselfe* [*hath*] *suffered:*] so that it relates to the time after his sufferings ended. Now in that he is said to be [*mercifull*

full,] this relates to that internall diſpoſition of his heart, (before ſpoken of) qualifying him for this office; and in that he is ſaid to be [*faithfull,*] that reſpects his execution of it; he is faithfull in the diſcharge of the duty which that place layes on him.

So then, this goes further then the former, for it ſhews, that to exerciſe mercy, is the duty of his place, and that, if he will be *faithfull*, he muſt be *mercifull*. For *faithfullneſſe* in any office, imports an exact performance of ſomthing appointed by him, who deſignes one to that office, and that as a duty: and that this is a true deſcription of *faithfullneſſe*, and alſo that this *faithfullneſſe* ſo deſcribed is in Chriſt, we have at once implyed, in that which immediately follows in the beginning of the 3. *Chap. v.* 3. *Who was* (ſayes the Apoſtle, going on to ſpeak of Chriſt) *faithfull to him that appointed him, as Moſes alſo was faithfull in all his houſe:* we have the ſame thing as expreſly ſpoken in that fore-quoted place, *Heb.* 5. (in the next words to thoſe we even now opened,) *ver.* 3. *And by reaſon hereof* [*he ought*] *to offer for ſins:* ——he ſpeaks it of Chriſts Type, the High-Prieſt, (as the former alſo he had done) But thereby to ſhew that it is Chriſts duty alſo to mediate for all that come to him, *He ought to doe it.* Now then to enforce this conſideration, for the help of our faith herein; If this office doth by Gods appointment thus bind him to it, and if it be the duty of his place, then certainly he will performe it moſt exactly, for elſe he doth not doe his duty. And our comfort may be, that his *faithfullneſſe* lies in being mercifull: therfore (you ſee) they are both here joyned together. Every one is to doe the proper duty of his place, and exactly to ſee to that. And therefore the Apoſtle, *Rom.* 12. exhorting to the diſcharge of the duties of each office in the Church, *ver.* 7. he ſayes, *Let him that hath a Miniſtry*, committed to him, *Wait on his miniſtry*; and (among others) if his place of miniſtration be to *ſhew mercy*, (as *ver.* 8.) (which was an office in the Church, upon which lyed the care of the *poore* and *ſick*) he is *to doe it with cheerfullneſſe.* And ſo ſayes Chriſt of himſelfe, *Eſay* 61. 1, 2. *The Spirit of the Lord is upon me, to bind up the broken hearted, to open the priſon doores to them that are bound,* (to viſit and relieve them) *and to preach good tidings to the meeke.* Such kinde of ſoules are they that he hath the charge of. He is *the great Shep-*

heard and Bishop of soules, 1 *Pet.* 2. *ult.* and the *sick,* and the *broken,* they are his sheep, his charge, his Diocese, as *Ezekiel* hath it, *Chap.* 34. 16. And to tend such as these, he looks for ever upon it as his duty, as his own expression upon the like occasion importeth, in *John* 10. 16. *Other sheep I have,* (sayes Christ) *them I* [*must*] *bring, &c.* Observe how he puts a [μὲ δεῖ] an [*I must*] upon it; looking at it as his duty, strictly laid upon him by his place of being a shepheard. And the proper duty of his place being *to shew mercy,* he doth it *with cheerfulnesse,* (as the Apostle speaks:) For Mercie makes one doe what they doe, with cheerfulnesse. And Christ, as he is the *Bishop,* so the Διάκονος, the *Deacon* also, (for he bears all offices to his Church) as of the *circumcision,* so of the *uncircumcision* also: so he is called, *Rom.* 15. 8. And these offices of *High-Priest, Shepheard, Bishop, &c.* he hath still in heaven; for *he continues a Priest for ever, Heb.* 7. 24.

Now therefore to conclude this Head: Never feare that Christs great advancement in heaven, should any whit alter his disposition; for this his very advancement engageth him the more. For although he be *entred into the heavens*; yet consider withall that it is here added, [to be an *High-Priest*] there; and so long, feare not: for his place it selfe will call for mercie from him unto them that treat with him about it. And although in the heavens he be *advanced far above all principalites and powers,* yet still his High-Priesthood goes with him, and accompanies him: For *such an High Priest became us, as was higher then the heavens, Heb.* 7. 26. And further, though he sits at Gods right hand, and on his Fathers Throne, yet that Throne it is a *Throne of grace,* (as the Text hath it) upon which he sits. And as the *Mercie-seat* in the Type was the fartheſt and highest thing in the Holy of Holies; so the *Throne of grace* (which is an infinite encouragement unto us) is the highest seat in heaven. So that if Christ will have, and keep the greatest place in heaven, the highest preferment that heaven it selfe can bestow upon him, it engageth him unto grace and mercy. The highest honour there hath this Attribute of *Grace* annexed to it in its very title, [*A Throne of grace:*] And as *Solomon* sayes, *A Kings Throne is established by righteousnesse,* it continues firme by it; so is Christs Throne by *Grace.* Grace was both the first founder of his Throne, or his raiser to it, and also it is the establisher of it.

First,

First, it is the *founder* of it; For the reaſon why God did ſet him up in that place, was, becauſe he had more grace and mercy in his heart, then all the creatures had, or could be capable of. All Favourites are uſually raiſed for ſomething that is eminent in them, either beauty, pleaſantneſſe of wit, State-policy, or the like. Now if you aske what moved God to advance Chriſt to this high Throne, it was his grace: So *Pſal.*45.3. [*Grace*] *is poured into thy lips*, (and ſo dwels much more in his heart) [*Therefore*] *God hath bleſſed thee*: (ſo it followes:) namely, with all thoſe glories in Heaven (which are Gods bleſſings to his Sonne.)

And then ſecondly, Grace is the *upholder* of his Throne: ſo *verſ.*4. of the aforeſaid *Pſal.*45. *In thy majeſty*——*proſper thou*; as well *becauſe of meekneſſe*, as of *righteouſneſſe*, and alſo becauſe of *Truth*; that is, the word of truth, the Goſpell of our ſalvation, (as *Paul* exegetically expoundeth it, *Epheſ.*1.13.) Theſe are the pillars and ſupporters of his throne and majeſty: And there are *two* of them, you ſee, that are of *grace*, (*meekneſſe*, and the *Goſpel of our ſalvation*) unto *one* of *juſtice*, or *righteouſneſſe*; and yet that one is for us too. And theſe *eſtabliſh* Chriſts Throne: So it followes, *verſ.*6 *Thy Throne, O God, is for ever and ever*: And you know who applies this unto Chriſt, *Heb.*1.8. Feare not then, when as *meekneſſe* ſupports his *Majeſty*, and *grace* his *throne*; and when as he holds his place by ſhewing theſe. And thus much from that office that is laid upon Chriſt as he is a *Prieſt*.

A fourth engagement, which added to the former, may mightily helpe our faith in this, is, his *owne intereſt*; both in that our ſalvation is the purchaſe of his bloud; and alſo that his own joy, comfort, happineſſe, and glory are encreaſed and enlarged by his ſhewing grace and mercy, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, beſides the obligation of an office undertaken by him for us, there is the addition of a mighty intereſt of his own, coincident therewith, to fix his heart unto *faithfulneſſe* for us, in all that doth concerne us. We ſee that Advocates and Atturneys who plead for others, although that they have no ſhare in the eſtate for which they plead, no title to, or intereſt therein; yet when they have undertaken a Clients cauſe, (if honeſt) how

diligent will they be to promote and carry it for *that* their Client, simply because it is their office, and the duty of their place; and yet they have but a very small Fee given them, in comparison of that estate which oft times they follow sute about? How much more would their diligence be whetted, if the Lands and Estates they sue for, were their own, or a purchase of their's for their wives joynture, or childrens portions? Now such is the pardoning of our sins, the salvation of our soules, and the conforming of our hearts unto Christ; these are the purchase of Christs blood, and whilst he is exercised in promoving these, hee doth good to his own child and Spouse, &c. which is in effect a doing good unto himselfe. Yea, to doe these, bringeth in to himselfe more comfort and glory, then it procures to them. And therefore the Apostle in the beginning of the following Chapter, (namely, *Heb.*3.) sayes, that Christ is engaged to *faithfulnesse* in the execution of his office, not as a meere *servant* onely, who is betrusted by his Master, but as an *owner*, who hath an interest of possession in the things committed to his care, and a revenue from these: So *vers.*5. *Moses verily* (sayes he) *was faithfull as a servant in Gods house; but Christ as a Son over his owne house,* (that is, as an Heire of all) *Whose house* (or family) *are Wee,* (sayes the Apostle,) *vers.*6. If a Physician for his fee will be faithfull, although he be a stranger; much more will he be so if he be Father to the Patient, (so as his own life and comfort are bound up in that of the childs) or when much of his estate and commings in are from the life of the party unto whom hee ministers physick: In such a case they shall be sure to want for no care and cost, and to lack no Cordials that will comfort them, no means that will cure them, and keepe them healthfull, and no fit diet that may nourish and strengthen them. As the care of that Prince of the Eunuchs, in the first of *Daniel,* was, to have those children committed to his charge, to eate and drinke of the best, because that on their looks and good liking his place depended: Now so God hath ordered it, even for an everlasting obligation of Christs heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his happinesse in Heaven, and of his inheritance there.

First, to explaine how this may be, consider, That the Humane nature

nature of Christ in Heaven hath a double capacity of glory, happineſſe, and delight; One in that neere fellowſhip and communion with his Father, and the other Perſons, through his perſonall union with the Godhead. Which joy of his in this fellowſhip, Chriſt himſelfe ſpeaks of, *Pſal. 16. verſ. ult.* as to be enjoyed by him, *In thy preſence is* [*fulneſſe of joy,*] *and at thy right hand are pleaſures for evermore.* And this is a conſtant and ſetled fulneſſe of pleaſure; ſuch as admits not any addition or diminution, but is alwayes one and the ſame, and abſolute and entire in it ſelfe; and of it ſelfe alone ſufficient for the Son of God, and Heyre of all things to live upon, though hee ſhould have had no other commings in of joy and delight from any creature. And this is his naturall inheritance.

But God hath beſtowed upon him another capacity of glory, and a revenue of pleaſure to come in another way; and (anſwerably) another *fulneſſe*, namely, from his Church and Spouſe, which is his body. Thus *Epheſ.* 1. when the Apoſtle had ſpoke the higheſt things of Chriſts perſonall advancement in Heaven that could be uttered, as of his *ſitting down at Gods right hand far above all principalities and powers, &c. verſ.* 20, 21. yet *verſ.* 22. he addes this unto all, *And gave him to be an Head to the Church, which is his Body, the* [*fulneſſe*] *of him who filleth all in all.* So that although he of himſelfe perſonally be ſo full, (the fulneſſe of the God-head dwelling in him) that hee overflowes to the filling all things; yet he is pleaſed to account (and it is ſo in the reality) his Church, and the ſalvation of it, to be another *fulneſſe* unto him, ſuper-added unto the former. As Sonne of God he is compleat, and that of himſelfe; but as an Head, he yet hath another additionall fulneſſe of joy from the good and happineſſe of his members. And as all pleaſure is the companion, and the reſult of action; ſo this ariſeth unto him, from his exerciſing acts of grace, and from his continuall doing good unto, and for thoſe his members; or (as the Apoſtle expreſſeth it) from his *filling them* with all mercy, grace, comfort, and felicity; Himſelfe becoming yet more *full*, by *filling* them: and this is his inheritance alſo, as that other was. So as a double inheritance Chriſt hath to live upon; One *perſonall*, and due unto him, (as he is the Son of God) the firſt moment of his Incarnation, ere he had wrought any one piece of worke towards our ſalvation:

Another acquired, purchaſed, and merited by his having performed that great ſervice and obedience: and certainly, beſides the glory of his perſon, there is the glory of his office, of Mediatorſhip, and of Headſhip to his Church: And though he is never ſo full of himſelfe, yet hee deſpiſeth not this part of his revenue that comes in from below. Thus much for explication.

Now ſecondly, for the confirmation and making up the demonſtration in hand. This ſuperadded glory and happineſſe of Chriſt is enlarged and encreaſed, ſtill as his members come to have the purchaſe of his death more and more laid forth upon them: So as when their ſins are pardoned, their hearts more ſanctified, and their ſpirits comforted, then comes He to ſee the the fruit of his labour, and is comforted thereby, for he is the more glorified by it: yea he is much more pleaſed and rejoyced in this, then themſelves can be. And this muſt needs keepe up in his heart his care and love unto his children here below, to *water* and refreſh them *every moment*, (as *Iſaiah* ſpeaks, *Chap.* 37.3.) For in thus putting forth acts of grace and favour, and in doing good unto them, hee doth but good unto himſelfe; which is the ſureſt engagement in the world. And therefore the Apoſtle exhorts men to love their wives, upon this ground, that in ſo doing, they *love themſelves*: (*Epheſ.*5.28. *So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himſelfe*:) ſo ſtrict and neere is that relation. Now the ſame doth hold true of Chriſt in his loving his Church. And therefore in the ſame place, the love of Chriſt unto his Church is held forth as the patterne and examplar of ours, ſo *ver.*25. [*Even as Chriſt alſo loved the Church,*] And ſo it may well be argued thence by comparing the one ſpeech with the other, that Chriſt in loving his Church, doth but love himſelfe; and then the more love and grace hee ſhews unto the Members of that his Body, the more hee ſhews love unto himſelfe. And accordingly it is further added there, *verſ.*27. that he daily *waſheth and cleanſeth his Church*, (that is, both from the guilt and power of ſinne,) *that he might preſent it to* [*himſelfe*] *a glorious Church, not having ſpot or wrinkle, &c.* Obſerve, it is to [*himſelfe.*] So that all that he doth for his members is for himſelfe, as truly, yea more fully then for them; and his ſhare of glory out of theirs is greater

ter then theirs, by how much the glory of the cauſe is greater then *that* of the effect. And thus indeed the Scripture ſpeaks of it: as, whilſt it calls the Saints the *glory of Chriſt*: So 2 *Cor.* 8. 23. And Chriſt, in *John* 17. 13. and *verſ.* 22, 23. ſayes, that he is *glorified in them.* And *Pſal.* 45. where Chriſt is ſet forth as *Solomon* in all his royalty and majeſty; yet *verſ.* 11. he is ſaid *greatly to deſire* or *delight* in the *beauty* of his Queene: that is, the graces of the Saints; and that not with an ordinary delight, but he *greatly deſires*; his deſire is encreaſed as her beauty is: For that is there brought in as a motive unto her to be more holy and conformed unto him, *to encline her eare, and forſake her Fathers houſe*, *v.* 10. [*So*] *ſhall the King greatly deſire thy beauty.* Chriſt hath a beauty that pleaſeth him, as well as we have, though of another kinde; and therefore ceaſeth not till hee hath got out every *ſpot* and *wrinkle* out of his Spouſes face, (as we heard the Apoſtle ſpeake even now) *ſo to preſent her glorious unto himſelfe*; that is, delightfull and pleaſing in his eye. And ſuitably unto this (to confirme us yet more in it,) Chriſt in that Sermon which was his ſolemne fare-well before his going to Heaven, aſſures his Diſciples that his heart would be ſo farre from being weaned from them, that his joy would ſtill be in them, to ſee them proſper and bring forth fruit; ſo *John* 15. 9, 10, 11. where his ſcope is to aſſure them of the continuance of his love unto them when he ſhould be gone; ſo *verſ.* 9. 10. *As my Father hath loved me, ſo have I loved you. Continue in my love, &c.* As if he had ſaid, Feare not you my love, nor the continuance of it in my abſence; but looke you to doe your duty, &c. And to give them aſſurance of this, he further tels them, that even when hee is in Heaven, in the greateſt fulneſſe of pleaſure at Gods right hand, yet even then his *joy will be in them*, and in their well doing; ſo *verſ.* 11. *Theſe things have I ſpoken unto you that my joy may remaine in you, and that your joy may be full.* He ſpeakes juſt like a Father that is taking his leave of his children, and comforting them at his departure, and giving them good counſell, to take good courſes when he is gone from them, *to keepe his Commandements*, and to *love one another*, ſo *verſ.* 10. & 12. and backs it with this motive, ſo ſhall *my joy remaine in you*, (it is as Fathers uſe to ſpeake) and it will be for your good too, *your joy will be* alſo *full.* To open which words a little, the word [*remaine*] uſed

con-

concerning their *abiding in his love*, and his *joy abiding* in them, is used in reference to the continuing of both these towards them in Heaven. And when Christ sayes, *That my joy may remaine in you*, it is as if he had said, that I may even in Heaven have cause to rejoyce in you, when I shall heare and know of you, that you agree and are loving each to other, and keepe my Commandements. The joy which hee there calls *His* joy, [*My*] *joy*, is not to be understood *Objectivè*, of *Their* joy in *Him*, as the object of it: but *Subjectivè*, of the joy that should be in himselfe, and which he should have in them. So *Augustine* long since interpreted it. *Quodnam* (sayes hee) *est illud gaudium Christi* [*in nobis*] *nisi quod ille dignatur gaudere* [*de nobis?*] What is Christs joy *in us*, but that which hee vouchsafeth to have of and *for us?* And it is evident by this, that otherwise if it were their joy which hee meant in that first sentence, then that other that follows, [*And your joy shall be full*] were a Tautology. Hee speakes therefore of his joy and theirs, as of two distinct things: and both together were the greatest motives that could be given to encourage and quicken his Disciples in obedience. Now take an estimate of Christs heart herein, from those two holy Apostles *Paul* and *John*, who were smaller resemblances of this in Christ. What (next to immediate communion with Christ himselfe) was the greatest joy they had to live upon in this world, but onely the fruit of their Ministery appearing in the graces both of the lives and hearts of such as they had begotten unto Christ? See how *Paul* utters himselfe, 1 *Thes.*2.19. *What is our hope*, (sayes he) *or joy, or crowne of rejoycing? Yee are our glory and our joy*, *vers.*20. And in the 3. *Epist.* of JOHN, *vers.*3. *John* sayes the like, that he *greatly rejoyced* of that good testimony he had heard of *Gaius*: *For* (sayes he) *I have no greater joy then to heare that my children walke in the truth*, *vers.*4. Now what were *Paul* and *John* but instruments by whom they believed and were begotten? and not on whom: Neither of these were crucified for them; nor were these children of theirs *the travaile of their soules*: How much more then unto Christ, (whose intereſt in us and our wel-fare is so infinitely much greater) must his members be his joy and his crown? And to see them to come in to him for grace and mercy, and to *walke in truth*, rejoyceth him much more; for he thereby *sees of the travaile of his soule*

and

and ſo is *ſatisfied.* Certainly what *Solomon* ſayes of Parents, *Prov.* 10.1. that *a wiſe ſon maketh a glad father, &c.* is much more true of Chriſt. Holineſſe, and fruitfulneſſe, and comfortableneſſe in our ſpirits while we are here below, doe make glad the heart of Chriſt, our *everlaſting Father.* Himſelfe hath ſaid it, I beſeech you beleeve him, and carry your ſelves accordingly. And if part of his joy ariſe from hence, that we thrive and doe well; then doubt not of the continuance of his affections: for love unto himſelfe will continue them towards us, and readineſſe to embrace and receive them when they come for grace and mercy.

There is a fift Engagement which his very having our nature, (which he ſtill wears in heaven,) and which the end or intention which God had ordained Chriſts aſſuming it doe put upon him for ever: For one great end and project of that perſonall union of our nature the Godhead in the ſecond Perſon for ever unto, was, that he might be a *mercifull High-Prieſt.* So that as his *office* layes it as a duty upon him, ſo his becomming a *Man*, qualifies him for that office, and the performance of it, (and ſo may afford a farther demonſtration of the point in hand.) This we find both to have beene a *requiſite* in our High-Prieſt, to qualifie him the better for mercy and bowels; and alſo one of thoſe great ends which God had in that aſſumption of our nature. 5.

Firſt, a *requiſite*, on purpoſe to make him the more *mercifull.* So *Heb.* 5. 1. (the place even now inſiſted on, when yet this primary qualification I then paſſed over, and reſerved unto this mention) it is ſaid, *Every High Prieſt* [*taken from among men*] *is ordained for men*, (and that, to this end,) *that ſo he might be one that can have compaſſion:* namely, with a pity that is naturall and kindly; ſuch as a man beares to one of his owne kind: For otherwiſe the Angels would have made higher and greater High-Prieſts then one of our nature; but then they would not have pityed men, as men doe their brethren, of the ſame kind and nature with them.

And ſecondly, this was alſo Gods *end* and *intention* in ordaining Chriſts aſſumption of our nature, which that other place before cited, (namely, *Heb.* 2.16, 17.) holds forth; *Verily he tooke not on him the nature of Angels, but the ſeed of Abraham:* That is, an humane nature, and that made too of the ſame ſtuffe

that ours is of, and *it behoved him to be made like us in all things,* [*that*] *he might be a mercifull High-Priest, &c.* [ἵνα ἐλεήμων γένηται] *To the end he might become,* or *be made mercifull.*

But was not the Son of God as mercifull (may some say) without the taking of our nature, as afterwards when he had assumed it? Or is his mercy thereby made larger then of it selfe it should have beene, had he not tooke the humane nature on him?

I answer, Yes, he is as mercifull, but yet

1. Hereby is held forth an evident demonstration (and the greatest one that could have beene given unto men) of the everlasting continuance of Gods mercies unto men: by this that God is for everlasting become a man; and so we thereby assured, that he will be mercifull unto men, who are of his owne nature, and that for ever: For as his union with our nature is for everlasting; so thereby is sealed up to us the continuation of these his mercies, to be for everlasting: So that he can, and will no more cease to be mercifull unto men, then himselfe can now cease to be a man, which can never be. And this was the end of that assumption.

Heb. 13. 8.

But secondly, that was not all: His taking our nature not onely addes unto our faith, but some way or other even to his being mercifull. Therefore it is said, [*That he might be made mercifull, &c.*] That is, mercifull in such a way, as otherwise God of himselfe had never beene; namely, even [*as a man.*] So that this union of both natures, *God* and *Man,* was projected by God to make up the rarest compound of grace and mercie in the result of it, that ever could have beene; and thereby fully fitted and accomodated to the healing and saving of our soules. The greatest of that mercy that was in God, that contributes the stock and treasury of those mercies to be bestowed on us: and unto the greatnesse of these mercies nothing is, or could be added, by the humane nature assumed; but rather Christs Manhood had all his largenes of mercie from the Deity: So that had he not had the mercies of God to enlarge his heart towards us, he could never have held out to have for ever beene mercifull unto us. But then, this humane nature assumed, *that addes a new way* of being mercifull: It assimilates all these mercies, and makes them the mercies of a *Man*: it makes them humane

humane mercies, and ſo gives a naturalneſſe and kindneſſe unto them to our capacities. So that God doth now in as kindly and as naturall a way pity us, who are fleſh of his fleſh, and bone of his bone, as a man pities a man: Thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercy, as a man would doe with a man; as knowing, that in that man Chriſt Jeſus (whom we beleeve upon) God dwels, and his mercies worke in and through his heart in an humane way.

I will no longer inſiſt upon this notion now, becauſe I ſhall have occaſion to touch upon it againe, and adde unto it under that next third generall Head, of ſhewing the *way how* Chriſts heart is affected towards ſinners: Onely take we notice, what comfort this may afford unto our faith, that Chriſt muſt ceaſe to be a man, if he continue not to be mercifull; ſeeing the very plot of his becomming a man, was, that he might be mercifull unto us, and that in a way ſo familiar to our apprehenſions, as our owne hearts give the experience of the like, which otherwiſe (as God) he was not capable of. And adde but this bold word to it (though a true one) that he may now as ſoon ceaſe to be God, as to be a man. The humane nature, (after he had once aſſumed it) being raiſed up to all the naturall rights of the Son of God; whereof one (and that now made naturall unto him) is, to continue for ever united: And he may as ſoone ceaſe to be either, as to be ready to ſhew mercy. So that not onely the ſcope of Chriſts office, but alſo the intention of his aſſuming our nature, doth lay a farther engagement upon him, and that more ſtrong then any, or then all the former.

THE HEART OF CHRIST IN HEAVEN, *Towards* Sinners on Earth.

PART III.

HEB. 4. 15.

For we have not an High-Priest who cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are, yet without sin.

§. I.

Some generals to clear how this is to be understood, That CHRISTS *Heart is* touched with the feeling of our infirmities, *together with the* way *how our* infirmities *come to be feelingly let into his Heart.*

HAving thus given such full and ample *Demonstrations* of the tenderness and sameness of Christs Heart unto us now he is in Heaven, with that which it was whilst he was here on earth; and those, both *Extrinsecall* (in the *first part*) and *Intrinsecall* (in *the second*;) I now come to the last Head which I propounded in the opening of these words, namely, the *way* and *manner* of Christs being *affected* with *pity* unto us; both how it is to be understood by us, and also how such affections come to be let into his heart, and therein to worke these bowels of compassion unto us. This in the beginning of the *Second Part* I propounded to be handled, as being

ing neceſſary both for the opening and clearing the words of the Text, (which mainly holds forth this,) as alſo for the clearing of the thing it ſelfe, the point in hand. For (as I there ſhewed) theſe words come in by way of pre-occupation or prevention of an objection, as if his ſtate now in heaven were not capable of ſuch affection as ſhould tenderly move him to pitty and commiſeration, he being now gloryfied both in ſoule and body. Which thuoght, becauſe it was apt to ariſe in all mens minds, the Apoſtle therefore fore-ſtalls it, both by affirming the contrary, [*We have not an High-Prieſt that cannot be touched, &c.*] that is, he both *can be*, (or, is capable of it,) and likewiſe *is* touched, notwithſtanding all his glory; as alſo by his annexing the reaſon of it, or ſhewing the way how it comes to paſſe, in that *in all points he was tempted like as we are.*

Now in handling and opening theſe, (which is a matter full of difficulty,) I ſhall with all warineſſe proceed to the diſcovery of what manner of affection in Chriſt this is, and that by theſe ſteps and degrees.

1. This affection of compaſſion, or his being *touched with the feeling of our infirmities*, is not wholly to be underſtood in a metaphoricall or a ſimilitudinary ſenſe, as thoſe ſpeeches uſed of God in the Old Teſtament are to be underſtood, when *bowels* of compaſſion are attributed unto him, and his *bowels* are ſaid to be *rowled together*; or as when as it is ſaid of God, that he *repented*, and was *afflicted in all his peoples afflictions*. All which expreſſions were of God, (as wee all know,) but meerly κατ' ἀνθρωποπάθειαν, *after the manner of men*: ſo to convey and repreſent to our apprehenſions, by what affections uſe to be in parents or friends in ſuch and ſuch caſes, (what provoke them unto ſuch and ſuch actions,) which like effects proceed from God towards us when he ſees us in diſtreſſe. And ſo they are ſpoken rather *per modum Effectus*, then *Affectus*, rather by way of like *Effect*, which God produceth, then by way of ſuch Affection in Gods heart, which is not capable of any ſuch paſſions as theſe are. Now towards the right underſtanding of this, the firſt thing which I affirme is, that (barely) in ſuch a ſenſe as this, that which is here ſpoken of Chriſt, is not to be underſtood; and my reaſon for it is grounded upon theſe two things put together: Firſt, that this affection of his towards us here ſpoken

of, is manifestly meant of his *humane nature*, and not of his Godhead only, for it is spoken of that nature wherein he once was *tempted* as we now are. So expressly in the next words, which can be meant of no other then his humane nature.

And Secondly, That those kind of expressions which were used of God before the Assumption of our nature, onely in a way of metaphor and similitude *(after the manner of men)* should in no further, or more reall and proper sense be spoken of Christ and his humane nature now assumed, and when he is a man as truly and properly as we are. I cannot imagine; when I consider and remember that which I last insisted on, that one end of Christs taking an humane nature, was, *that hee might be a* [*mercifull*] *High-Priest for ever*; in such a way, as he being God alone, could not have been, I confesse I have often wondered at that expression there used, *Heb.* 2. *He tooke the seede of Abraham, that he might he made a mercifull high-Priest*, which at the first reading, sounded, as if God had beene made more mercifull by taking our nature. But this solved the wonder, that this assumption added a new way of Gods being mercifull: By meanes of which it may now bee said, (for the comfort and reliefe of our faith) that God is truly and really mercifull, *as a man*. And the consideration of this, contributes this to the clearing of the thing in hand, that whereas God of himselfe was so blessed & perfect, that his blessednesse could not have been touched with the least feeling of our infirmities; neither was he in himselfe capable of any such affection of pitty, or compassion; *He is not as a man that he should pitty or repent, &c.* He can indeed doe that for us in our distresse, which a man that pitties us useth to doe: but the affections and bowels themselves he is not capable of. Hence therefore amongst other ends of assuming mans nature, this fell in before God as one, that God might thereby become loving and mercifull unto men, as one man is to another. And so, that what before was but *improperly* spoken, and by way of *Metaphor* and similitude in the old Testament, so to convey it to our apprehensions, might now be truly attributed unto him in the reality; that God might be for ever said to be *compassionate as a man*, and to be *touched with a feeling of our infirmities as a man*. And thus by this happy union of both Natures, the language of the Old Testament uttered onely in a figure

figure, becomes verified and fulfilled in the truth of it, as in all other things the ſhadows of it were in Chriſt fulfilled. And this is the firſt ſtep towards the underſtanding of what is here ſaid of Chriſt, taken from this compariſon with the like attributed unto God himſelfe.

A ſecond and further ſtep to let in our underſtanding to the apprehenſions of this, is by the like further compariſon to be made with the Angels, and thoſe affections of love and pity that are certainly found in them. In compariſon of which, theſe affections in Chriſts humane nature, (though glorified) muſt needs be far more like to ours, even more tender, and more humane: For in that *Heb.*2. it is expreſly ſaid, *He* therefore *took not the nature of the Angels, that he might be a mercifull High-Prieſt.* Part of the intendment of thoſe words is to ſhew and give the reaſon, not onely why he tooke our nature under fraile fleſh, (though that the Apoſtle mentions, *verſ.*14.) but why an humane nature for the ſubſtance of it, and not the nature of Angels: Becauſe in his affections of mercy hee would for ever come neerer to us, and have ſuch affections, and of the ſame kind with ours. Whereas otherwiſe in other reſpects, an Angel would have been an higher and more glorious High Prieſt then a man.

Now the Angels being *fellow ſervants* with us, (as the Angell called himſelfe, *Rev.*22.9.) they have affections towards us more aſſimilated unto ours then God hath; and ſo are more capable of ſuch impreſſions from our miſeries, then God is. Although they be *Spirits*, yet they partake of ſomething analogicall, or reſembling and anſwering to thoſe affections of pity, griefe, &c. which are in us. And indeed, ſo far as theſe affections are ſeated in our ſoules, and not drencht in the paſſions of the body, (unto which our ſoules are united) they are the very ſame kind of affections in us, that are in them. Hence the *ſame luſts* that are in *men*, are ſaid to be in *Devils*, *John* 8.44. and therefore the *devils* alſo are ſaid to *feare* and *tremble*, &c. And ſo (oppoſitely) the ſame affections that are in men, ſo far as they are ſpirituall, and the ſpirit or ſoule is the ſeat of them, they muſt needs be found in the good Angels. But Chriſt having an humane nature, the ſame for ſubſtance that ours is, conſiſting both of ſoule and body, although through glory made *ſpirituall*,

yet

yet not become a *Spirit*, (*A Spirit hath not fleſh and bones as yee ſee mee have*, ſayes Chriſt of himſelfe, after his Reſurrection, *Luke* 24.39.) therefore hee muſt needs have affections towards us yet more like to theſe of ours then thoſe are which the Angels have. So then by theſe two ſteps wee have gained theſe two things, That even in Chriſts humane nature, (though glorified,) affections of pity and compaſſion are true and reall, and not metaphorically attributed to him as they are unto God; and alſo more neere and like unto ours here then thoſe in the Angels are; even affections proper to mans nature, and truly humane. And theſe he ſhould have had, although this humane nature had from the very firſt aſſumption of it been as glorious as it is now in Heaven.

But now thirdly, adde this (further) that God ſo ordered it, that before Chriſt ſhould cloathe this his humane nature with that glory he hath in Heaven, and put this glory upon it, he ſhould firſt take it as cloathed with all our infirmities, even the very ſame that doe cleave unto us, and ſhould live in this world as we doe for many yeeres. And during that time, God prepared for him all ſorts of afflictions and miſeries to run through, which we our ſelves doe here meet withall; and all that time hee was acquainted with, and inured unto all the like ſorrowes that we are: and God left him to that infirmity and tenderneſſe of ſpirit, to take in all diſtreſſes as deeply as any of us, (without ſin,) and to exerciſe the very ſame affections under all theſe diſtreſſes that we at any time doe finde ſtirring in our hearts: And this God thus ordered, on purpoſe thereby to fit him, and to frame his heart (when hee ſhould be in glory,) unto ſuch affections as theſe, ſpoken of in the Text. And this both this Text ſuggeſts to be Gods end in it, as alſo that fore-mentioned place, *Heb.* 2.13. *For as much as we* (namely, his members,) *are partakers of fleſh and blood*, (which phraſe doth ever note out the frailties of mans nature, as 1 *Cor.* 15.50. &c.) *he himſelfe took part of the ſame,* ——— *that he might be a mercifull High Prieſt, &c. verſ.* 17. And then the Apoſtle gives this reaſon of it, *verſ.* 18. [*For in that himſelfe hath ſuffered, being tempted, he is able* (this *Ability* is (as was before interpreted) the having an heart fitted and enabled, out of experience, to pity, and) *to ſuccour them that are tempted.*] The meaning of which is, that it was not

not the bare taking of an humane nature (if glorious from the first) that would thus fully have fitted him to be affectionately pitifull out of experience, (though (as was said) the knowledge of our miseries taken in thereby, would have made him truly and really affectionate towards us, with affections humane and proper to a man; and so, much neerer and liker ours then what are in the Angels themselves, or then are attributed to God, when he is said to pity us) but further, his taking our nature at first cloathed with frailties, and living in this World as wee; This hath for ever fitted his heart by experience to be in our very hearts and bosomes; and not onely or barely to know the distresse, and as a man to be affected with an humane affection to one of his kind; but experimentally, remembring the like in himselfe once. And this likewise the Text suggests as the way whereby our distresses are let into his heart the more feelingly, now he is in Heaven. *We have not an High-Priest that cannot be touched with the feeling of our infirmities*, [*but was in all points tempted like as we are, yet without sinne.*] And the more to comfort us herein, observe how fully and universally the Apostle speaks of Christs having beene tempted here below. First, for the *matter* of them, or the severall sorts of temptations, hee sayes he was te mpted κατὰ πάντα, *in all points*, or things of any kinde, wherewith wee are exercised. Secondly, for the *manner*, (hee addes that too) καθ' ὁμοιότητα, *like as we are.* His heart having been just *so* affected, *so* wounded, pierced, and distressed, in all such tryals as ours use to be, onely *without sinne.* God (on purpose) left all his affections to their full tenderneſse, and quickneſse of sense of evill. So that Christ took to heart all that befell him, as deeply as might be; hee slighted no crosse either from God or men, but had and felt the utmost load of it. Yea, his heart was made more tender in all sorts of affections then any of ours, (even as it was in love and pity) and this made him *a man of sorrows*; and that more then any other man was, or shall be.

Now therefore, to explicate the *way* how our miseries are let into his heart, and come to stir up such kindly affections of pity and compassion in him, it is not hard to conceive from what hath now been said, and from what the Text doth further hint unto us.

1. The understanding and knowledge of that humane nature hath notice and cognisance of all the occurrences that befall his members here. And for this the Text is cleare: For the Apostle speakes this for our encouragement, That *Christ is toucht with the feeling of our infirmities.* Which could not be a reliefe unto us, if it supposed not this, that hee particularly and distinctly knew them; And if not all as well as some, we should want reliefe in all, as not knowing which hee knew, and which not. And the Apostle affirmes this of his humane nature, (as was said) for he speaks of that nature that was *tempted* here below. And therefore *the Lambe that was slaine*, and so *the man Christ Jesus*, is *Revel.* 5.6. said to have *seven eyes*, as well as *seven hornes*; which seven eyes are *the seven spirits sent forth into all the earth.* His eyes of Providence (through his annointing with the Holy Ghost,) are in all corners of the World, and view all the things that are done under the Sunne; in like manner he is there said to have *seven hornes* for power, as *seven eyes* for knowledge; and both are defined to be *seven*, to shew the perfection of both; in their extent, reaching unto all things: So that, as *all power in Heaven and Earth is committed unto Him* as *Son of man*, (as the Scripture speakes,) so all knowledge is given him of all things done in Heaven and Earth, and this as Son of man too: his knowledge and power being of equall extent. He is the *Sunne* as well in respect of *knowledge*, as of *Righteousnesse*, and there is nothing hid from his light and beames, which doe pierce the darkest corners of the hearts of the sons of men: He knowes the *sores* (as *Solomon* expresseth it) and distresses of their hearts. Like as a Looking-glasse made into the forme of a round Globe, and hung in the midst of a roome, takes in all the species of things done or that are therein at once; so doth the enlarged understanding of Christs humane nature, take in the affaires of this World, (which he is appointed to govern:) especially the miseries of his members; and this at once.

2. His humane nature thus knowing all, [I *know thy workes, thy labour, and thy patience, &c. Rev.* 22.] Hee therewithall hath an act of memory, and recalls how himselfe was once affected, and how distressed whilst on earth, under the same or the like miseries: For the memory of things here below remaines still with him, as with all spirits in either of those two other worlds,

worlds, Heaven or Hell, [*Son, remember thou in thy life time receivedſt thy good things, and* Lazarus *evill, &c.*] ſayes *Abraham* to the ſoule of *Dives* in Hell, *Luke* 16. 25. [*Remember me when thou commeſt into thy Kingdome*] ſaid the good theefe to Chriſt; And *Revel.*1. *I am he* (ſayes Chriſt) *that was dead, and am alive*: He remembers his death ſtill, and the ſufferings of it; and as he remembers it, to put his Father in mind thereof, ſo he remembers it alſo, to affect his own heart with what we feele: And his memory preſenting the impreſſion of the like now afreſh unto him, how it was once with him; hence hee comes feelingly and experimentally to know how it is now with us, and ſo affects himſelfe therewith: as *Dido* in *Virgil*, *Haud ignara mali miſeris ſuccurrere diſco*: Having experience of the like miſeries, (though a Queene now) I know how to ſuccour thoſe that are therein: As God ſaid to the *Iſraelites* when they ſhould be poſſeſſed of *Canaan* their own Land, *Exod.*23.9. *Yee know the hearts of ſtrangers, ſeeing yee were ſtrangers, &c.* and therefore doth command them to pitty ſtrangers, and to uſe them well upon that motive: So may it be ſaid of CHRIST, that hee doth know *the hearts of his children* in miſery, ſeeing himſelfe was once under the like. Or as the Apoſtle exhorts the Hebrews, *Heb.* 13. 3. *Remember them that are in bonds, as bound with them, and them that ſuffer adverſity, as being your ſelves* [*in the body*,] and ſo ere you die, may come to ſuffer the like. So Chriſt, the *Head* of the body, (which is the fountaine of all ſenſe, and feeling in the body) doth remember them that are bound and in adverſity, having himſelfe beene *once in the body*; and ſo he experimentally compaſſionates them. And this is a further thing then the former: We have gained this further, That Chriſt hath not onely ſuch affections as are reall and proper to an humane nature, but ſuch affections as are ſtirred up in him, from experience of the like by himſelfe once taſted in a fraile nature like unto ours. And thus much for the *Way* of letting in all our miſeries into Chriſts heart now, ſo as to ſtrike and affect it with them.

§. II.

A more particular disquisition, What manner *of affection this is: The Seat thereof, whether in his spirit, or soule onely, or the whole humane nature. Some Cautions added.*

BUt concerning this Affection it selfe of pity and compassion, fellow-feeling, and sympathie, or *suffering with,* (as the Text calls it) which is the product, result, or thing produced in his heart by these; there still remaines another thing more particularly to be inquired into; namely, *What manner of affection* this is. For that such an affection is stirred up in him, besides and beyond a bare act of knowledge, or remembrance how once it was with himselfe, is evident by what we find in the Text. The Apostle sayes, not onely that he remembers how himselfe was tempted with the like infirmities that we are, (though that be necessarily supposed) but that he is struck and *toucht with the feeling of our infirmities*; to the producing of which, this act of remembrance doth but subserve. And he tels us, Christ is *able,* and his heart is capable of thus being toucht. And the word [συμπαθῆσαι] is a deep word, signifying to *suffer with us,* untill we are relieved. And this affection thus stirred up, is it which moveth him so cordially to helpe us.

Now concerning this affection, (as here thus expressed) how far it extends, and how deepe it may reach, I think no man in this life can fathome. If *Cor Regis, the heart of a King be inscrutable,* (as *Solomon* speaks,) the heart of the King of Kings now in glory is much more. I will not take upon me to *intrude into things which I have not seene,* but shall endeavour to speake safely, and therefore warily, so far as the light of Scripture and right reason shall warrant my way.

I shall set it forth three wayes:

1. *Negatively.*
2. *Positively.*
3. *Privatively.*

1. *Negatively:* It is certaine that this affection of sympathie or fellow-feeling in Christ is not in all things such a kind of affection as was in him *in the dayes of his flesh.* Which is cleare, by what the Apostle speaks of him and of his affections then,

Heb.

*Heb.*5.7. *Who in the dayes of his fleſh when he had offered up prayers and ſupplications with ſtrong cryings and teares, was heard in that which he feared.* Where we ſee his converſe and ſtate of life here below, to be called by way of difference and diſtinction from what it is now in heaven, [*The dayes of his fleſh:*] By [*fleſh*] meaning not the ſubſtance of the humane nature, for he retaines that ſtill; but the fraile quality of ſubjection to mortality, or poſſibility. So [*Fleſh*] is uſually taken; as when *all fleſh* is ſaid to *be graſſe:* It is ſpoken of mans nature, in reſpect to its being ſubject to a fading, wearing, and decay, by outward caſualties or inward paſſions. So in this Epiſtle, *Chap.*2.14. *For as much as the children* (we his brethren) *did partake of fleſh and bloud,* (that is, the frailties of mans nature) *he himſelfe alſo tooke part of the ſame.* And accordingly the Apoſtle inſtanceth in the following words of that 14. *verſe,* as in *death,* (which in the dayes of his fleſh Chriſt was ſubject to) ſo alſo in ſuch fraile paſſions and affections as did work a ſuffering in him, and a wearing and waſting of his ſpirits; ſuch as paſſionate *ſorrow,* joyned with *ſtrong cryes* and *teares,* (both which he mentioneth) and alſo *feare,* (in theſe words) [*He was heard in that which he feared.*] Now theſe *dayes of his fleſh* being over and paſt, (for this was onely (as ſayes the Apoſtle) *in the dayes of his fleſh*) hence therefore all ſuch concomitant paſſionate overflowing of *ſorrow, feare,* &c. are ceaſed therewith, and he is now no way capable of them, or ſubjected to them.

Yet (2.) *Poſitively,* why may it not be affirmed that for ſubſtance the ſame kinde of affection of pittie and compaſſion, that wrought in his whole man both body and ſoule, when he was here, workes ſtill in him now he is in heaven? (If this Poſition be allayed with thoſe due cautions and conſiderations which preſently I ſhall annexe) For, if for ſubſtance the ſame *fleſh* and *blood,* and animall ſpirits remaine and have their uſe; (for though Chriſt in *Luke* 24. 29. mentioned onely his having *fleſh* and *bones* after his reſurrection, unto *Thomas* and the other Diſciples, becauſe theſe two alone were to be the object of his Touch and Feeling; yet *Blood* and *Spirits* are included in that *fleſh,* for it is *caro vitalis, living fleſh,* and therefore hath Blood and Spirits that flow and move in it,) then why not the ſame affections alſo? and thoſe not ſtirring onely and meerely in the

ſoule, but working in the body alſo, unto which that ſoule is joyned, and ſo, remaining really humane affections? The uſe of blou[d] and ſpirits is, as to nouriſh, (which end is now ceaſed) ſo to affect the heart and bowels by their motion to and fro, when the ſoule is affected. And why this uſe of them ſhould not remaine, (and if not this, we can conceive no other) I know not. Neither why this affection ſhould be onely reſtrained to his ſpirit or ſoule, and his corporeall powers not be ſuppoſed to communicate and partake in them. That ſo, as he is a true man, and the ſame man that he was, both in body as well as in ſoule, (for elſe it had not beene a true Reſurrection) ſo he hath ſtill the very ſame true humane affections in them both: and ſuch as whereof the body is the ſeate (and inſtrument) as well as the ſoule. And ſeeing this whole man both body and ſoule was tempted, and that (as the Text ſayes) he is *touched with a feeling* in that nature which is tempted, it muſt therefore be in the whole man, both body and ſoule. Therefore when as we reade of the *Wrath of the Lambe*, as *Revel.6.16.* (namely, againſt his enemies) as here, of his pitty and compaſſion (towards his friends and members) why ſhould this be attributed onely to his Deity, (which is not capable of wrath) or to his ſoule and ſpirit onely? And why may it not be thought he is truly angry as a man, in his whole man, and ſo with ſuch a wrath as his body is affected with, as well as that he is wrathfull in his ſoule onely; ſeeing he hath taken up our whole nature, on purpoſe to ſubſerve his Divine nature in all the executions of it?

But now, how far (in our apprehenſions of this) we are to cut off the weakneſſe and frailty of ſuch affections as in the dayes of his fleſh was in them, and how exactly to difference thoſe which Chriſt had here, and thoſe which he hath in heaven, therein lyes the difficulty; and I can ſpeak but little unto it.

Yet firſt, this we may lay downe as an undoubted Maxime, That ſo far, or in what ſence his Body it ſelfe is made *ſpirituall*, (as it is called, 1 *Cor.* 15. 44.) ſo far, and in that ſenſe all ſuch affections as thus working in his Body are made *ſpirituall*; and that in an oppoſition to that fleſhly and fraile way of their working here. But then, as his Body is made *ſpirituall*, not *Spirit*, (*ſpirituall* in reſpect of power, and likeneſſe to a Spirit, not in reſpect of ſubſtance or nature) ſo theſe affections of pitty and compaſſion

compaſſion doe work not onely in his *ſpirit* or Soule, but in his Body too, as their ſeat and inſtrument, though in a more ſpirituall way of working, and more like to that of Spirits, then thoſe in a fleſhly fraile body are. They are not wholly ſpirituall in this ſenſe, that the ſoule is the ſole ſubject of them, and that it drawes up all ſuch workings into it ſelfe: ſo that *that* ſhould be the difference between his affections now, and in the dayes of his fleſh. Men are not to conceive, as if his body were turned into ſuch a ſubſtance as the Sun is of, for the ſoule (as through a caſe of glaſſe) to ſhine glorioufly in onely; but further it is united to the ſoule, to be *acted* by it, (though immediately;) for the ſoul to produce operations in it. And it is called *ſpirituall*, not that it remaines not a body, but becauſe it remaines not ſuch a body; but is ſo framed to the ſoule, that both it ſelfe and all the operations of all the powers in it, are immediately and entirely at the arbitrary *imperium* and dominion of the ſoule; and that, as the ſoule is pleaſed to uſe it, and to ſway it and move it, even as immediately and as nimbly (and without any clog or impediment) as an Angel moves it ſelfe, or as the ſoule acteth it ſelfe. So that this may perhaps be one difference, that theſe affections, ſo far as in the body of Chriſt, doe not affect his ſoule, (as here they did, though as then under the command of Grace and Reaſon to keep their motions from being inordinate or ſinfull) but further, the ſoule being now too ſtrong for them, doth at its owne arbitrement raiſe them, and as entirely and immediately ſtir them as it doth it ſelfe.

Hence 2. theſe affections of pity and ſympathie ſo ſtirred up by himſelfe, though they move his bowels, and affect his bodily heart as they did here; yet they doe not afflict and perturbe him in the leaſt, nor become a burthen and a load unto his ſpirit, ſo as to make him *ſorrowfull*, or *heavie*, (as in this life here his pity unto *Lazarus* made him, and as his diſtreſſes at laſt, that made him *ſorrowfull unto death.*) So that, as in their riſe, ſo in their effect, they utterly differ from what they were here below. And the reaſon of this is, becauſe his Body, and the blood and ſpirits thereof, (the inſtruments of affecting him) are now altogether impaſſible; namely, in this ſence, that they are not capable of the leaſt alteration tending to any hurt what ever: And ſo, his body is not ſubject to any griefe, nor his ſpirits to any

any waſt, decay or expence. They may, and doe ſubſerve the ſoule in its affections, as they did whilſt he was here; but this, meerly by a locall motion, moving to and fro in the veynes and arteries, to affect the heart and bowels, without the leaſt diminution or impaire to themſelves, or detriment to him: And thus it comes to paſſe, that though this Blood and ſpirits doe ſtir up the ſame affections in his heart and bowels, which here they did, yet not (as then) with the leaſt perturbation in himſelfe, or inconvenience unto himſelfe: But as in this life he was troubled and grieved [*without ſinne,*] or inordinacie; ſo now when he is in heaven he pitties and compaſſionates *without* the leaſt mixture or tang of diſquietment and *perturbation* (which yet neceſſarily accompanied his affections whilſt he was here, becauſe of the frailty in which his body and ſpirits were framed:) His perfection *deſtroyes* not his affections, but onely *corrects* and amends the imperfection of them. *Paſſiones perfectivas* to be now in him, the beſt of Shoolemen doe acknowledge.

Thirdly, All naturall affections that have not in them *Indecentiam ſtatus,* ſomthimg unbenifitting that ſtate and condition of glory wherein Chriſt now is, both Schoole-men and other Divines doe acknowledge to be in him, *Humanæ affectiones quæ naturales ſunt, neque cum probro vel peccato conjunctæ, ſed omni ex parte rationi ſubduntur; denique ab iis conditionibus liberantur quæ vel animo, vel corpori aliquo modo officiunt, Beatis nequaquam repugnare cenſendæ ſunt.* Thoſe affections which are naturall to "man, and have no adhæſion of ſinne or ſhame unto them, but "are wholy governed by reaſon, and laſtly are exempt from "ſuch effects as may any way hurt either the ſoule or the body, "there is no ground to think that ſuch affections may not well "ſtand with the ſtate of ſoules in bliſſe, ſayes *Juſtinian* upon this "place. Now if wee conſider it, Chriſt his very ſtate in glory is ſuch, as it becomes him to have ſuch humane affections of pity and compaſſion in his whole man; ſo far as to quicken and provoke him to our help and ſuccour: not ſuch as to make him *a man of ſorrowes* in himſelfe againe, (that were uncomely, nay, incompatiable to him,) but ſuch as ſhould make him a *man of ſuccours* unto us, which is his office. To this end it is to be remembred, that Chriſt in heaven is to be conſidered, not perſonally only as in himſelfe made happy in his Father; but withall in his relations

relations and in his offices as an *Head* unto us, and in that relation now he ſits there, as 1 *Epheſ.* 21,22. (and the head is the ſeat of all the ſenſes for the good of the body;) and therefore moſt ſenſible of any other part. Wherefore becauſe his members unto whom he beares this relation, are ſtill under ſinne and miſerie, therefore it is no way uncomely for him in that eſtate, to have affections ſuitable to this his relation. If his ſtate of glory had been wholly ordained for his owne perſonall happineſſe, then indeed there had been no uſe of ſuch affections to remaine in him; but his relation to us being one part and ingredient of his glory; therefore they are moſt proper for him: yea, it were uncomely if he had them not. Neither are they a weakneſſe in him, as ſo conſidered; but rather part of his *ſtrength* (as the Apoſtle calls them) [δύναμις] And although ſuch affections might in one reſpect be thought an imperfection; yet in another reſpect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head, (which he is as he is a man) it is his glory to be truly and really (even as a man) ſenſible of all our miſeries; Yea it were his imperfection if he were not.

And 4. let me adde this for our comfort, that though all ſuch affections as are any way a burthen to his ſpirit, or noxious to his body, be not now compatible to him; and though that paſſionate frailty and infirmity which did help him here to pity and relieve men in miſery, out of a ſuffering hurtfull to himſelfe; though theſe be cut off: yet in thoſe workings of affections and bowels which he hath now, (which for ſubſtance are the ſame) there is (inſtead of that paſſionate frailty) a greater capaciouſneſſe, vaſtneſſe, and alſo quickneſſe in his affections now in heaven, ſo to make up a compenſation; and ſo no leſſe effectually to ſtir and quicken him to relieve us, then thoſe former affections did. For it is certaine, that as his knowledge was enlarged upon his entring into glory; ſo his humane affections of love and pity are enlarged in ſolidity, ſtrength, and reality, (as true conjugall love uſeth to be, though more paſſionate haply at firſt.) They are not leſſe now, but are onely made more ſpirituall. And as *Solomons* heart was as large in bounty and royalty, as in knowledge; ſo Chriſts affections of love are as large as his Knowledge or his Power: They are all of a like extent and meaſure.

So far as Gods intention to shew mercy doth reach, (and who knowes the end of those riches?) so far doth Christs disposition to bestow it. *Ephes.* 3. 19. *The Love of Christ,* God-man, *passeth knowledge.* It hath not lost, or been diminished by his going to heaven. Though God in his *nature* be more mercifull then Christs humane nature; yet the *act* and exercise of Christs affections is as large as Gods purposes and decrees of mercy are. And all those large affections and mercies are become humane mercies; the mercies of a Man unto men.

3. Privatively. If these affections of Christs heart be not suffering and afflicting affections; yet we may by way of *Privation* expresse this of them, that there is a lesse fulnesse of joy and comfort in Christs heart, whilst he sees us in misery and under infirmities, comparatively to what will be when we are presented to him free of them all.

To cleare this, I must recall (and I shall but recall) that Distinction I made (in the 4. Demonstration, *Sect.* 2. *Part* 2.) of a double capacity of Glory, or a double fulnesse of Joy which Christ is ordained to have: The one Naturall, and so due unto his person as in himselfe alone considered; The other Additionall, and arising from the compleated happinesse and glory of his whole Church, (wherewith mystically he is one.) So in *Ephes.* 1. *ult.* although he by reason of his personall fulnesse is there said to *fill all in all*; yet as he is an *Head,* in relation to his Church as his body (as in the verses before he is spoken of) thus the perfection of this his bodies beatitude, it is reciprocally called *his fulnesse*; and therefore untill he hath filled them with all happinesse, and delivered them from all miserie, himselfe remains under some kinde of imperfection, and answerably his affections also (which are suited to this his relation,) have some want of imperfection in them, whilst they lie under misery, in comparison of what his heart shall have when they receive this fulnesse. Wee may warrantably say Christ shall bee more glad then, (and is now) as his children are growne up from under their infirmities, and as they doe become more obedient and comfortable in their spirits, so *John* 15. 10, 11. I shall adde some illustration to this by this similitude (which though it hold not in all things, yet it will hold forth some shadow of it) The *spirits of justmen,* departed, are said to be *perfect, Heb.* 12. yet be-

cause

cauſe they have bodies unto which they have a relation, and unto which they are ordained to bee united, they in this reſpect may be ſaid to be imperfect, till theſe bodies be re-united and glorified with them, which will adde a further fulneſſe to them. Thus in ſome analogie it ſtands between Chriſt Perſonall, and Chriſt Myſtically conſidered. Although Chriſt in his own *Perſon* be compleat in happineſſe; yet in relation to his members he is imperfect, and ſo accordingly hath affections ſuited unto this his relation: which is no derogation from him at all. The Scripture therefore attributes ſome affections to him which have an imperfection joyned with them; and thoſe to be in him, untill the day of judgement. Thus *Expectation* and Deſire, (which are but imperfect affections in compariſon to that joy which is in the full fruition of what was expected or deſired) are attributed to him, as he is man, untill the day of Judgement. Thus *Heb.* 10. 12, 13. *He* is ſaid to *ſit* in heaven, *expecting till his enemies be made his footſtool.* The deſtruction of which enemies will adde to the manifeſtative glory of his kingdome. Now as that will adde to the fulneſſe of his greatneſſe; ſo the compleat ſalvation of his members will adde to the compleatneſſe of his glory. And as the expectation of his enemies ruine may be ſaid to be an imperfect affection, in compariſon of the triumph that one day he ſhall have over them: ſo his joy which he now hath in his Spouſe, is but imperfect, in compariſon of that which ſhall fill his heart at the great day of Marriage. And accordingly, the Scripture calls the accompliſhment of theſe his deſires a *ſatisfaction*, ſo *Iſay.* 63. 11. *He ſhall ſee of the travaile of his ſoule and be ſatisfied*, which argues deſires to be in him, lying under a want of ſomething in the end to bee obtained: Onely we muſt take in this withall, that Jeſus Chriſt indeede knowes and ſees the very time when this his fulneſſe through the exaltation of his members up to himſelfe ſhall bee compleated, and when he ſhall trample upon the necks of all his and their enemies; Hee *ſees their day a comming*, (as the Pſalmiſt hath it,) which alleviates and detracts ſomething from this imperfection, that hee ſhould thus *expect* or *tarry*.

§. III.

This Scruple satisfied: How his heart can be feelingly touched with our Sinnes, (*our greatest infirmities*) *seeing he was tempted* [without sinne.]

THere remaines one great unsatisfaction to be removed, which cannot but of it selfe arise in every good heart. You told us, (may they say,) that by [*infirmities*] *sinnes* were meant, and that the Apostles scope was to encourage us against them also, (and they are indeed the greatest discomforts and discouragements of all other) Now against them, this which the Apostle here speaks affordeth us but little, seeing Christ knowes not how experimentally to pitie us therein, for *he knew no sinne:* Yea, the Apostle himselfe doth here except it, *Hee was tempted in all things,* [*yet without sinne.*] It may comfort us indeede, that Christ doth and will pittie us in all other infirmities, because he himselfe was subject to the like; but he never knew what it was to be under sinne, and vexed with a lust, (as I am,) and how shall I releeve my selfe against that, by what the Apostle here speakes of him? I shall endeavour to give some satisfaction and reliefe in this, by these following considerations.

First, The Apostle puts in indeed, that *he was tempted,* [*yet without sin,*] and it was well for us that he was thus without sin, for he had not beene a fit Priest to have saved us else: so *Heb.* 7. 25. *Such an High-Priest became us as was separate from sinners, innocent, &c.* Yet for your reliefe withall, consider, that he came as neere in that point as might be, [*he was tempted in all things*] so sayes the Text, though *without sinne* on his part; yet tempted *to all sinne,* so far as to be afflicted in those temptations, and to see the miserie of those that are tempted, and to know how to pittie them in all such temptations. Even as in taking our nature, in his birth, he came as neere as could be, without being tainted with originall sinne, as namely, by taking the very same matter to have his body made of that all ours are made of, &c. So in the point of actuall sinne also he suffered himselfe to be tempted as far as might be, so as to keepe himselfe pure. He suffered all experiments to be tryed upon him by Satan, even as a man who hath taken a strong antidote, suffers conclusions to be

be tryed on him by a Mountibanke. And indeede becauſe hee was thus tempted by Satan unto ſinne, therefore it is on purpoſe added, [*yet without ſinne,*] And it is as if he had ſaid, ſinne never ſtained him, though he was outwardly tempted to it. He was tempted to all ſorts of Sinnes by Satan, for thoſe three temptations in the wilderneſſe were the heads of all ſorts of temptations, (as interpreters upon the Goſpels doe ſhew.)

Then Secondly, To fit him to pittie us in caſe of ſinne, he was vext with the filth and power of ſinne in others whom he converſed with, more then any of us with ſinne in our ſelves. His *righteous ſoule was vexed* with it, as *Lots* righteous ſoule is ſaid to have beene with the impure converſation of the Sodomites. He *endured the contradictions of ſinners* againſt Himſelfe, *Heb.* 12. 3. *the reproaches of them that reproached thee,* (that is, upon his God,) *fell upon me, Rom.* 15. 3. It was ſpoken by the Pſalmiſt of Chriſt, and ſo is quoted of him by the Apoſtle: that is, every ſinne went to his heart. So as in this, there is but this difference betwixt him and us, that the regenerate part in us is vexed with ſinne in our ſelves, and that as our owne ſinne; but his heart with ſinne in others onely: yet ſo, as his vexation was the greater, by how much his ſoule was more righteous then ours which makes it up; yea in that he ſuſtained the perſons of the elect, the ſinnes which he ſaw them commit, troubled him, as if they had beene his owne. The word here tranſlated *Tempted*, is read by ſome [πεπιεσμένον] that is, *vexed.*

Yea, and Thirdly, to helpe this alſo, it may be ſaid of Chriſt whilſt he was here below, that in the ſame ſenſe or manner wherein he *bore our ſickneſſe, Mat.* 8. 17. (who yet was never perſonally tainted with any diſeaſe) in the ſame ſenſe or manner he may be ſaid to have borne our ſinnes, namely thus, Chriſt when he came to an elect child of his that was ſick, whom he healed; his manner was, firſt by a ſympathie and pitty to afflict himſelfe with their ſickneſſe, as if it had beene his owne: Thus at his raiſing of *Lazarus*, it is ſaid that he *groaned in ſpirit*, &c. and ſo by the merit of taking the diſeaſe upon himſelfe, through a fellow-feeling of it, he tooke it off from them, being for them afflicted, as if he himſelfe had beene ſick. And this ſeemes to be the beſt interpretation that I have met with, of that difficult place in *Mat.* 8. 16. 17. where it is ſaid, *He healed all that were*

ſick, that it might be fulfilled which was ſpoken by Iſaiah the Prophet, ſaying, Himſelfe tooke our infirmities, [and bare our ſickneſſes.] Now in the like way or manner unto this, of bearing our ſickneſſes, he might beare our ſinnes too, for he being one with us, and to anſwer for all our ſinnes, therefore when he ſaw any of his owne to ſinne, he was affected with it, as if it had beene his owne. And thus is that about the power of ſinne made up and ſatisfied.

And fourthly, as for the guilt of ſinne, and the temptations from it, he knowes more of that then any one of us. He taſted the bitterneſſe of that, in the imputation of it, more deeply then we can, and of the cup of his Fathers wrath for it, and ſo is able experimentally to pittie a heart wounded with it, and ſtrugling under ſuch temptations. He knowes full well the heart of one in his owne ſenſe forſaken by God, ſeeing himſelfe felt it, when he cryed out, *My God, my God, why haſt thou forſaken me?*

Uſes of all.

Uſe 1. 1. THus that which hath beene ſaid may afford us the ſtrongeſt conſolations and encouragements againſt our ſinnes of any other conſideration whatſoever, and may give us the greateſt aſſurance of their being removed off from us, that may be: for,

Firſt, Chriſt himſelfe ſuffers (as it were) at leaſt is affected under them, as his enemies, which therefore he will be ſure to remove for his owne quiet ſake. His heart would not be quiet, but that he knowes they ſhall be removed. As God ſayes in the Prophet, ſo may Chriſt ſay much more, *My Bowels are troubled for him, I remember him ſtill. Jeremiah* 31. 20.

Secondly, there is comfort concerning ſuch infirmities, in that your very ſinnes move him to pittie more then to anger. This text is plaine for it, for he ſuffers with us under our infirmities, and by infirmities are meant ſinnes, as well as other miſeries, (as was proved) whilſt therefore you looke on them as infirmities, (as God here lookes upon them, and ſpeakes of them in his owne) and as your diſeaſe, and complaine to Chriſt of them, and doe cry out, *O miſerable man that I am, who ſhall deliver me?*

ſo

ſo long feare not. Chriſt he takes part with you, and is ſo far from being provoked againſt you, as all his anger is turned upon your ſinne to ruine it; yea his pity is increaſed the more towards you, even as the heart of a father is to a child that hath ſome loathſome diſeaſe, or as one is to a member of his body that hath the leproſie, hee hates not the member, for it is his fleſh, but the diſeaſe, and that provokes him to pittie the part affected the more. What ſhall not make for us, when our ſinnes that are both againſt Chriſt and us, ſhall be turned as motives to him, to pittie us the more? The object of pittie is one in miſery whom we love; and the greater the miſery is, the more is the pity, when the party is beloved: Now of all miſeries, ſinne is the greateſt, and whilſt your ſelves look at it as ſuch, Chriſt will looke upon it as ſuch onely alſo in you: And he loving your perſons, and hating onely the ſinne; his hatred ſhall all fall, and that onely upon the ſinne to free you of it by its ruine and deſtruction, but his bowels ſhall be the more drawne out to you; and this as much when you lie under ſin, as under any other affliction. Therefore feare not, *What ſhall ſeperate us from Chriſts love?*

Uſe 2. What ever tryall, or temptation, or miſery we are under, we may comfort our ſelves with this, that Chriſt was once under the ſame, or ſome one like unto it, which may comfort us in theſe three differing reſpects that follow, by conſidering

Firſt, that we are thereby but conformed to his example, for he was tempted in all, and this may bee no ſmall comfort to us.

Secondly, we may look to that particular inſtance of Chriſts being under the like, as a meriting cauſe to procure and purchaſe ſuccour for us under the ſame now; and ſo in that reſpect may yet further comfort our ſelves. And

Thirdly, his having once borne the like, may relieve us in this, that therefore he experimentally knowes the miſery and diſtreſſe of ſuch a condition, and ſo is yet further moved and quickned thereby to help us.

Uſe 3. As the Doctrine delivered is a *comfort*, ſo the greateſt *motive* againſt ſinne; and perſwaſive unto obedience, to conſider, that Chriſts heart if it be not afflicted with, (and how far it may ſuffer with us we know not) yet for certaine hath leſſe joy in us,

as

as we are more or lesse sinfull, or obedient. You know not by sinning what blowes you give the heart of Christ: If no more but that his joy is the lesse in you, it should move you, as it useth to doe those that are ingenuous. And take this as one incentive to obedience, that if he retaine the same heart & mind for mercy towards you which he had here on earth: Then to answer his love, endeavour you to have the same heart towards him on earth, which you hope to have in heaven; and as you daily pray, *Thy will be done on earth as it is in heaven.*

Use 4. In all miseries and distresses you may be sure to know where to have a friend to help and pitty you, even in heaven, CHRIST; one whose nature, office, interest, relation, all, doe engage him to your succour; you will finde men, even friends, to be oftentimes unto you unreasonable, and their bowels in many cases shut up towards you. Well, say to them all, If you will not pitty me, *Choose, I know one that will*, one in heaven, whose *heart is touched with the feeling of all my infirmities*, and I will goe and bemoane my selfe to him. *Come boldly*, (sayes the Text) μετὰ παῤῥησίας, even *with open mouth*, to lay open your complaints, and *you shall finde grace and mercy to helpe in time of need.* Men love to see themselves pityed by friends, though they cannot *helpe them*: Christ can and will doe both.

FINIS.

Encouragements

TO

FAITH.

Drawn from severall Engagements

Both of {*GODS* / *CHRISTS*} HEART

To {Receive / Pardon} SINNERS.

By THO: GOODWIN, B. D.

LONDON.

Printed by *J. G.* for *R. Dawlman*, 1650.



JOHN 6. 37, 38.

All that the Father giveth me, ſhall come to me; [and him that commeth to me, I will in no wiſe caſt out.]
For I came down from heaven, not to do mine own will, but the will of him that ſent me.

A Preface.

THere are two Perſons whom *Faith* hath to deal withall in ſeeking of Forgiveneſſe, and laying hold of Salvation, God the Father, and God the Son; the holy Ghoſt being that Perſon that ſets the heart awork to ſeek out for Salvation, and reveales the love of them both. And therefore it is, that *Grace* and *Peace* (which are the object of Faiths inqueſt) are ſtill wiſht from *God the Father, and God the Son*; ſo generally in all Epiſtles, excepting that of the *Revelation*, given immediately by word of mouth from Chriſt himſelfe.

And accordingly when Faith comes to treat with theſe two about the great buſineſſe of Salvation, the firſt and maine thing that it is inquiſitive after, is, What their heart and mind is, and how they ſtand enclined towards the receiving and pardoning of ſinners: it liſtens moſt to heare ſomething of that: and when a mans heart, through faith is fully and throughly perſwaded of it, then he is fully won.

Hence, becauſe the Scriptures were written for our comfort, and ſo, fitted to, and for the workings of faith; therefore they were ſo written, as eſpecially to bring down and lay before us the Heart of God and of Chriſt: and ſo the maine thing they hold forth, is, the full intent and purpoſe both of God and of Chriſt to pardon and receive ſinners: *This is a faithfull ſaying*, (ſayes *Paul* with open mouth) *that Chriſt came into the world to ſave ſinners*; and this Chriſt himſelfe every where indigitates; and to hold forth this, is the ſcope of theſe words uttered by Chriſt himſelfe. And ſuch ſpeeches do containe the very heart, marrow, and pith of the Goſpel.

And though the heart of a ſinner will never be fully ſatisfied, till a perſwaſion be wrought, that God and Chriſt are purpoſed and willing to ſave a mans own ſelfe in particular, (which perſwaſion is that which we call *Aſſurance*) yet when once there is a through perſwaſion ſetled upon the heart, but of ſo much indefinitely and in generall; that God and Chriſt are willing and fully reſolved to ſave *ſome ſinners* (ſo that the heart does truly beleeve that God is in earneſt) this draws on the heart to come to Chriſt, and is enough to worke *faith of adherence*, ſuch, as upon which Chriſt *will never caſt us out* (as the Text hath it.)

The great buſineſſe then for the working faith in men, is to perſwade them of Gods good will and gracious inclination unto ſinners, to beget in them good opinions of God and Chriſt this way; Men naturally having hard and ſuſpitious thoughts of both, as that ſpeech of Chriſt *John* 3. 17. implies, [*God ſent not His Son into the world to condemne the world, but that the world through him might be ſaved.*] Chriſt would inever have hinted ſuch a jealouſie, nor ſuggeſted ſuch thoughts to mens minds, had they not beene in them before, and this, to prevent and take off ſuch jealouſies. Men are apt to think, that God had a deſigne upon them as upon enemies, and laid but an Ambuſhment for their further condemnation, in his treaty of peace tendred to them by his Son. An example of which we have in *Luther*, who fell into ſuch ſuſpitions as theſe, for he miſunderſtanding ſome words he met with in the Epiſtle to the Romans, as they were rendred by the vulgar tranſlation then in uſe, namely, theſe, that *God ſent his Son to declare his righteouſneſſe* (as they

they are by us translated) he thought the meaning of them to have beene this, *to declare and set forth his judgment* on the world, (so he interpreted [*ad justitiam suam &c*]) The truth is, the jealousies of mens thoughts herein were those that have put God to his Oath, [*as I live, I will not the death of a sinner, &c.*] so also *Heb.* 6.17. Men doe not so usually question the power of God, he is able enough to save them they think; he is *able to engraft them in* (as the Apostle speaks to the Jewes, *Rom.*11.23.) but all their doubts are about his *Will. Gods will* was the Fountain and spring of our salvation, in the contriving of which he wrought *all things according to the counsel of his owne Will,* (as the Apostle to the *Ephesians* speaketh) and in another place it is said, *He will have mercy on whom he will, &c.* and therefore the great queries in our hearts are concerning the will of God towards us.

The words of the Text opend.

NOw these words of my Text do hold forth the full willingnesse of both these two persons, both of God and of Christ.

1. Of Christ, he here professeth himselfe willing to entertain all that will come to him, [*He that will come to me, I will in no wise cast out.*] Which words are not to be understood, as if spoken only of casting out them that are already come unto him, as if they were only a promise against being cast off after being received; and so intending against feares of falling away: but th ey are chiefly intended as an invitement to all that are not yet come, that they would *come to him,* and so, to expresse how rea dy and willing he is to entertain all commers, as one who sets his doores open, keeps open house, and beats back none that would come in, [*Him that commeth to me, I will in no wise cast out.*] And though it may seeme to be but a slender and sparing expression of his readinesse to entertain such, to say only [*I will not cast them out,*] yet though he speaks with the least, yet he will do with the most, he being *abundant in goodnesse and truth,* and one that is better then his word in the performance.

As when he ſayes, *he will not deſpiſe a broken heart*, is that all the eſteem he will manifeſt to ſuch a heart? Oh no, it is the moſt welcome thing, and endeared frame of ſpirit that can be in any creature. His meaning is to ſhew what he elſewhere ſayes of a meek ſpirit (which is all one with a *broken heart*) that, *with God* it is *of great price*, for ſo in *Iſaiah* he expreſſeth himſelfe, *I that inhabit eternity, with whom will I dwell? with a ſpirit that is broken and contrite.* He uſeth alſo this expreſſion of *not caſting them out*, in relation, and for a more direct anſwer unto the feare which he knew uſually poſſeſſeth the hearts of poore ſinners when they are about to come to him; they fear he may reject them, they know not their entertainment, their welcome. To meet with this Scruple, he ſayes, [*I will not caſt ſuch out*] chooſing rather thus to remove the doubt that is in their hearts, then to expreſſe the fulneſſe of his own: the Scriptures ſpeaking *potius ad cor noſtrum quam cor ſuum*, rather *unto* our hearts, then fully what is in his own, (which can never be done.)

And yet even in the diminutive expreſſion, there is that inſerted, which argues not only a willingneſſe and readineſſe, but a reſolvedneſſe joyned with the greateſt care and faithfulneſſe that can be, [ου μη] *I will* [*in no wiſe*] *caſt out.* We may ſee his heart through this little crevis: he doth herein as a faithfull man, who to give the more full aſſurance puts in ſome binding word into his promiſe, as [*I will at no hand, or in no wiſe faile you.*] Thus does God alſo in that known Promiſe, *Heb.* 13. 5. (to the hornes of which ſanctuary many a ſoule hath fled for refuge) *I will never leave thee, nor forſake thee*, where there are no leſſe then five negatives to bind and aſſure it, *I will not, in no wiſe, (&c.) leave thee.*

Now this willingneſſe of his, on his part, Chriſt ſhewes by two things.

Firſt, by that great journey he took, from heaven to earth, and that to no other purpoſe but to ſave ſinners. For this (ſayes he) *did I come downe from heaven.* Great actions of one who is wiſe, muſt anſwerably have great ends; now this was the greateſt thing that ever was done, that the Son of God ſhould come from Heaven. And when there can be but one end of an action ſo great; that end muſt needs be accompliſhed, or elſe the action

action is wholly in vain. Now in comming down from heaven, he could have no other end but the saving of sinners, he could have no other businesse to do, that he did here; therefore the Scriptures put his comming into the world wholly upon this, to seek and to save that which was lost, and do attribute his taking upon him the *the likenesse of sinfull flesh* to have been [*for sin*] so *Rom.* 8. though other ends might be supposed, and were accomplisht by the assuming mans nature, yet he had no other end of taking *fraile flesh*, especially there could be no other end of his dying, but meerely and only for sin: *John* 12. 24. he sayes, *If he had not fallen to the ground and dyed*, he had then remained *in Heaven alone*, and no sinners had come thither: that therefore they might ascend to heaven, he descends from heaven, *I came down from heaven, &c.*

Secondly, He demonstrates his willingnesse by this, that his Father had sent him on purpose to receive and to save sinners: *I come* (sayes he) *to do the will of him who sent me*: and *John* 8. he sayes [*I came not of my self, but (my Father) he sent me*] And if he were sent by his Father to this end (as he affirmes he was, and as by the coherence appeares, for he makes it the reason why he will cast none out) then certainly he will faithfully do the work he was sent for: In *Heb.* 3. 1. he is called the *Apostle of our profession* [*Apostle*] that is, *one sent*, so the word signifies; and what followes? *who was* [*faithfull*] *to him that appointed him.* Now upon these considerations, Christ tells you that you may build upon him, that you shall certainly find him willing.

2. For his Fathers willingnesse he tells us we may be much more confident of it: for he puts his own willingnesse and all upon that: *Him* (sayes he) *that the Father gives me, shall come to me; and him that commeth to me, I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me: and this is the Fathers will that he hath sent me, &c.* In which words you may observe both *wherein* he declares his Father to be the engaged, and *how much.*

First, *Wherein*: and that by two things:

1. That he sent him to that end, and so it is his Fathers businesse more then his own. To also *Luke* 2. 49. he expresseth him-

himself: [*Shall I not do my Fathers businesse?*] as elsewhere in *Isaiah* he is called his Fathers *Servant* in it, and *John* 5. 36. he makes it his *Fathers work*.

Secondly, that he in a solemne manner gave unto them whom he would have to be saved, with charge to lose none [*All that the Father hath given me shall come unto me:*] and this is his will, that I should lose none, but give him an account of every soule of them at the last day. They are given him as jewels, and as his *Beniamins*, to look to, and see to bring back and keep from destruction. Now whom he so solemnly gave to Christ to save, he will never cast away, when they shall come unto Christ.

Then 2. he shewes *how much*, and how *deeply*, his Father is engaged, and makes it his Fathers will rather then his own: [*I come not to do my own will, but the will of him that sent me:*] The meaning whereof is, not to shew that he came unwillingly, or receives sinners unwillingly, but that his Fathers will was first in it (as I shall shew anon,) and so much in it, that (if you will resolve it into its first principles) Christs comming was principally to please his Father. It is such a speech, as that in *John* 5.22. [*The Father judgeth no man: but hath committeh all judgment to the Son, &c.*] Not that God is not a *Judge* as well as Christ, (for *Heb.* 12. 23, he is termed the *Judge of all men*) but because all judgment is visibly committed unto Christ, therefore the Father is said to *judge no man*. So here because the Fathers will is chiefe, and first in it, Christ therefore sayes, he came not to do his own will, but the will of him that sent him.

And so you have the meaning of the words.

The maine Observation *out of the words: Demonstrations of* Gods heart *herein, from his engagements from everlasting: How his heart stood to sinners afore the world was.*

THE Observation, which I single out of these words to insist upon, is this, That

Both *God the Father*, and *Jesus Christ the Son* are fully willing, and resolved to save sinners. 1. For

1. For *God the Father*, There are many Demonstrations of his will herein, that may be taken *ab extra* from his Oath, Word, Promise, &c. which I shall handle in another method: but those which I shall first hold forth, are more intimate and *Intrinsecall*, and homogeneall to the argument which Christ useth here in the Text, (which we have seene) to be these, that it was Gods will first, and Christs, but because it was his, (*I come not to do mine owne Will,*) and that it was he that dealt with Christ about it, and wrought him off to it, and made it his businesse; (*but the will of him that sent me.*) So that the Demonstrations which I shall pitch upon, shall be drawn from Gods engagements, both from his transactions with Christ from everlasting, before he came into the world, and those that now lie upon him from Christs having fully performed what he sent him into the world for. And from either may be fetcht strong consolations, and confirmations to our faith, that Gods will must needs continue most serious and hearty to save sinners.

Many other sorts of Demonstrations of this point might be fetcht and drawn from the riches of his mercy, lying by him to bestow on some great purchase: and on what greater purchase could they be bestowed, to shew forth the glory thereof, then upon the salvation and pardon of sinners? But these also I shall at the present let lie by untold, having elsewhere counted them up, and set them forth, such demonstrations being only proper to this Text, as argue an engagement of his will; whereas all those riches of mercy that are in him (although the moving cause of all) might have for ever remained in him as his nature, without any determination of his will to save any man. When therefore a poor sinner shall heare (besides the mercifull disposition of Gods nature) that acts and resolutions of his will have past from him, about the pardoning of sinners, so as his will hath engaged all the mercies of his nature to effect it, this brings in strong consolation.

Now the deepnesse of these engagements of his will to pardon sinners, may be demonstrated,

1. From such transactions of his, as were held by him with Christ from everlasting; which hath both put strong obligations upon him, and also argue him fully and firmly resolved to

ſave ſinners. Now all the particular paſſages of thoſe treaties of his with Chriſt, about the reconciliation of ſinners from everlaſting, I have elſewhere alſo at large handled; and therefore it is not my ſcope now to enumerate them. I ſhall now onely draw Demonſtrations from ſome few of them, by way of *Corollary*, to help our faith in this point in hand, namely, Gods reſolvedneſſe to pardon ſinners.

The firſt is drawn from this, That God the Father had the firſt and chiefe hand in this matter of ſaving ſinners (as I then ſhewed) the project was his, and the firſt motion his.

1. The Project, he laid the plot of it, and contrived all about it, for the effecting of it. Therefore *John.* 5. 19. Chriſt ſayes *the Son can do nothing of himſelfe, but what he ſees the Father do.*

2. The firſt *Motion* was his, *I came not to do my own will,* (ſayes Chriſt) *but the will of him that ſent him.* Both which (*Project* and firſt *motion*) are ſhut up in that one ſentence, *Epheſ.* 1. *He worketh all things by the* [*counſaile*] *of his own* [*will.*] Now, for God thus to have the firſt hand in it, did put a great and deep engagement upon his Will in it. We ſee among men, the Projector and firſt motioner of a buſineſſe is alwayes moſt forward in it; becauſe then it is moſt peculiarly his own; and the greater will be his honour in the compaſſing of it. How many great affaires have been ſpoiled, becauſe ſome men have not been the chiefe and firſt in them that affect the preheminence? Now this honour God the Father may challenge, that he was the firſt in reconciling and ſaving ſinners: It is therefore called *Gods wiſdome, Eph.* 3. 10. and *his purpoſe, Epheſ.* 1. 9. *Gods righteouſneſſe, Rom.* 1. 17. and *the pleaſure of the Lord, Iſa.* 53.

Secondly, this Project and Motion did riſe up in him unto a ſtrong reſolution and purpoſe, and to an unalterable decree to ſave ſinners by Chriſt: ſo *Eph.* 1. 9.

And 1. For his purpoſes, they are immutable. Would not *Paul* lightly alter purpoſes taken up by him, *When I therefore was thus tamed* (ſayes he, 2 *Cor.*1.17.) *did I uſe lightneſſe? or the things that I purpoſe doe I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay?* Would not *Paul* (I ſay) alter his purpoſe becauſe he preached the Goſpel, and will God

God (thinke you) alter them who gave the Gospel? no, it is the *eternall Gospel*, *Revel.* 14. 6. and God is of the same minde still, so it followes in that place to the *Corinths*, *But as God is true* (or varies not) *so was our word to you*, which yet is his more then *Pauls*, &c.

2. For Gods Decrees, (whereof this was one) they are also *immutable*. The great Monarchs of the earth, the Persians, took to themselves that infallibility, that they would not alter the Decrees which they made: (therefore when a thing was unalterable, it was said to be *as the Lawes of the Medes and Persians*) which was to shew their greatnesse, and their wisdome, that they could so resolve, as no person or power whatsoever should be strong enough to cause them to change their resolutions: and yet, they were forced, though not to alter a former Decree, yet to give countermands unto it, (as *Ahasuerus* did) and men do alter, because they cannot foresee all events, and so cannot make unalterable Decrees without prejudice. Therefore the Pope, who takes on him the style of *Infallible*, and so assumes to himselfe the highest prerogative that ever man did, yet of him it is said, *Papa nunquam ligat sibi manus*, that he never binds his own hands by any Decree he makes, because he cannot fore-see all inconveniences, notwithstanding what ever he assumes: But with God it is not thus, *He is not a man that he should* have cause to *repent*, for he knows and foresees all that can or will follow.

Now 1. this immutability of his counsaile he shews by two oaths; the first made to Christ, the second to us.

1. To Christ, *Heb.* 7. 21. *This Priest* (Christ) *was made with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a Priest for ever, &c.* And this was from everlasting; for then it was that Christ was first made Priest: Now then God foresaw that he could never have a relenting thought at the pardoning of sinners through him, this his Son would so satisfie and please him: and thereupon he sware.

2. To us, *Heb.* 6. 17, 18. *God willing more abundantly to shew unto the heires of Promise the immutability of his counsaile, confirmed it by an oath: that by two immutable things (in which it was impossible for God to lie) we might have a strong consolation, &c.*

The thing I alledge this place for, and which I would have obſerved, is, that this oath is not mentioned as that now which makes God ſo immutable, (though that be a truth) But Gods oath is here made that whereby God did declare unto us the immutability of his purpoſe formerly and from everlaſting taken up, and ſo that immutability of his counſaile was the cauſe of his oath, and that was to pardon ſinners: for it is the Promiſe made to *Abraham* and his ſeed, that is there ſpecified.

Yea 3. God ſet his ſeale unto all, further to confirme it. He both *ſealed Chriſt to the work*, Joh. 6. 27. and likewiſe ſealed up in his Decrees the perſons of thoſe ſinners that ſhall be ſaved. 2 *Tim.* 2. 19. *The foundation of the Lord remains ſure, having this ſeal, The Lord knoweth who are his.* And if it were but a Kings ſeal, it could not be reverſed, but this is Gods. Yea, he hath *ſealed up their ſins* alſo by and through Chriſt, *Dan.* 9. 24. never to be remembred or lookt upon more.

Thirdly, God reſted not in a Decree only, but entred into Covenant with Chriſt to ſave ſinners by him, if he would die. This Covenant you have Dialogue-wiſe ſet out, *Eſay* 49. Firſt, Chriſt begins at the firſt and ſecond verſes, and ſhewes his Commiſſion, telling God how he had called him, and fitted him for the work of Redemption, and he would know what *reward* he ſhould receive of him, for ſo great an undertaking: God anſwers him, *ver.* 3. and at firſt offers low, only the Elect of Iſrael. Chriſt who ſtood now a making his bargain with him, thought theſe too few, and not worth ſo great a labour and work, becauſe few of the Jewes would come in, but would refuſe him, therefore *ver.* 4. he ſayes, *he ſhould labour in vain*, if this were all his recompence: and yet withall he tels God, that ſeeing his heart was ſo much in ſaving ſinners to ſatisfie him, he would do it however for thoſe few, comforting himſelfe with this, that his *Work was with the Lord.* Upon this God comes off more freely, and openeth his heart more largely to him, as meaning more amply to content him for his pains in dying: *It is a light thing* (ſayes God to him) *that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob*, that is not worth the dying for, I value thy ſufferings more then ſo, *I will give thee for a ſalvation unto the ends of the earth.* Upon this he made a promiſe to Chriſt,

Christ, 1 *Tit.* 2. and a promise is more then a purpose. A purpose may be in ones selfe, as *Ephes.* 1. 9. but a promise is made to another. Now God cannot lie in himselfe, but most of all, not to his Son.

A second sort of Demonstrations. The engagements of Gods heart to sinners, from, and upon Christs having dyed at his request.

A Second sort of Demonstrations are drawn from Christs having already come and performed all this: for

1. Christ is now to be satisfied for that his dying, as well as he by his death had satisfied God: he is now to have his reward. God never set any on work, but he gave them wages. Thus unto *Nebuchadnezzar* he gave *Egypt* as his hire for his service at *Tyre*, and to *Cyrus* he gave hidden treasure. Now it is not Christs own glory that will satisfie him, for that he could have had, and never have dyed: there remains therefore nothing that can or will satisfie him, but to have the end of his death, *To see his seed and be satisfied, and to see of the travaile of his soule:* and *to justifie many*, as it is *Isa.* 53. He dyed (as himselfe speaks, *John* 12. 24.) that he might not be alone in heaven: his desire is, that those whom he dyed for might see his glory.

2. If we consider the act it selfe, of delivering Christ unto death, there was not, nor could there ever be any thing more abhorrent unto God; no act ever went so much against his heart: for if he be *afflicted in all our afflictions*, and doth not *willingly punish the sonnes of men*, neither *wils the death of a sinner* that deserves it, much lesse would he will the death of his own Son. Now what was there to sweeten the death and sufferings of his Son unto him, except his end in it? (for it is the end that sweetens and facilitates the means rending unto it) Now the end of Christs death could be no other but to take sinnes away, and to procure the pardon of sinners, and so it must needs be infinitely delightfull unto him, and his heart strongly set upon it, seeing it did sweeten unto him an act otherwise so abhorrent, and of

this end therefore it is impoſſible he ſhould ever repent. Now *Epheſ.* 5. 2. the very offering of Chriſt is called a *Sacrifice of a ſweet ſmelling ſavour*: and what was it that made it ſo, but even the end for which it was done, (and which is there put upon it) that it was out of love unto us, and out of a mind to have ſinners pardoned; for elſe in it ſelfe it muſt needs have been abominable unto him.

Againe 3. if at any time he would have repented him of his purpoſe, it would have been at the time of Chriſts being crucified, when he came to *bruiſe him*: then his heart would have recoyled, and eſpecially when Chriſt poured out his ſoule with ſuch ſtrong cries and teares as he did. At other times in puniſhing but his children, we find, that when he comes to do it, his heart as it were fails him, as *Hoſ.* 11. 8. [*How ſhall I give thee up?*] the rod falls out of his hand, and his bowels yearn within him; yet he relented not when he ſaw the ſoule of his *Joſeph* in bitterneſſe, but ſtill made an impoſſibility of it for him to avoid ſuffering, becauſe his purpoſe was thereby to take ſinnes away. Therefore Chriſts requeſt was, *Father, if it be poſſible, let this cup paſſe*: The neceſſity lay only in Gods will, in reference to this end, to forgive ſinnes. If God would ever have relented or repented him of this purpoſe, it would have been then: we read of his repenting him of other of his works, but his mind is ſo fully carried to take away ſinnes, that he did not then, or can ever repent of putting his own Son to death, for the effecting of it: To pardon ſinners is more naturall to him, then to kill his Son was unnaturall. Now his end and purpoſe being thus fully ſet to pardon and ſave ſinners, if he ſhould be fruſtrated of this his end, he would then indeed repent him of uſing his Son as he had done. Nay, it is not only ſaid, that he repented not, but that *it pleaſed him to bruiſe Chriſt*, in reſpect to that his end, which was ſo pleaſant to him: So you have it *Iſa.* 53. 10. And therefore ſurely it pleaſeth him much more, to pardon ſinners, now he hath thus bruiſed him: and ſo indeed it followes there, *The pleaſure of the Lord ſhall proſper in his hand*, It is ſpoken of his ſaving and juſtifying of ſinners. It troubled God to heare a ſoule *bemoan* it ſelfe for its ſin, *Jer* 31. 20. but we read not that it did ſo, when Chriſt bemoaned himſelfe in his ſufferings; and the

the reaſon was, becauſe the work that Chriſt was about to do, was a ſweet Sacrifice to him; and it would trouble God more to condemne a ſinner that Chriſt dyed for, then it did to ſacrifice Chriſt for him.

4. Upon that ancient agreement between God and Chriſt: God pardoned millions of men under the Old Teſtament upon the bare word of Chriſt, before he came into the world, or had paid one peny of the debt; he muſt needs therefore be ſuppoſed to be much more willing now to doe it, when Chriſt has done all that was required, and failed not, and that at *the due time*, (as it is ſaid *Rom.* 5.) If Chriſt had failed or come ſhort but of a little of what he was to do, God might have denyed to let the world go upon truſt any longer: But now Jeſus Chriſt hath performed all, and is afore hand with him, and hath put in ſtock enough to pardon ſinners to the end of the world.

Yet 5. Now even Juſtice it ſelf will call upon him to diſcharge ſinners, it will not let him reſt in quiet till he has pardoned and ſhewed mercy unto poor ſinners that come to Chriſt, and hath given in their bond, and this, though we had no promiſe to ſhew for it, yea, though Chriſt himſelf had nothing to ſhew for it: Gods very juſtice would *trouble him* (I may ſo ſpeak with reverence, for he himſelfe ſayes, that he was *troubled for Ephraim, Jer.* 29.) till he had given out an acquitance, becauſe he knows the debt is paid, and alſo, that Chriſts and his own intent was, that when Chriſt had once dyed, ſinners ſhould thereby be juſtified: Even as if an honeſt man had a bond for a debt that is diſcharged, lying ſtill in his hands, of which payment, he whoſe debt it is, knowes nothing, although he or they that paid this debt were dead, ſo that there were no one left that were able to challenge an acquitance from him, and a cancelling of that bond; yet meere honeſty would cauſe him to give it in. Now Jeſus Chriſt dyed, and God himſelf put him to death meerly to pay our debts, and ſayes Chriſt at his death; "Let ſinners require my blood, and the merits of it at thy hands, and "have out in pardon.

That was Chriſts will that he made at his death, (as you have it *Heb.* 9. 16, 17. where the Apoſtle calls it a *Teſtament confirmed by the death of the Teſtator*) now there is nothing ſo ſacred

as

as the performance of the will of the dead. And now Christ himselfe is alive again, and is ordained by God to be his own Executor, and so lives to claime an acquitance; therefore certainly God will never withhold it: In justice he cannot, he will not, have a bond lie by him that is discharged. Hence it is said, that *God is just to forgive our sinnes*, 1 *John* 1.

There are three things which do cry for Justice, and all do meete in this.

1. The wages of a hireling (if detained) are said to cry. So in the 5. of *James* it is said, *The wages of Hirelings* detained, *do cry in the eares of the Lord of Hosts*: They cry wages being due in justice, and because Gods Justice is thereby provoked, and cannot be quiet till God hath avenged it. And so would Christs satisfaction having been made for us; It would restlesly cry to God, and not suffer his Justice to be quiet, unlesse we were pardoned. For he was truly and indeed Gods hired *Servant* in this work: And God covenanted to give him the salvation of those he dyed for as his wages and reward, as *Isaiah* often represents it, *Chap.* 53. and elsewhere. So that if God be just, he must give forth salvation; otherwise Christs obedience would cry as the work of an hireling doth for wages.

A Second thing that cries for justice, is the will of one that is dead unperformed, who hath bequeathed legacies, and left wherewith to pay and discharge them. And this is yet a louder cry then the former. Now Christ before he dyed, did thus make his will, and bequeathed pardon of sin and justification, and that eternall inheritance in heaven, as legacies to those for whom he dyed, and to be given out by God after his death, as I observed even now out of *Heb.* 9. 15, 16, 17. where it is said that Christ was *The Mediator of the New Testament, that by means of death they who are called might receive the promise* (or bequeathed legacie) *of eternall life.* And thereupon *ver.* 16, 17. the Apostle calls this a *Testament, confirmed by his death*, and *which at his death began to be in force*, so *ver.* 17. And of all things in justice that are held due, the performance of the will of the dead, hath ever been held most sacred.

There is yet a third thing which cries for justice, and that is innocent blood spilt. And this cries lowder then all the rest.

So

So *Geneſ.* 4. 10. And the Apoſtle *Heb.* 12. 24. ſets forth the cry of Chriſts blood for us, by *Abels* blood crying againſt *Cain.*

It may be notwithſtanding this that God may put the bond in ſuit againſt a ſinner, to make him come to acknowledge the debt, (as the Apoſtle there ſpeakes [*If we confeſſe our ſinnes*]) But if any ſoul doth ſay, *I have ſinned and it profited me not*; God then cannot withhold from throwing down his bond canceld, ſaying, *Deliver him, I have found a ranſome,* (*Job.* 33.) God will not have innocent blood, ſuch as his Sons is, to lie upon him. If he ſhould not pardon ſinners, Chriſts blood would be upon him, for it was for them onely that Chriſt dyed, being in himſelfe innocent.

6. God mends not himſelf by damning thoſe for whom Chriſt dyed: Now there were not only an injuſtice to Chriſt and us in it, but God himſelf alſo would prove a loſer. For the end of Chriſts death was not ſimply to ſatisfie juſtice, ſo as without it juſtice could not have permitted a pardon, that might have been diſpenſed with, but it was chiefly to declare the glory of Gods juſtice, which required ſuch a ſatisfaction, (as the Apoſtle ſayes *Rom.* 3. 25.) *To* [*declare*] *his righteouſneſſe for the remiſſion of ſins that are paſt, through Gods forbearance.* It was we ſee the manifeſtation or declaration of the glory of his juſtice that he aimed at in it. So as if any one mans ſin ſatisfied for by Chriſt, ſhould be left unforgiven, Gods juſtice ſhould loſe ſo much glory. And if juſtice ſhould think to get a greater glory out of the ſinners, that could never be: for the ſinner is unable ever to ſatisfie, and ſo to glorify Gods juſtice by ſuffering as Chriſt hath done. Yea, and beſides God would be a further and a greater loſer in the glory of his mercy alſo, which by his pardoning ſinne is advanced.

The second part of the Observation. Demonstrations of Christs willingnesse to receive sinners that come to him. *First how his heart stood from everlasting.*—

AND so now I come to *Christs willingnesse*, which was the second thing propounded in the doctrine, to be demonstrated. Now though his will was not first in it, (as was said) yet we shall finde him to have been no lesse willing then his Father. As Christ in subsisting is the second person, and hath his personall subsistence from his Father, so he is second also in order of working, and consequently, of willing too, yet he is not second to him in heartinesse of willing: but as his Father and he are equall, so in all that his Father willeth, his will is equall with his Father, and so, is as much in this businesse as his.

In the demonstrating of this, I will take the same course that I did in the former:

First, I will shew how hearty he was in this, to have sinners saved before he came into the world.

And Secondly, How willing he was since he came into the world, and since his death and going out of the world.

And as a generall introduction to either, I shall premise this, which shall be as the corner stone in this building, joyning both parts of this discourse together, and is a consequent of what hath formerly been delivered.

The thing to be premised is this: That if God the Father be willing, then Jesus Christ must needs be willing also, and look how much the will of the one is in it, so much the will of the other must be in it also, for *the Father and he are all one*; And this will serve for our further assurance of the wils of either; and we may make use of it both wayes, either to argue to our faith, that if the Father be willing, Christ must needs be so also; and that if Christ be willing, the Father is so also. That whereas some mens thoughts have been more taken up about, and so more taken with the consideration of how much the Fathers heart

heart was in it, and how active and plotting he was about it: and again, other mens apprehensions have been carried more unto Christs heart in the work: this Demonstration which I have in hand shall be a help to the faith of either of these; so that if your hearts have a *door of Faith,* (as the Apostle speaks) *set open,* or a window to see either into Gods heart, or Christs, you may raise a confidence of the one from the other, and so come to be sure of both.

And this also I do first mention, because it is the most intrinsecall bottome-demonstration that can be made of Christs willingnesse, and is the utmost reason of it.

This demonstration I found upon *Joh.* 10. 30. [*I and my Father are one*] That whereas in this my Text he shewes how his Fathers will and his agree in one, he there gives the reason of it, for (sayes he) *we are one:* and the words there, as they stand in their coherence, are proper to the purpose in hand. For Christ there alledgeth them as the reason why his heart, and power, and all in him is so engaged for the salvation of his own, that if he have any power in him, and be able to doe any thing, not *one of them shall perish, because his Father and he are one.* For mark the occasion upon which he speaks this, it is the same that here in my Text. He had been speaking of saving his sheep, and of his power and will to save them; and concludes, that *they shall never perish.* And he sayes not only, that *he will never cast them out,* (as here) but that, *neither shall any man pluck them out of his hand.* And in that speech he shewes and utters the strength of his will as much as of his power. For otherwise although his hand of power had been never so potent to have held them, against all opposition, yet if his will had not as strongly resolved to hold them in his hand, and so, if they were not as deep in his heart as they are fast in his hands, this speech of his had not been made good, That *they shall never perish.* And then he gives the reason both of this resolutenes of his will, and this prevalencie of his power, from his Fathers both will and power, engaged as much as his own, in this fulnesse: *My Father* (sayes he) *that gave them me is greater then all, and none is able to pluck them out of my Fathers hands.* He pleads here first his Fathers will [*He gave them me:*] And then secondly, his power, (whom these Jewes he spake to

acknowledged greater than all, though him they did not) *He is greater then all; none can pluck them out of his hands*: and then argues to himself, [*My Father and I are one:*] One in nature, therefore much more in will. Two persons that have distinct essence, may yet be one in will, as the Ten Kings are said to be of *one minde* when they agreed in one thing, *Rev.* 17. 13,17. so *Act.* 4. 32. it is said, that they that believed were of *one heart*, and of *one soule*, that is, in judgement and consent of minde. But Christ and God the Father *are one* yet neerer; one in nature, and therefore much more entire in will, for by nature they have but one will between them. And that place speaks at once in relation to both their willingnesse to save, as to both their powers to save sinners. And this is not only an Argument that they did both agree, and were like to agree in it; but that they can never disagree. Two that essentially have two wills, though for the present agreeing in one; yet it may be supposed that they may come to disagree, and not will the same thing: but if they essentially have but one will, it is impossible then but that they must ever agree. This great security therefore doth Christ give for the salvation of sinners. You have not onely two Persons engaged, Persons *greater then all*, but all that is in them engaged, both their Power and Will; and what more can be desired? And if the one holds his purpose, the other must also; for they are one. You have the one-nesse of God and Christ given you for security; so that if they can never be made two, and wrought asunder, then sinners must needs be saved. Till these two Persons do disagree, you are sure enough; and they must cease to be, ere they can cease to agree; for they are *one*, and *one in being*.

We have another testimony as full as this, 1 *John* 5. 7. *There are three that beare record in heaven, the Father, the Word, and the Holy Ghost*, (we are yet surer here is a third Person that comes in) *and these three are one*. Now what is the thing that these do witnesse unto? *ver.* 11. it followes, *This is the record, that God hath given to us eternall life, and this life is in his Sonne*. Here their truth is pawned, as in that other place their power was, for the Apostle alledgeth this as such a truth, as they all agree and stand in to make good. And to prove this, he sayes (as in that other place, *Joh.* 10.) that *these three are one*: that is, *one*

in

in nature therefore *one* in will; and so also *one* in witnesse to this truth. He sayes not only, They agree in one; for you shall observe, that whereas there are three other witnesses mentioned to be on earth, there is this difference put between their concurrencie in their testimonies and that of these, that *they agree in one*, (so *ver.* 8.) but there is more said of these, namely, that *they are one*; that is, in Nature, and so in Will or Purpose; and so must needs much more agree in one. Now that thing which their wils, and testimonies, and all agree in, is (as hath been said) that God hath given us eternall life; and this life is in his Son, to all that shall come for it. So that for Demonstrations of this, I need go no further. If there be any Power, Will, or Truth in these Persons, sinners shall be saved.

This being premised, as the most bottome ground of Christs being at first, and his continuing to be for ever willing to pardon sinners; let us more particularly see, first, how his heart stood to the salvation of them before he came into the world: and then secondly, how it stood enclined unto it after he was come; and what confirmations our faith may have from both. So that the thing that I am herein to speak to, is not so much his willingnesse to the work of Redemption it self, (that I have elswhere handled apart) but his willingnesse and readinesse to *save sinners*.

1. Let us see how his heart stood to this *before the world was*, and before he came into it. And for this we find, that his *delights* were set upon it; so *Prov.* 8. 31. [*Rejoycing in the habitable parts of his earth; and my delights were with the sons of men.*] Which words are more properly spoken of Christ, then of God the Father; and therefore I produce them under this Head. For they are said to be spoken by *Wisdome*, that is, Christ himself, he therein shewing how his minde stood towards us before the world began: for he speaks what he and his Father did *before the mountains were, &c. I was set up from everlasting, ver.* 22. *Then I was by him, &c. ver.* 30. And how did they passe away that long *ævum?* (as the Apostle cals it) in nothing but rejoycing and delights. He there speaks of nothing else that they did. And what was the matter of delight unto them?

1. He and his Father delighted one in another, *ver.* 30.

2. In the salvation of men, *My delights were with the sons of men,*

men, so *ver.* 31. And he speaks of men as false; for it is said in the beginning of the same verse, that he *rejoyced in the habitable parts of his earth*; which is spoken not of the Jews only, but of the Gentiles too, and of men all the earth over. Now first, *Delights* arise out of the strongest and choicest desires. Men are pleased with many things in which they *delight* not. Christs heart and desires must needs have been most on that which his delights are in. Again, secondly, the greater the persons are, and the greater their minds are, the greater are their delights. Things of great concernment are usually the objects which are the delights of Kings, and which they take pleasure in. Now the great God and Jesus Christ singled out the pardon and reconciliation of sinners for their chiefe delights.

3. Their delight herein is mentioned, and in no other work of theirs: not the Angels, nor the World, nor any thing in it.

4. This their delight is mentioned next to their delighting in each other.

And fiftly, this delight he took aforehand, whilst his heart was only in the expectation of it, and his mind but laying the plot of it. He delights in it ere he doth it. And if all this joy of his be only in the thoughts of it, how much more will it delight him when he comes to do it? All this argues how great a matter this was in his esteem, and how much his heart was in it, and that from everlasting.

Demonstrations from the disposition of Christs heart, and his carriage upon earth. As also some engagements since his death.

IN the second place, when Christ had assumed our nature, and whilst he remained upon earth, how did this disposition of his abound in him? It were endlesse to give all the instances that his story and Sermons do afford hereof. See but how welcome all sorts of sinners were at all times unto him: He cast out none that acknowledged him for the Messiah: he turned none away that gave

gave up their ſoules unto him to be ſaved his own way. He was indeed moſt reſerved unto that rich young man of any other, yet he uſed him courteouſly, the Text ſaith *he loved him*; Chriſt turned him not away, but directed him the right way to follow him: And he went away of himſelf, undervaluing Chriſt to his poſſeſſions. And another time Chriſt indeed ſeems to diſcourage the Canaanitiſh woman, and put her away, calling her dog: But it was only in words; for underhand he ſtrongly drawes her heart to by his Spirit, and ſuggeſts thereby to her heart by way of anſwer, a conſideration of the higheſt Faith towards him, that dogs might partake of the crums that fall from their Maſters table. I inſtance in theſe, becauſe I would prevent and remove any exception which might be taken from them. For otherwiſe Chriſts profeſſed entertainment of all ſinners was ſo open and notorious, as it was turned into his diſgrace and opprobry, That *he was a friend to Publicans and Sinners*; which yet he ownes and glories in, profeſſing that he *came not to call the righteous, but ſinners to repentance.* And how glad he was when any ſuch came in unto him, he ſufficiently expreſſeth by thoſe parables on purpoſe taken up, of the joy of the Prodigals father for his returne, and of the rejoycing for the finding of the loſt groat, and likewiſe of the loſt ſheep more then of the 99.

We read of Chriſts joy but ſeldome, and when it is at any time recorded, it is at the converſion of Soules. He had little elſe to comfort himſelf in, being a man of ſorrows: and he had nothing elſe on earth which he took delight or pleaſure in. When he was converting the poor woman of Samaria, (which he doth as a pleaſure and recreation to him) he forgets his meat, (although before he had been very hungry) and tels his Diſciples that he had *meat which they knew not of*, which was indeed the ſaving that poor womans ſoul. In *Luke* 10. 21. we read that *Jeſus rejoyced in his ſpirit*; but obſerve the occaſion: He had ſent out his Diſciples to preach the Goſpel, and they had in his Name and through his Power caſt out Devils: He bids them not rejoyce in that, *ver.* 20. but ſhews them what they ſhould rejoyce in, by his own example, and by what moſt comforted him. *Father* (ſayes he) *I thank thee that thou haſt revealed theſe things unto Babes.*

This

This in the next words following recorded to be the matter of his rejoycing, he saw now an handfell, and an experiment of the fruit of his Disciples ministery, and comforted himselfe beforehand, in that as their souls had, so others of the poorer and meaner sort should thus come in unto him.

We finde him at another time in like manner rejoycing, namely in the story of his raising *Lazarus*, *John* 11. 15. And what was it for? Not that himself should be glorified by so great a miracle, (even the greatest that ever he wrought) but (sayes he) *I am glad for your sakes that I was not there, to the end that you might beleeve.* He rejoyced if any of his got a little more or further degree of faith. And on the other side, as sorry was he when men came not in. Witnesse his tears over Jerusalem, and those speeches of his, *John* 5. 34. *These things I speake, that you might be saved.* And thereupon in the ensuing verse he complainingly utters himself, *You will not* (sayes he) *come to me, that you may have life.* He speakes as one greedy of winning soules, and as sorry that any customers or hearers of his should passe by, and not turne in; (*You will not come to me, &c.*) And he relieves himselfe with this, that there were others that would, though they would not. So here in this place, when in the verse before my Text he had complained of them, that they would not beleeve, he comforts himselfe with this in the words of the Text, *All that the Father giveth me shall come unto me.* And the like you have, *John* 5. 25, 26. *You beleeve not; but my sheep, they heare my voice, &c.*

And then at his death, when he was upon the Crosse, he then converts a thiefe that was crucified with him, and prayes for those that crucified him. And after his Resurrection his last words recorded in *Luke* 24. 47. are [*That remission of sins should be preached in his name, beginning at Jerusalem,*] that so those whom he had prayed for (though they had crucified him) might be converted and saved. Thus stood his heart all the while he was on earth, both before and after his death.

And then (in the third place) now that he hath dyed and laid down that price which was to purchase the salvation of sinners, he must needs be much more willing (if it were possible he should be) then ever. Many Demonstrations there are from those obligations,

ligations, which Chriſts ſufferings and death do put upon him, which I have already given in a Treatiſe upon this very argument, *The heart of Chriſt in Heaven*, Part 2. onely I have reſerved one or two for this place. As,

1. It was the aim and utmoſt intent of Chriſts ſoul, in his being crucified to have ſinners ſaved, and ſaved effectually. It was that travaile which his heart was then big with. And certainly, Chriſt would not that ſo many and ſo great ſufferings, now that they are paſt and over, ſhould be in vaine. The Apoſtle makes a motive of it unto the *Galatians*, *Gal.* 3. 34. *Are ye ſo fooliſh,---have ye ſuffered ſo many things in vaine?* To be ſure Chriſts death ſhall not be in vain: He will not loſe the end of his ſufferings, (as the ſame Apoſtle intimates but 4. *verſes* before *Chap.* 2. *ult.*) A buſineſſe that a man hath praied for much, how doth he long to ſee it accompliſhed and fulfilled? and how glad is he when it falls out as he hath prayed? and why, but becauſe it is the fruit of his Prayers? Now much more glad is Chriſt to ſee the fruit of his death, *The travaile of his ſoul*, and thereby *is ſatisfied*, *Iſai.* 53. 10. (a place I often quote to this purpoſe.) I will add but this to it. When a woman hath beene in travaile, ſhe forgets all her pains for joy that a man-childe is borne, (which is the fruit of that her travaile) and ſo doth Chriſt. And then again, for that other word, that Chriſt is ſaid to be *ſatisfied*, Satisfaction is the accompliſhment of deſire, or the fulfilling of ones longing. So in that ſpeech of Chriſt, *Bleſſed are thoſe that hunger for they ſhall be ſatisfied.* So that this doth argue and preſuppoſe the moſt vehement deſires and longings in Chriſt for the ſalvation of ſouls, and his having dyed muſt needs encreaſe them.

And 2. Adde this engagement unto that former, That his death can be put to no other uſe then for the pardon of ſinners. So as if he ſhould not expend it that way, he ſhould utterly loſe the fruit of it, or let it lye uſeleſſe by him. For divert it to any other uſe he cannot. And yet if he knew how to improve it to any other purpoſe; yet his love (he having intended it for the ſons of men) would not ſuffer him to do it. But beſides, if it be not imployed and beſtowed this way, it will be wholly in vaine; for the good Angels, though they ſtand in need of his Perſonall mediati-

on, to confirme them in grace; yet his blood was not requisite thereunto. And for the bad Angels, they are utterly excluded the benefit of it. And then Christ himself he stands in no need of it, nor can he have any benefit by it: all that Personall glory which now he hath in Heaven being due unto him by that Hypostaticall union. So that his death serves for no end, if not for this. Christ indeed hath an honour in Heaven, besides the glory of the personall union: but then it ariseth to him from the salvation of sinners through his death, which salvation is the purchase of his blood; as you have it, *Ephes.*1. which might afford a third engagement, In that Christ should not only lose the fruit of his death, but that glory that is ordained him by the salvation of men. So that he should be a loser not only of his sufferings bypast, but of all that glory that is to come from the salvation of believers; which is no small thing unto him. As Officers in Courts of Law, or in Universities, get the more fees, the more Clients, and the more Commencers there are: so it is the more for Jesus Christs gain, that many sinners get out, and are received to grace and mercy.

Some Extrinsecall demonstrations of Gods and Christs willingnesse to pardon sinners.

AND unto all these secret engagements both of God and Christ mutually to each other, and to us, we may adde all the professed publications of their minds herein unto us, which have been made upon all occasions and by all means possible. As,

First, This news hath been published by all three persons, first God the Father he began to preach it to *Adam* in Paradise, and hath renued it again and again, as with his own immediate voice from Heaven when Christ was baptized, *This is my welbeloved Son in whom I am well pleased, heare him:* which the Apostle *Peter* records and confirmes, as spoken a second time upon the Mount, as a matter of highest moment to be known by us, *which voyce he heard* (sayes he) *and is no fable,* 2 *Pet.*1.16,17.

Secondly,

Secondly, Christ who is the *faithfull and true witnes*, *Rev.* 1. 5. he came from the bosome of his Father, and *preached peace*, *Ephes.* 2. 17. Yea and it was one of his first texts he preached upon, *Luke* 4. 18. *The spirit of the Lord is upon me, because he hath anoynted me to preach the Gospel, to preach deliverance to the captives.*

Thirdly, The *Holy Ghost* he also herewith *bearing witnesse, that God hath exalted Christ to be a Prince and Saviour, to give repentance and forgivenesse of sinnes. Acts* 5. 31, 32. And so *Heb.* 2. 45. And these are these *three witnesses in heaven*, 1 *John* 5. 7. whose record as it followes is this, *that there is life to be had in his Son Jesus Christ, v.* 11.

Secondly, God hath published this newes both *by all creatures* reasonable, and *to all creatures* reasonable.

First, the Angels they came and preached it, singing, *Peace on earth, good will towards men*, *Luke* 2. 13, 14.

Secondly, By men, and to that end he hath given *gifts to men*, powerfull and full of glory, *Ephes.* 4. 8. &c. And a commission with those gifts, a most large and gracious one, *And he hath committed to us the ministery of reconciliation*, to wit, *that God was in Christ, reconciling the world to himselfe*, 2. *Cor.* 5. 20.

Yea and thirdly, he hath maintained this ministery in all ages, even to our times, all times have rung of the newes hereof, and the world is still full of his Embassadors to treat with men about this peace, and they are to proclaime that he is fully willing; and upon that ground to beseech men to be reconciled, and so long as Leiger Embassadors reside uncalled home, or not sent for away, so long the treaty of peace holds.

Fourthly, He hath proclaimed this by these his Embassadors in all places; he bad them go and preach it to all the world, *to every creature*, *Mark* 16. 15. And his Disciples did accordingly. Now he would not have had it spoken so openly and generally, if he were not most serious in it.

Fiftly, adde to this, that he hath declared it by all wayes and meanes that do argue faithfulnesse and seriousnesse.

First, Not by bare word of mouth, but we have it under his hand, he hath left his mind in *writing*. This book which is dropt from heaven, the title of it is, *The word of reconciliation.*

2 *Cor.* 5. 19. the main argument of it being reconciliation. In this book we find, proclamation ſent forth after proclamation, book after book, line after line, all written to this end, that *we ſinners might have hope and ſtrong conſolation*, as the Apoſtle witneſſeth.

Secondly, He hath added to this writing thoſe ſeales of the Sacraments, and further an oath to both, and that made adviſedly with the greateſt earneſtneſſe and deliberation that might be, *Heb.* 6. 17. *God willing* (the text ſayes) *more abundantly to manifeſt this his intent, the immutability of his counſell, he confirmed that promiſe with an oath, that by two immutable things, his word and oath, we might have ſtrong conſolation.*

Thirdly, If this be not ſufficient, he hath pawned heaven and earth, the *Covenant of day and night* in Mortgage to forgive iniquity and pardon ſinners. Thus *Jer.* 31. 34, 35, 36. *This is my Covenant* (ſayes God there) *that I will forgive their iniquities, and remember their ſinnes no more*, ſo *ver.* 34. and then it follows *ver.* 35. *Thus ſaith the Lord, who giveth the ſun for a light by day, and the ordinances of the moon and ſtars for a light by night: If thoſe ordinances depar. from before me, then the ſeed of Iſrael, &c.* The like you have, *Chap.* 33. 25, 26. Day and night we ſee ſtand ſtill, and therefore this Covenant holds good ſtill; but we have a greater pawn then this, the death of his Son.

And laſtly, Let his actions and courſes, which he hath taken from the beginning of the world ſpeak for all the reſt, as ſatan hath been a murtherer from the beginning, ſo God hath been a Saviour from the beginning, and Chriſt is the Lamb ſlain from the beginning of the world. God began with the firſt of mankind, even with *Adam* and *Eve*, the ringleaders, the heads of this rebellion, who drew all the reſt of the world into that enmity, theſe were yet reconciled. Kings uſually hang up the heads and chiefe in treaſons, for examples of their juſtice, though they pardon others; yet theſe did God ſave and pardon as examples of his mercy, to all that ſhould come of them; and it is obſerveable that the firſt thing he did, after the world was fallen, was this act of mercy, both in preaching this Goſpel, and in pardoning them, he began to do that ſoon, which he meant to be alwayes

wayes a doing to the end of the world, it argues he delights in it, yea and according to Chriſts laſt promiſe on earth (*that he would be with us to the end of the world,*) God is to this day reconciling the world of men to himſelf. Some that walk in your ſtreets by you, live among you. And he will have thouſands when you are gone, and what are theſe but as flags, and patternes of mercy, hung forth by God to toll and bring others in, as *Epheſ.* 2. 7.

Uſe.

VVHat ſhould the conſideration of theſe things work in our hearts, but what the ſcope of the text it ſelfe puts men upon, even that they would *come in unto Chriſt*, and beleeve on him, and give up their ſouls unto him? *He that beleeves ſhall in no wiſe be caſt out.* As Chriſt therefore is *willing*: ſo ſhould we be a *willing people.* That which keeps men off, is, that they know not Chriſts mind and heart, think it not to be an indifferent thing to him whether you beleeve, or no; as if he came into the world to do this duty of dying for ſinners, ſingly in obedience to his Father, ſo that men might be rendred ſavable if they will: and that however, if they will not, he yet hath enough to ſatisfie and quiet himſelf with, even this that he ſhall be glorified in what he hath done, though few or none of the ſons of men be ſaved. It is a prejudiciall doctrine this, to the ſalvation of men, and derogatory to Chriſts free love. What, do we think that Jeſus Chriſt is gone to heaven, there to complaine unto Angels of the unkindneſſe and hardneſſe of mens hearts, that will not turne to him notwithſtanding he hath done ſo much, and to tell what he had done for them, and what they would not be perſwaded to do for themſelves; and that ſo he can ſufficiently pleaſe himſelfe with ſuch juſt complaints? no ſurely; our effectuall ſalvation concernes him more then ſo: and his heart is more fully bent upon it then thus to leave it, of what he hath bought *he will loſe nothing.* The truth is, he is more glad of us then we can be of him. The Father of the Prodigall was the forwarder of the two to that joyfull meeting. Haſt thou a minde? he that came down from Heaven (as himſelfe ſaith, in the text) to dye for thee, will meet thee

more then half way (as the prodigals father is ſaid to do) by his ſpirit; he will ſend him from Heaven to thee, and at the latter day himſelfe will come again to fetch thee and receive thee to himſelf. If among the Angels in Heaven there be joy at the converſion of a ſinner, how much more joy is there in Chriſts heart? If there be joy in the bed-chamber men (as *John* ſpeakes) what joy is there in the bridegrooms heart? or if among the ſtanders by, when a man-child is borne into the world, how much more doth the mother that was in travaile for it (as Chriſts ſoule was) how much more doth ſhe rejoyce? O therefore come in unto him. If you knew his heart you would. As they that crucified him knew him not, ſo neither do thoſe who believe not in him. If you had been on earth with him, or if he were now here, and had this day preacht theſe things unto you, and uttered theſe his own deſires, and longings after you; how would you in troopes go all thronging after him when the Sermon were done, and each of you come about him (as thoſe that had diſeaſes did) and beſeech him to pardon and ſave you; and not leave him till you have obtained ſome word of comfort and favour from him! Let me tell you, he had preacht this day, but that he had other buſineſſe to do for you in Heaven, where he is now praying and interceding for you, even when you are ſinning; (as on earth we ſee he did for the Jews when they were a crucifying him.) Now becauſe he could not for this other buſineſſe come himſelf, he therefore ſends us his Embaſſadours, and we in Chriſts ſtead do beſeech you; and *it is as if Chriſt by us did beſeech you:* and we preach but ſuch things as were *firſt ſpoken by the Lord himſelf,* (as it is in *Heb.* 2.) And he ſends his ſpirit, and continues to give gifts unto men to this very day: and in all theſe reſpects, when ever the Goſpel is preacht, he is ſaid to *ſpeak from heaven,* Refuſe not him that ſpeaks from heaven, *Heb.* 12. 25. And though you have not his bodily preſence as they had who heard himſelfe preach here on earth; yet you may by faith have as free an acceſſe unto him, and know as ſurely that he heares you, as if he were in the ſame roome with you. Retire therefore into your cloſet and treat with him in private, and there preſſe theſe things on him; ſay them all over againe unto himſelfe, and aske him if they be not true: get the match ſtruck up between thy ſoule and him

him; which if once made, will never be undone againe. Say unto him, Lord, why may it not be made up now? Only let me adde this; ſee you come not to him without a wedding-garment, and wedding-affections. Take up a reſolution to love him. For if thou comeſt to him, what doſt thou come for? pardon of ſins? and what is it in him that muſt procure that? his having dyed for thee; that was it. And what was it that moved him to die? an infinite love; ſuch a love, as were the thing yet to be done, he would certainly do it, and die to ſatisfie God for thee. Now then, ſeeing he hath already done it out of ſuch a love, with what face canſt thou ask pardon of him, as the effect of ſuch a love, and not love him again, and obey him in all things? But to make ſhort with you, know this; that if you will not come in to him, thou wilt be damned. So ſaith Chriſt, *He that beleeves ſhall be ſaved; but he that beleeves not ſhall be damned.* And I could tell you another, and as large a ſtory of Chriſts wrath againſt thoſe that refuſe him, as I have told you of his love: The Lamb can be angry; for he is a Lion alſo. *O conſider this therefore, leſt he teare you in pieces, and there be none to deliver you.*

FINIS.

CHRIST
THE
UNIVERSALL
PEACE-MAKER:
OR,
THE RECONCILIATION
Of ALL the PEOPLE of GOD,
Notwithstanding all their { Differences, Enmities.

By THO: GOODVVIN, B. D.

LONDON,
Printed by J. G. for R. Dawlman, 1651.

CHRIST,

The Universall PEACE-MAKER.

I. *PART.*

EPHES. 2. 14, 15, 16.

For he is our peace, who hath made both one, and hath broken downe the wall of partition between us:
Having abolished in his flesh the enmity, even the Law of Commandments contained in ordinances, for to make in himselfe, of twain, one new man, so making peace.
And that he might reconcile both unto God in one body by the Crosse, having slaine the enmity thereby. (or) *in Himselfe.*

IT were a manifest folly in the judgements of most knowing men, to goe about to use in any set way, exhortatory motives to perswade to *peace & reconciliation the people of God amongst us*. The provocations are so high, and exasperations so fresh and encreasing, that if I had an audience made up of those alone that have the swaying power of either, and together therewith their most favourable attention, and interest in affection without prejudice, I should not know how to attempt it with any hope of successe. But

1 Part. though the animosities of mens spirits, augmented by coincident circumstances, are gon beyond the power of the perswasions of men in this present paroxisme: yet they are not above the power of Gods wisedome and providence, nor the force and efficacy of Christs bloud. You may therefore, in the midst of all contrary appearances, give me leave, though I cannot hope to *perswade*, yet to BELEEVE (The *Catholique Church*, and *Communion of Saints*, they are in my Creed) and *becaus I beleeve therefore to speake*, and so to give you an account of my faith as to this issue. Let your faith but wait, and give God time for it, and leave him to effect it his owne way. And to this end I have taken this Text, *Christus Pax nostra: For he is our peace who hath made both one, &c.* and my inference is, That *therefore the Saints* SHALL *and* MUST *be one, and reconciled in the end.* And this is the best newes which in these times can be told you, the seasonablest we can heare of, and is indeed one great part of the glad tidings of the Gospell it selfe, without which it were imperfect, which Christ himselfe *our peace* (who came to purchase it, as these words shew, so) came *to preach*, as the very next v. 17. hath it.

The maine and principall intendment of these words is, to give an eminent instance of the efficacy of Christs mediation in slaying the enmities that are amongst the people of God themselves, and of his being our peace in that respect; instancing in that the greatest that ever was between Jew and Gentile; *Whom yet* (as here) *he hath made both one, and hath broken downe the partition wall betweene us:* and however he mentions in the 16. v. our *reconciliation made with God* (of which elsewhere he treats more largely) yet (here) but by *way of confirmation of our faith* in this other of reconciliation amongst our selves. For the aime of its introduction here is but to shew, how that Christ in reconciling us to God himselfe, carried it so, and did it under such

such a consideration and respect, as necessarily drew on and involved our reconciliation one with another; namely this, that he *reconciled us unto God* IN ONE BODY among our selves. It is an happy clause, that addition [*in one body*] and on purpose inserted thereinto, to shew, that when God was to transact our peace and reconciliation to and with Christ, hanging upon the Crosse, he would not nor did not acknowledge himselfe, to him, then, reconciled to us by him, upon any other termes, then as withall we were lookt at, and *represented to him by Christ as one body*; and therein reconciled one to another, whilest we were reconciled to himselfe. 1 Part.

The Connection of the 16. ver. *with the* 15. *discussed: And how* That *Reconciliation to* God in one body, *ver.* 16. *is to be understood: whether of* that reconciliation *wrought* for us, *or* in us.

I Meet but with one eminent difficulty in the coherence and contexture of these words, and that is the connexion of these two verses, v. 15. 16. as namely of these words, And *that he might reconcile us to God*, *v.* 16. *&c.* with the former v. 15. *Having abolisht the enmity, &c.* Now this enmity mentioned v. 15. is evidently intended of the enmity betweene Jew and Gentile, as is clear by its connexion with v. 14. *Who hath made of twaine one, and broken downe the partition wall: Having slain the enmity.* Now *the twaine*, or the *two*, thus made *one* (between whom this enmity was) is not God and we, but the *Jewes* and the *Gentiles* (of whom he had spoken in the former verses) for he adds, *that he might create both in one new man*, which could not be said of God and us. v. 14. τὰ ἀμφότερα τὲν τὸν δύο.

Now then the difficulty is, *what reconciliation to God in*

1 Part. *one body* that should be v. 16. which the Apostle makes the consequent of *having slain the enmity betweene these Jewes and Gentiles*; For the connexion seemes to import the one a consequent of the other: And the words to run thus, *Having slain the enmity between themselves*, v. 15. *that he might reconcile them to God*, v. 16. Now this reconciliation to God must be either meant of the *work of reconciliation* wrought *in us*, whereby we turne unto God, as 1 *Cor.* 5. *Be ye reconciled to God*, or that *Reconciliation* which Christ wrought *for us* unto God: and *whether of these should be intended*, is the Question. And so withall the Question is, whether those words, v. 16. *And that he might reconcile both unto God*, are to be cast unto the 15. verse as a part of the discourse thereof, or doe not rather begin a new and entire discourse full and compleat within themselves.

v. 15.

v. 16.

For the first stand many Interpreters, and the chief reason for that opinion is, The coherence of these words with those next immediately foregoing, *Having abolisht the enmity, that he might create in himselfe of twayne one New man, and that he might reconcile both unto God, &c.* The resolve of which seemes to be this, That Christ having on the Crosse wrought in himselfe this great worke for us, to slay the enmity betweene us, and make both one, by the sacrifice of himselfe, and this as the *antecedent* worke: That yet there remained *two* other as *consequent* works as the effects that follow therefrom. Namely,

κτίσῃ.

1. To *create both one new man*, so making actually peace between themselves. And 2. To bring them both into an actuall state of reconciliation with God, by working reconciliation in them towards God, so making them *one body*.

And the reason for this interpretation further is, That both these two are brought in and yoked in the like Tenour of

of speech, *That he might create, &c. And that he might reconcile*; as if they were like parallel fruits of that *antecedent* worke, *slaying thot enmity* mentioned, *v.* 15. and according to this parallel, looke as *creating* them both into *one new man*, is and must be acknowledged to be understood of a worke wrought *in them*, *viz.* the *new Creation*: so also that other, the reconciling them to God must be understood of the worke of reconciliation unto God wrought in them also; and so the *new man* they are *created* into, v. 15. answereth but unto that *one body* they are *reconciled* unto, v. 16. being one and the same. 1 Part. ἵνα κτίσῃ καὶ ἀποκαταλλάξῃ.

And that which encreaseth the difficulty is, that if it should be understood of reconciliation unto God himselfe wrought by Christ on the Crosse, how such a reconciliation should be the consequent of his slaying first the enmity between the Saints themselves, so as it should be said, *He slew the enmity among the Saints, that he might reconcile them to God*: This is not consonant to reason, seeing rather (that according to the harmony and dependance of Theologicall truths) his reconciling them unto God upon the Crosse is the *antecedent* and *cause* of his slaying the *enmity* of them *mutually*, because our reconciliation one with another is rather depending upon, and the fruit of reconciliation with God himselfe, who being first reconciled to us, all things else are reconciled one to another; as Subjects that have beene at variance, when reconciled to their Prince or Head, become reconciled one to another among themselves.

But yet I rather incline to thinke, that *other kind of reconciliation* betweene *God and us*, wrought by Christ *for us on the Crosse*, to be intended v. 16. and so to be brought in as a parallel *with that former reconciliation wrought by him also on the Crosse* betweene and on behalfe of the Jew and Gentile mutually. And so this 16. v. to begin a new and

1 Part. intire discourse, apart and sejunct from the other, namely, of our *reconciliation with God*, as the former verses had discoursed of that reconciliation which is wrought for us *betweene our selves*.

And so the *maine proportions* of this parallel are these, that as that reconciliation betweene Jew and Gentile, wrought by Christ on the Crosse, had two parts, 1. *Positive, making both one.* 2. *Privative,* the amoveing the impediment that caused the enmity, v. 15. (the consequent of which is the *creating* of both into *one new man:*) So the Apostle discoursing, v. 16. of this other reconciliation with
v. 14, 15. God, he therein intends to make like two parts thereof, answerable to the other, onely with a transposition of speech, 1. Positive, *reconciliation to God* in one body: 2. Privative, *Having slaine that enmity*, namely, against God: The resolution of all which is, as if he had said, Whereas there was a double enmity, one *to God*, another *among our selves*; Christ that is *our peace* hath dealt with both: He having
v. 15. *slaine the enmity betweene themselves, hath made both one:* And having *slaine* in like manner the *enmity to God*, *hath*
v. 16. *reconciled us unto God.*

Now that which cleares and confirmes this connexion is,

1. That this renders a more full and just analysis of the words, which is this: 1. That v. 14. He in generall proclaimes Christ our peace. And then 2. In the next words
B proceeds to the two particular branches, wherein Christ is made our peace, 1. Betweene our selves mutually. 2. Betweene God and us. And then 3. In the handling of either, observeth this parallel in either, namely, betweene a *privative* part, *slaying the enmity*; and a *positive* part, *reconciling* and making one, so enumerating the compleat requisites to either.

Then 2. To shew, that these are indeed two disjunct and com-

compleat discourses of two such heads of Reconciliation: 1 Part.
He severs the first, v. 15. from the second, v. 16. by adding a full period, and as it were a *Selah* to the first, thus sealing up the v. 15. *So making peace*, namely, fully and compleatly, that peace, which had beene spoken of among Jew and Gentile, that so he might enter anew, and distinctly from *this*, upon that *other* of reconciling both unto God, which he doth, v. 16.

Then 3. For the close of that 16. v. that he should in like manner bring in *a second time* these words, [*Having slaine the enmity*] upon occasion of his mentioning our *reconciliation to God*, argues still more, his aime to be to cut off the 16. v. from the 15. For if those words, v. 16. *That he might reconcile us to God*, had referred to that other [*Having slaine the enmity, v.* 15.] as a part of that sentence not made compleat; then this second [*Having slaine the enmity*] needed not to have been: but doth rather shew, that there's another enmity betweene God and us, distinct from the former intended by him; and so the slaying thereof, joyned properly and genuinely with its *fellow conjugate*, namely, *reconciliation unto God*, as the former, v. 15. had in like manner beene connected with *its conjugate* also, *making both one* among themselves. If indeed the Apostle had carried his speech in the 15. v. thus, *Having abolisht the enmity betweene them, that he might create one new man, and that he might reconcile both unto God in one body*, and so ended his discourse of it: then these *two*, in their reference could not have beene parted: but he moreover adding to their *reconciling to God*, a second time these words, *Having slain the enmity* (namely, that betweene God and us) he so maketh the 16. v. an entire sentence and period of it self, as the 14, and 15, doe make in like manner a full period of themselves: and so the 14, and 15, are to be read and joyned thus; *Christ hath made both* (Jew and Gentile) one, *having slain the enmity*

that

1 Part (that was betweene them:) thus *Beza* and others: and answerably the 16. to this sense, with an easy and faire transposition, *And having slaine*, Or, *And hath slaine the enmity* (namely, betweene God and them) *that he might reconcile both unto God in one body by the Crosse*, on which he also slew that enmity.

And whereas it will be said, That the word Καὶ, or *(And)* which the 16. v. begins with, seemeth to cast the reference of this, upon the former *slaying the enmity, v.* 15. and so the latter to be but an emphaticall repetition of the same: I answer, That *that (and)* v. 16. is but all one with *moreover*, as it is often used, as introducing a new and distinct discourse, added to a former.

And so 4. As thus understood the parallel is rendred yet more full; for as there is here found a *double enmity*, and an answerable *double slaying* of each in order to a *double reconciliation*, so to make up the parallel (which the Apostle intended) yet the more full, there are *two* further *clauses added* to each, fitly answering to one another. For as of the one he sayes, Having *abolisht the enmity* IN HIS FLESH, *v.* 15. so of the other (the latter) in like manner he speakes, having *slaine that enmity* IN HIMSELFE, *v.* 16. as the Greeke beares, and the margent varies it.

Now as to any difficulty proposed, That which is left as materiall to be considered, is onely this; How his having slaine that enmity betweene us our selves first, should be conceived to be the *antecedent* to reconcile us to God?

Now for answer hereunto; 1. Besides, that according to that connexion which I have given, that the 16. v. should thus make up a full period of it selfe, and doth keepe it selfe intire within it selfe (as v. 14, and 15, also doe) and so not at all referring *to the slaying the enmity, v.* 15. as hath beene ex-

explained; which coherence doth at once cut off the whole of that objection at firſt made: But beſides this (ſuppoſing it might take in, and referre to that ſlaying *the enmity v.* 15. among the Saints, as the antecedent, or at leaſt ingredient unto their reconciliation with God) there may perhaps this juſt aſſoylment be given thereto. 1 Part.

That 2. In order of nature, *All enmity* muſt firſt be ſuppoſed removed, ere *friendſhip* or (as here) reconciliation, can be ſuppoſed to be procured: the reaſon of which is obvious to any judgement, *firſt peace* by ſlaying enmity, and *then good will*. And ſo upon this and the like grounds, theſe words, *that he might reconcile unto God in one body*, may well be ſuppoſed to have a *ſecondary aſpect* to his *having firſt* aboliſht the *enmity* between *our ſelves*, ver. 15. as well as our *enmity againſt God*, ver. 16. And the Apoſtle his adding [In One Body] (which he ſtudiouſly hath done) ſhewes, that they being under that notion and reſpect *reconciled* unto God by Chriſt upon the Croſſe; that then withall at the *ſame time*, yea in *order of nature*, *firſt*, their *enmities one againſt another were removed* as well as againſt God himſelfe: *All* ſorts of *Enmities* being to be removed ere *Any* ſort of *Reconciliation* attained, ſurely under that notion, they cannot be conſidered reconciled *to God*, but withall it muſt be ſaid, they are at peace, and ſo made one *among themſelves*, at leaſt theſe two doe mutually *argue* each the other. If indeed there had beene roome left for us to conceive, that our reconciliation with God had beene ſo wrought by Chriſt for us, as for *each perſon* conſider'd *onely ſingle*, and *apart* (though even ſo it was intended, namely for each and every perſon; and this is involved in that other:) Then indeed it might have beene ſuppoſed that their *enmities to God*, had been ſlain and done *firſt away*, and reconciliation wrought with him firſt, by one *primary* act, & then after that, *ex conſequenti*, as a *ſecon-*

1 Part. *dary worke*, our reconciliation amongst our selves had been cast in, and followed thereupon; or which is all one, wrought and procured by a second act or intention of Christs. But if *in one and the same very individuall act*, and *intention* of their being *reconciled to God*, they were considered [As One Body] and that this is put in as an involved ingredient thereinto, so, you must necessarily suppose *their owne* mutuall *enmities* done away also, at least together therewith, by *one* and the *same individuall* act also; and *this consideration* if there were no other, is a sufficient *salvo* to the forementioned *difficulty*. Now how this reconciliation *unto God in one Body* was performed by Christ on the Crosse, I shall handle in the second *Section* of this discourse.

I shall trouble you no further with untying this knot, or the drawing out into one smooth continued line, the series of this coherence: For however (take the 16. *ver.* in which of these senses you please) the words in the 14. and 15. *ver.* are sufficient bottome for the heads of that whole discourse I intend. For these words, *ver.* 14, 15. doe undeniably (as all must confesse) treat of the *reconciliation* of *the people of God* among themselves, and sufficiently hold forth these *two Generalls*.

1. The *work of Christ on the Crosse* to procure it, *He hath made both one, having slaine the enmity in his flesh*: and hath virtually (in the virtue of his death) broke downe the partition wall that occasioned it, which in his providence he after ruined. And 2. *the work of Christ* by his *spirit in us, creating both one new man in himselfe*.

And now take the other words *ver.* 16. in either sense, or in both, (which are not inconsistent) however this is observable even therein; that the Apostle was not content to have setly pursued the *Saints reconciliation among themselves*,

selves, in those two whole verses, the 14, 15. but when he speaks of *reconciliation with God* also, *ver.* 16. he must needs add, and put in that clause also, IN ONE BODY; the *reconciliation* then of the *Saints mutuall* is upon all accounts, the *principall intendment* of the Apostle here. 1 Part.

The Division *of the words. The Principall Heads of this Discourse set out, which are foure.*

NOw for the DIVISION of the words, *That* will fall according to either the *larger*, or else the more *speciall* scope of the words. If we take them in that first and largest comprehensiveness, as treating of both our reconciliation with God, and betweene our selves also, and how Christ our peace is both, so they admit of this division and Analysis:

1. That the *generall* theme and argument of the whole should be premised in these words, *Christus Pax nostra*, *Christ is our peace*; which is the inscription of a Proclamation of him under one of his eminent Royall titles, *Christ the great and perfect Peace-maker.* And then,

2. Proclaiming him such, in all the branches or *particulars* thereof, that may argue him such.

1. As an *Universall Peace-maker*, as both, being a *peace* betweene *all sorts of persons* at variance, and also extending his mediation to the removing of *all sorts of enmities.* 1. *Persons*, as 1. *Betweene us, ver.* 19. that is, among our selves, abolishing τὴν ἔχθραν *that enmity*, ver. 15. 2. Betweene *God* and *us*, slaying *that enmity also*, ver. 16. thus an *Universall Peace-maker.*

2. The *establisher of a through and a perfect peace*, both for *time past*, and time *to come.* 1. Who hath already made and concluded it, as in his owne person, ὁ ποιήσας, he *hath*

1 Part. made it, λύσας he *hath* dissolved and broke downe, and so not *now* to be done. And 2. the same secured for the *future*, even for ever; *these enmities being abolisht, ver.* 14, 15. that is, utterly abolisht, as never to get head: *slain*, ver. 16. never to revive.

3. Our *compleate peace* as in respect to *all parts*, that concur to it, and *wayes* of peace to accomplish it, and make it sure. 1. In respect of *Parts*. Both 1. *Negative* by *removing* and destroying even the very *occcasion* of the enmity: The *partition wall of ordinances*, breaking that downe, and againe, *ver.* 16. slaying *the enmity* it selfe. 2. *Positive*, expressed in two words, *Reconciling, ver.* 16. *making both one*, ver. 14, 15.

Then 4. By all *sorts of wayes* accomplishing it, 1. *representing* us in his *person*, as in *one body*, ver. 16. personating all his people, and under that consideration reconciling them to God, and one another. 2. *Meritoriously*, taking on his person, (as representing their persons) all their enmities, [*in his flesh*] or the humane nature, sayes the 15. *v.* Hanging *on the Crosse*, ver. 16. and so offering that up as one common sacrifice to God for all; (He is said to *reconcile all in one body by the Crosse*, *ver.* 16.) 3. *Efficiently* by his spirit, *creating both into one man*, of all conjunctions the neerest, and that creation wrought *in himselfe*, of all foundations of union the firmest: for they being both created one man, & united in and to himselfe, he is able and will be sure to hold them for ever together. And to put the more evident notice upon all he had said or should say of him in this respect, he intermingleth in the midst of his discourse, this Selah or note of observation, *so making peace*, (take notice of it sayes he) So or THUS, *Universally, perfectly, compleately*, & *eternally*. And this is one account of the words, and indeed of the whole and every part and particle thereof.

But

But if we single forth that more speciall and principall ayme, afore mentioned, *Christus Pax nostra*, as in relation unto making peace *among us*, the elect of God: so in stead of any accurate division of them, I shall onely draw forth these *four propositions*, which will suck into themselves the strength of what these words have in them, as to this great point. Namely, 1 Part.

1. The *story of the greatnesse of that enmity*, (the greatest that ever was,) betweene *Jew and Gentile* afore Christs comming, and a while after, by reason of those Jewish *rites* and *ordinances* of the Ceremoniall Law, which the Apostle by a *Metonymie* termeth therefore *the enmity*.

2. *The story of Christs transactions on the Crosse*, by which he *virtually* slew and abolisht this enmity, and *meritoriously* made them both one, and reconciled both in one body.

3. *The story of their actuall accord*, and becomming one as the records of the *Acts of the Apostles*, and they in their Epistles have presented it unto our view: and the *principles* by which, and the *providences* whereby, that partition *wall* was *broke downe*, and the enmity allayed; chiefly by *creating both one New man in himselfe*.

4. That *the instance of all this was intended by God as a* PRECEDENT, and *leading cause* under the *New Testament, to assure us, that whatsoever should fall out in after ages, of difference among the Saints*, yet still however they both *might* and *should* in the *issue be reconciled*, and their differences in a like manner allayed and compounded; as also to shew the *wayes* and *principles* whereby to effect it.

1 Part.

I. Section.

1 *Head.* *The* Greatnes *of that* Enmity, *which was betweeen* Jew *and* Gentile, untill *Christ purchased their Reconciliation.*

FOr the first, I have to present you out of this text, with an instance of the *deepest*, and *most lasting enmity*, between two sorts of men chosen to be one body unto God, that shared as then the whole world between them, (*Jew* and *Gentile*) that ever was or will be in all ages: which yet was compounded by Christ. View we it first in the *generall* through those *expressions* the *text useth* of it. The Apostle sets it forth to us, not barely by tearms of *distance* and *division*, calling them τὼ δύο, *Both* or *two*, and τὰ ἀμφότερα, *twaine*; nor simply of being *enemies* in an ordinary way, but speaks of an *enmity* in the abstract, τὴν ἔχθραν; a *special* enmity it was, not that which is *common to man* against man, (who as the Holy Ghost that knows our nature tells us, are mutually *hatefull* to, and *hating one another*, Tit. 3. 1.) But a *knotted*, twisted, combined enmity. *That* the word λύσας dissolved it, *ver.* 14. imports. A stirring *active* enmity, that lay not sleeeping. This the word καταργήσας, ver. 15. implies: *He made it inefficacious*, tooke away the strength, the energy, the operative virtue of it: Yea and if you will take in, and borrow from the expression *ver.* 16. ἀποκτείνας, *He slew it.* It was a *living spritefull* enmity, yea that had a rage in it, (we on the contrary call such an one *deadly*, because it aimes at life:) The * word beares up to this, *non tam occidit quam trucidavit*; Christ did not *barely kill it*, but *bloudily* with *a rage*, as provoked with the fiercenesse that was found in the enmity it selfe. For the *rage* thereof was *cruell*, and *reacht up to heaven*, as the Scripture speaks.

Likewise an *old Hatred*, (as the Prophet *Ezekiel* in his times

* ἀποκτεῖν, magis quidpiam quã φονεύειν, occidere, significat occidere cum sævitiâ. Beza. Mat. 10. 28 Ezek. 25. 15

times tearmed it, ſpeaking of that between the *Philiſtim-* 1 Part.
Gentiles, and the *Jewes*; but this was now grown *much older*, in all, of 2000. yeares continuance,) even from the firſt time wherein God *ſeparated the people* from the reſt of the Nations, as in *Abraham* by circumciſion he did. *A wall* of ſeparation (if I may purſue the Metaphor in the text) whoſe foundation was laid in *Abrahams time*, when *circumciſion* was firſt given (for that began the quarrell) reared up higher by *Moſes rites*, Further lengthned and ſtretched out in all the times of the Prophets, throughout all ages, untill Chriſt who came to aboliſh it, and breake it downe.

And laſtly, an *Univerſall* hatred in the *Jewes* to *all Nations*, and in *all Nations* to *the Jewes*. Even all who were called τὰ ἔθνη ἐν σαρκι, *Gentiles in the fleſh, and uncircumciſion by that which is called circumciſion*, ver. 11. as all Nations were tearmed and reckoned by them.

Thus God foreordained, that as to honour his Sonne in reconciling us to himſelfe, he permits the greateſt ſins and enmities to be in the hearts and lives of thoſe he intends to ſave, againſt himſelfe: ſo likewiſe that the higheſt and tougheſt animoſities ſhould be found, amongſt thoſe, (when he ſhould come on earth,) that were ordained to be his people, to ſhew the *Soveraigne power*, and *efficacy of his mediation*, in conſtituting them one *new-man* in himſelfe. Theſe but in *generall* for a foundation out of the text.

The ſtory of the *Particulars* of it hath *two branches*: 1. What *it was betweene* them *before Chriſt*, and the converſion of either to the Chriſtian faith. 2. What *after converſion*, and that both equally had embraced Chriſt.

1. Take the elevation of it *before*, both out of the Scriptures and other authentique Teſtimonies: Both, 1. Of the *Jew* againſt the *Gentile*. 2. Of the *Gentile* againſt the *Jew*.

1 Part. *Jew*. And I shall withall by the way, make a *parallel* of the one with the other.

1. Of *the Jew against the Gentile*. The quarrell was begun indeed by them; they out of a carnall fleshly boasting of their priviledge to be the onely people of God, (as they were) scorned and contemned the poore Gentiles. The 11. verse insinuates this: *Yea were Gentiles* who *are called uncircumcision by that* (nation namely) *which is called the circumcision in the flesh*. It began at Nicknames: and the Jewes were they, that began to call names first, as interpreters have observed. And it began *early*, almost from the time when the *seed of Abraham* first received *that badge* of difference. You heare on't in *Jacobs* time, *To give our sister to one that is uncircumcised, that were a reproach to us*. Gen. 34. 14. say the sons of *Jacob* in the case of *Dinah*. And after amongst all the race of the Jewes both good and bad in all ages, The same was used as a *reproach*, as by *Sampson*, Judg. 15. 18. by *Jonathan*, 1 Sam. 14. 16. By *David*, Chap. 17. 26. 36. By *Saul*, Chap. 31. 4. They judging it, (though but a circumstance, yet) far worse then *death it selfe*, to *dye by the hands of the uncircumcised*, or have *the daughters of the uncircumcised triumph*. 2 Sam. 1. 20. And in the Prophets *uncircumcised* and *uncleane* are all one. *Isa*. 32. 1. When they would accurse one to the most accursed *death*, (as all Nations, according to what they have esteemed the worst of Deaths, they have accordingly expressed such like curses; As *Abi in malam crucem*, among the Romans) *Let him dye* (said the Jew) *the death of the uncircumcised*, as *Ezek*. 28. 10. When they imprecated the most ignominious *buriall*, Thou *shalt lye in the midst of the uncircumcised*, Ezek. 31. 18. A person excommunicate, *accursed*, and a *heathen* was to them all one; *Let him be as an heathen*, Mat. 18. and they distinguish themselves from the Gentiles, by appropriating the title of *sinners*, wholly to the Gentiles; *we that are*

are Jewes By *nature, and not sinners of the Gentiles*, Gal. 2. 15. and God foreseeing how apt their spirits were to grow from hence into an *abhorrency* of all other Nations, made a specall Law to prevent it, concerning some particular Nations. Deut. 23. 7. *Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his Land.* 1 Part

Next see this *enmity* expressed in their *carriages and dealings* with the Gentiles, they not onely *not communicate* with them *in sacris*, in *holy things*, but their zeale was such, and this after the light of Christianity appeared to them, that they would have *killed Paul*, Acts 21. 31. for no other crime but this, *ver.* 28. *This is the man hath brought Greeks, (that is Heathens) into the Temple, and hath polluted the holy place*, ver. 28. nay they accounted it an *abhominable thing*, ἀθέμιτον, (as in 1 *Pet.* 4. 3. the word is rendred, *abominable Idolatry*) and so the vulgar Here *to keepe company*, that is, familiarly, yea or so much as *to come*, (unnecessarily,) *to one of another Nation*; founding all this, upon that which was a peculiar command, upon a speciall ground, against the *Ammonites* and *Moabites*, Deut. 23. 6. *Thou shalt not seeke their peace, nor their prosperity all thy dayes for ever.* This they extended to *all Nations*: and This to that rigidity, that they would not doe *ordinary courtesies* of common humanity,

Non monstrare vias eadem nisi sacra colenti, sayes *Juvenal*, not *tell a mans way*, to a poore wanderer, an act *of civility*: *Non ad fontem deducere*, to *lead to a well* for *water*, which was an *act* of *charity*. The Woman of *Samaaia* therefore wonders at Christ, Joh. 4. 8, 9. *How is it that thou being a Jew, askest drinke of me, which am a woman of Samaria? for the Jewes have no dealings with the Samaritans. Each one of you* (sayes Christ) *will*, and that on the Sabbath day, *loose his Oxe or his Asse from the stall, and leade* Lib. 14. Satyr.

him

1 Part. *him away to watering*, Luke 13.15. but they would not doe thus much for an *Heathen* though *ready* to *perish* for thirst, not shew him a Well hard by, sayes the same *Juvenal* in the same place, *Quæsitum ad fontem solos deducere verpos:* not *give a cup of cold water*, which Christ makes the least of curtesies, save onely to their own **Verpi*, as we say *vermin* and *circumcised* ones. So *Juvenal* scoffs them, *& hoc Judaicum jus*, This is the *Jewish Law*.

* The word signifies both wormes & circumcised.

And no wonder of all this, for indeed they accounted all the *Heathen* as *beasts* made *to be destroyed:* (upon the mistake of their Commission concerning those seven *Nations*, given up by God the Judge of the World (in whose soveraignty it was,) into their hands.) Even Christ speaking in the *common language* of the Jewes, calls the *Syrophenician* Woman and *all* the Gentiles *doggs*, Mat. 15.25,26. as the *Turkes* call *Christians* at this day; yea out of their own records some of the *Rabbinicall* interpreters upon *Deut.* 21.11. they have delivered, that they accounted them *feris deteriores, worse then beasts, & nuptias eorum innuptas, their marriages, no marriages*, and therefore *nec homicidium nec adulterium in eos committi posse*, that it was *no adultery to abuse their Wives, no murther to kill any of them, no robbery to take from them*, by never so much violence. Which *Josephus Albo* justifies in his *disputation adversus Christianos*, giving this reason, that *he that lived without their Law and worshipt false Gods, he was a common enemy, & in eum illicitum nihil*, and *nothing can be unlawfull, that is done against him by them.*

Deut. 7.11.

Hispanus.

Can malice be supposed to rise any higher? and yet in *that Nation* it did against these poore *Gentiles*. 1 *Thess.* 2. 16,17. *Contrary they are to all men*, and it followes, *forbidding us to preach to the Gentiles, that they might be saved.* The Apostle speaking it by way of aggravation, of their malice, seemes to intend it not onely *consequenter*, that they

they denied them the Gospell, *without which*, they *could not* be saved: but farther *intentionaliter*, what was in their intentions, that suppose, they had thought the Gospell a meanes of salvation, they would have forbad it to be preacht to them, *that they might not be saved.* Is there *not worke for* a Peacemaker now? This on the JEWES PART. 1 Part.

And can we think the GENTILES were behind hand with them? and yet the truth is, the *Gentiles* were the more moderate of the two, as the 11 *verse* here, and the *Parable of the good Samaritane*, that poured *Oyle* into a strangers *wounds*, and the story of the *Samaritan* Woman, All shew: for shee layes fault on the *Jew*, that HE *would not aske water of a Samaritan*, and not *è contra*. It were too much to reckon up all that might be, out of their *Poets* and *Historians*. I will but so far make mention of some *Testimonies* of the *Gentiles* hatred against the *Jewes*, as they make up a *parallel* with what hath beene said of the *Jewish* enmity against the *Gentiles*: thereby to manifest that the *Gentiles* were even with them, if not in *malice*, get in *jeeres* and *scornes*.

1. Did the Jewes *reproach* them as *uncircumcised*, as you heard? the *Gentiles* on the contrary scorned the *Jewes* as much for *circumcision*, calling them *Apellas*, *Judæus Apella*: *Curtos*, so * *Horace*; *Recutitos*, so † *Martial*. And * *Persius*, *Verpos*, as also *Juvenal*. There is wit in these, but so unseemly as I must forbeare to *English* them: *They were jeeres at their circumcision.*

* 1 *Serm. Sat.* 5.
† *L.* 7.
* *Sat.* 5.

2. Did the *Jewes* abhor the *Gentiles* and not converse with them? the *Gentiles* on the other side would hold their Nose at the *Jewes* when they met them, and cry * *Fætentes Judæos*, *stinking Jewes*: † *vel fortuitum eorum occursum oculis horrebant, animo persequebantur*, they *abhord the sight of them*, if by chance they met them.

**Malvenda hom. de Antichristo, c.* 3.
† *Baron. An.* 72. *c.* 31. *Ammian de Marco lib.* 11.

1 Part. *Ibid.* And 3. esteemed them of *all Nations* the *worst*: so *Marcus* the Emperour, but passing thorough *Judæa* to *Egypt*, and observing their manners, *dolenter dicitur exclamasse, O Marcomanni, O Quadi, O Sarmatas, tandem alios vobis deteriores inveni*: which was as if when wee would expresse the *wretchednesse* of any *Nation* we accounted *most vile*, should say, *O you Canniballs, yea barbarous Savages, that are found* amongst the *wildest Africans* or *Americans, We have at length found, and light upon a Generation of men, worse by far then you.* In this manner doth he speak of these *Iewes*.

And 4. As the *Iewes* turned it into *a curse* to be a *Gentile*, as you heard: so the *Gentiles* in their *cursings*, turned the *like* upon the *Jewes*. Jer. 24.9. *And I will deliver them to be removed into all the Kingdomes of the Earth for their hurt, to* BE A REPROCH, *and a* PROVERB, *and a* TAVNT, *and a* CURSE *in all places whither I shall drive them.* It was Gods own Retaliation upon them and fulfilled; as we now, so the Heathen then imprecated on themselves, *I were a Iew, if I did so or so*, and thus *in all places*, as the Prophet hath it: yea Jer. 42. 18. they were made, *an* EXECRATION, AN ASTONISHMENT, and A CURSE. What can be more?

5. As they esteemed all other Nations as *Doggs* and *Beasts*: the *Gentile* doth the like by them, and reckons them but as *Swine*, the most contemtible of Beasts, and this in a witty *retortion* from the *Iewish practices*,

Nec distare putant humana carne suillam.

putting this interpretation upon their forbearance to eate *swines flesh*, that *mankind and swine were alike to them.*

And 6. As they hated *all Nations*, so the *Gentiles* resented accordingly this *Catholique spirit* in the *Few* against them *all*, which turned their hearts *universally to hate them.*

Ashu-

Ashuerus had 127. Provinces, amongst which, the *Jewes* (as we reade) had enemies in them all. *Est.* 8. 9. and 9. 16. compared, whom the Kings Letters restrained with difficulty from falling on them in every Nation: And they accuse and arraign the *Jewes*, 1. *As hurtfull to Kings and Provinces*, Ezra 4. 15. as *continually moving sedition*, in the same place of *Ezra* 4. 15. *They are a people that of old time have moved sedition.* And the same aspersion went current among the Romanes and Greekes many hundred yeeres after: *These men being Jewes doe exceedingly trouble our City*, Acts 16. 20. say the *Philippians* to the *Magistrates* of the City. They lay their accusation that it was the *genius* of the Nation: it is their *knowne custome* so to doe. 2. As *unsociable to the rest of mankind. Antiochus* friends in *Diodorus* pleaded thus against the *Jew*: That *they alone of all Nations were insociable, and not capable of any mixture or coalescency with them; no not at table*; μηδένι ἄλλῳ ἔθνει τραπέζης κοινωνεῖν τὸ παράπαν. In *Esther* you have the same intimated, c. 3. 8. *There is a certaine people* (speaking of the Jewes) *scattered abroad and dispersed among the people, whose lawes are diverse from all people*, &c. 3. The Gentiles accused them as *enemies to all Nations*, so in that of *Diodorus*, μηδὲ εὐνοεῖν, *that they wisht well to none*: and not only so, πολεμίως ἐπιλαμβάνειν πάντας, to *account all others enemies.* So also *Tacitus l* 5. *adversus omnes alios hostile odium*, an hostile and deadly hatred is in them against all others. Yea μισάνθρωποι, *haters of mankind*; so also it followes there in *Diodorus*. 'Tis strange the Apostle should expresse it, in the very same manner, and neere the same words, They ARE CONTRARY TO ALL MEN, and *God they please not*, 1 Thess. 2. 16, 17.

1 Part.

Diod. l. 5. Μόνους ἁπάντων ἐθνῶν ἀκοινωνήτους εἶναι τῆς πρὸς ἄλλο ἔθνος ἐπιμιξιάς.

4. As *they* founded their hatred against the *Gentiles* on this, that they were *Worshippers of other Gods*, so the *Gentiles* accused and detested them as **Hostes immortalium Deorum*, Enemies of the immortall Gods: and Religion

* *Cicero pro Flacco.*

1 Part. was the cause of all this, these rites here were the *partition wall.*

And Lastly, Under the notion of such a manner of persons as these, were they universally hated by all Nations, as the Bookes of the Prophets doe shew, especially *Ezekiel* and *Jeremy*, where the Cup is carried to all Nations for no other crime then their enmity to the Jewes; likewise the Bookes of *Esther* and *Ezra*: and accordingly persecuted they were, upon that account; *banisht out of Rome* againe and againe, as by *Claudius*, Acts 16. 20. As by other Emperours: and at last they destroyed both their City and Common-wealth.

You have seene the enmities of both. And was there not cause to wish and pray, as *David* Ps. 14. upon the like occasion, *Oh that the salvation* (or Saviour and Messiah) *were come out of Sion*: or, *The desire of all Nations were come?*

This for the story of their enmity *afore their conversion*: that of their enmity and dissentions that continued *after*, though proper to this, yet comes more fitly in, and cannot be disjoynted from the *third part* of this Discourse, where it will have its place in order, to shew, *How those enmities were actually allayed, and composed betweene them.*

II. Part.

2 Part.

II. Part.

II. *Head. What hath been done in the person of Christ himselfe on the Crosse*, Virtually *and* Representatively, *towards our* reconciliation Mutuall. *A* two-fold reconciliation *between the Saints themselves, in and by Christ, held forth in the words, and distinguisht.*

THis *second* is to unfold the *transactions* by which Christ hath *virtually slaine* and *abolisht all this enmity, and procured this peace.*

Now to make way for the distinct handling of what belongs to this *second Head* from what is to follow in the *third*; And to sever the one from the other, I desire that in the text this difference may be observed betweene *the things* that Christ hath done for the effecting and accomplishment of that peace. 1. What was transacted and done simply and *abstractly* in his owne *person alone*, for the *procurement* of it, *On the Crosse*. 2. What he workes *efficiently* in *us*, (though *concretely, in himselfe*, upon us) by his *Spirit*; and through *Providences*, to the full *accomplishment* therof. The *first* of these belongs to this *second Head*; the *last* of these takes up the *third Head.*

Onely for the clearing of this method, I shall desire it may be noticed, how evidently *in the text*, these *two sorts of workings by Christ* are distinguished each from other, and ranged there in the order I have proposed them.

Here is manifestly a *double making* of these *twaine one*: 1. The one expresst in *time past*; the other as *to come*, and to be perfected. 1. ὁ ποιήσας, who *hath made both one*, v. 14. and λύσας, *having abolisht*, v. 15. in his owne flesh personally. 2. ἵνα κτίσῃ, *That he might make both one.* The first *antecedent*, and already done; the other *consequent*, and

to

2 Part. to be accompliſht: the latter diſtinguiſht from the former, as the *conſequent* or *effect* from its *cauſe*: *He hath made both one*, THAT HE MIGHT *create both one* into *one new man*; the influence and vertue of the firſt, bringing about the latter. And 2. accordingly in the Originall, theſe *two* are further *diſtinguiſhed* by words of a different import (though our Tranſlation hath taken no notice of it, but hath folded them up each, under one and the ſame word [*making one*] ſo making them one indeed; But) the firſt ποιήσας *making one*, v. 14. is of a more *large* ſignification, and is appliable and extendible to expreſſe (as here alſo it is intended) a *virtuall, influentiall making* Us *one* in his own *perſon*, afore we are made one in *our ſelves*. The latter κτίσῃ (more *reſtrictive*) properly and ſtrictly ſignifies *Creation*, [CREATING *both one*] or making both one by a new creation: And therefore [IN ONE NEW MAN,] is added as the product of this *ſecond kind of making*: and this imports a *phyſicall efficiency*, and working *upon us*; a moulding and forming *us*, by *creation*, into this oneneſſe among our ſelves, although the mould in which this latter is wrought and caſt, is his perſon alſo, [*in himſelfe*:] Yet not *in himſelfe*, conſidered *perſonally* and *alone*, but as uniting us *to himſelfe*, and ſo working upon us *concretely* through in and by himſelfe. And therefore 3. they differ, the firſt being performed *in himſelfe ſingly*, perſonally when he was in this world, and eſpecially *on the Croſſe*, and is therefore expreſt as paſt, *Hath made one*, as a buſineſſe *done*, and *perfected* already, as much (in reſpect of ſuch a way making one) as ever it ſhall be. The other to be effected *afterwards* in *us*, in our ſeverall ages, and by degrees, as the *new Creature* is: that he might *create of two, one new man*.

To illuſtrate the difference of theſe two *makings one*, but in one parallel inſtance (although the like *duplicate* is found, and diſtinction holds in all kind of works done in us, and for

for us by Christ:) becauſe it is the next akin to this. The parallel is that of *Reconciliation or making peace betweene God and the Saints*. Theſe two workes, as they are the neereſt twins of all other done for us by Chriſt: ſo are they, herein, exactly parallel and alike. Now unto the accompliſhment of our *reconciliation with God*, *a double reconciliation* is neceſſary: The one wrought *out of us*, in Chriſts perſon for us; *God was in Chriſt reconciling the world:* The other *in us*; *We beſeech you to be reconciled to God*, 1 Cor. 5. 19, 20. The like holds in this *our Reconciliation Mutuall*. Or to ſet the likeneſſe of theſe *Gemelli* to your view in another glaſſe (that is, another Scripture) that gives forth the neerneſſe of the reſemblance of this ſort of Reconciliation, in *parallel words and lines*, to thoſe in the text, it is, 1 Coloſſ. 20. He ſayes firſt, *Chriſt having made peace by the bloud of his Croſſe, to reconcile all to himſelfe*; this is a work already done, and done FOR ALL, at once, *meritoriouſly*, and *repreſentatively*, as there it followes. [*In the body of his fleſh through death*, v. 22.] After which he ſpeakes of *another reconciliation* of us, wrought *in us, towards God too*, in theſe words, *And you that were enemies hath he* NOVV *reconciled*. This latter therefore wrought ſince, and after the former, was perfected, as the effect of it. The very ſame or like here you have expreſſed of that *reconciliation* or making one of the *Saints mutually*, which we have in hand. 1. *He hath made both one*, v. 14. *in his fleſh*, v. 15. *in one body* by *the Croſſe*, v. 16. thus *meritoriouſly* and *repreſentatively*. 2. *That he might create of twaine in one new man*, ſo *efficiently*: Both muſt goe in their ſeverall ſeaſons and ſucceſſions to the effecting thereof, or there would not be peace. I have given you the grounds for theſe generall heads out of the text; I come to ſuch particular branches of each, as into which the text alſo ſpreads it ſelfe, and is a roote unto them. 2 Part.

2 Part.

I Section.

Two Branches *of* what *Chriſt did in his own perſon*, On the Croſſe, *to reconcile the Saints.* 1. *By way of* ſacrifice, *and taking on him their* enmities. 2. *Of* repreſentation, [in one body] *in himſelfe.*

That which is *proper* (as was ſaid) to this Part, is, *What hath beene done in Chriſts own perſon.* The particulars hereof are two, which I find in the text, (to the materialls of which I confine my ſelfe, and ſhall take them in that order in which they lye:) 1. *By way of ſacrifice*, having taken on him before God the enmities of both againſt each other, and ſo offering up *his fleſh* as a ſacrifice for both. The 2. By a *voluntary aſſuming* and *gathering* the *perſons of all the Elect into one* Body in himſelfe: he repreſenting and ſuſtaining their perſons, and ſo [*in one body*] *reconciling them unto God.*

Both are *expreſſely* and *diſtinctly* mentioned: The *firſt* in theſe words, *Having aboliſht the enmity* (namely, between them) *in his fleſh:* which fleſh, taking on him their enmities, was made a ſacrifice on the Croſſe, therefore v. 16. *By the Croſſe* is added. The *ſecond* in theſe words, *That he might reconcile both to God in one body:* and though both theſe were performed at once, and by one individuall act, yet that act is to be lookt at, as having theſe two diſtinct conſiderations concurring in it. And the firſt in order of nature, making way for the ſecond, as in opening the connexion of v. 15, and 16. I have already ſhewed; I muſt handle them therefore each apart.

How Chriſts offering himſelfe up as *a ſacrifice* to God, and his ſtanding as a common perſon in our ſtead *before God*, ſhould aboliſh all our *enmities againſt God himſelfe*, and

and *reconcile us unto him*, This is ordinarily and generally apprehended, and were *proper* to ſpeake of, if our *reconciliation to God himſelfe* had beene the theme ſet out to be treated of: But how *theſe very ſame acts and tranſactions of Chriſt* ſhould together therewith *conduce* to *our reconciliation one with another*, this onely is *genuine* at *this time*, and to be eyed as the *direct* and *proper levell* of what doth enſue: although even this is ſo involved with that other, that this cannot be explicated without ſuppoſing and glancing thereat: this but to ſet and keepe the Readers eye ſteady upon the ſingle marke aymed at. 2 Part.

---

1. *Branch. Two things to explicate the firſt Branch.* 1. *That Chriſts offering himſelfe was* intended *as a* ſacrifice *for* Enmities *betweene the Saints, as well as againſt* God.

TWo things are diſtinctly to be ſpoken unto for the clearing of theſe things.

1. *That the offering up Chriſts fleſh on the Croſſe, was intended as a ſacrifice, as well for our reconciliation mutuall, as for reconciliation with God.*

2. How according to the *analogy of the ends*, uſe, and intent of *ſacrifices of old*, the *offering up of Chriſts fleſh* ſhould be intended and directed as *a ſacrifice*, to take away theſe our owne enmities, and *make peace and friendſhip amongſt our ſelves.*

For the *firſt*, which is the ὅτι of this point, That *as a ſacrifice it was ſo intended*, the whole frame and contexture of theſe words doth evince it.

1. When he ſayes v. 15. *That he hath abeliſht the enmity in his fleſh*, he doth undeniably intend that enmity which

2 Part. was betweene these *twaine*, the *Jew* and *Gentile* (this hath beene proved afore:) and therefore he is found particularly to instance in the *rites of the ceremoniall Law*, (which by a metonymie he calls *the enmity*,) as the outward occasion of that bitter enmity in each others hearts.

Now then 2. That *this enmity was taken away by his flesh as a sacrifice*;

First, The laying together the *phrases* of the Text, evinceth it; as when he sayes, *He hath abolisht this enmity in his flesh.* 1. In saying *the enmity in his flesh*, it necessarily imports *his having taken that enmity in or upon his owne flesh*, to answer for it in their stead. Even as well, as when in the 16. verse, he is said *to have slaine the enmity* (namely, against God) *in himselfe*; thereby is intended, that he *tooke that enmity on himselfe*; undertaking to pacify and allay, and by being *himselfe slaine*, to *slay* it. 2. In saying in the time past, that *he hath abolisht it*, in his flesh, this notes out a *virtuall* act *perfectly done* and past, *(as in him :)* by vertue of which it is to be destroyed actually in us after. Unto which 3. adde that in the 16. v. there is an additionall word [*By the Crosse*] put in, which ἀπὸ τῦ κοινῦ, or in common, is to be referrd to the *abolishing of this enmity* in his flesh, *v.* 15. and reconciling us mutually; as well as to the slaying of the enmity against God mentioned, *v.* 16. as that which equally and alike shewes the way, how, we are to understand that *in his flesh*, he hath perfectly *abolisht* both these enmities; namely, by taking *on his flesh* that enmity, and offering it up upon the Crosse as a sacrifice for it. For to say, *by the Crosse*, or *by the sacrifice of himselfe on the Crosse*, is all one: so as what the one verse wants, the other supplies: *In his flesh*, sayes the 15. v. *By the Crosse*, sayes the 16. and (which will warrant this) we have elswhere both put together, 1 Coloss. 20, 22. *By the bloud of his Crosse, in the body of his flesh, through death.*

2. The

2. The paralleling this place with that of the 2 *Coloss.* argues this: The *enmity* here instanced in, by a metonymie is the *rites of the ceremoniall Law:* which he is sayd to have *made voyd or weake.* Thus expressely *v.* 15. *Having abolisht in his flesh the enmity, the Law of Commandements in Ordinances:* Now the abolishing thereof is in that *second* to the *Colossians* expressely said to have beene by the sacrifice of His Flesh on the Crosse: or which is all one, That, by His being nayled to the Crosse, He nayled it to His Crosse, *Coloss.* 2.14. *Blotting out the hand-writing of Ordinances that was against us, and tooke it out of the way,* NAYLING IT TO HIS CROSSE, which fully accords with this Text, *He abolisht it in his Flesh by the Crosse.* 2 Part.

Lastly, (for a winding up of this) The parallel which the Apostle observeth in his Discourse betweene his effecting our Peace and Reconciliation with God, and this our Peace and Reconciliation one with another, will induce to it: He being first alike in common termed *our peace.* v.14. in respect to either. Then to demonstrate each apart, a double enmity (as I observed at first) is distinctly and apart mentioned by him. The one *v.*15. the other *v.* 16. Of the one he sayes, he hath *abolisht:* of the other, hee hath *slaine* it: of the one he sayes, *he hath abolisht it in His Flesh:* of the other, *in himselfe* (as the Greeke hath it *v.* 16.) And so those words *by the Crosse* are common to each: As those first words, [*He is our Peace*] were to all that followed. And so as the Parallel hath hitherto run along in these particulars, so it holds on, that looke How in this, or by what way *He slew the enmity* betwixt God and us, *on the Crosse,* by *the same way he* abolisht the enmity betweene the *Jew* and *Gentile*, or the people of God mutually: But he slew the enmity betweene God and us, *on the Crosse* by *taking those our enmities* against God *on Himselfe*, and they being found on him, he was slaine and sacrificed for them on the

2 Part. Crosse, and thereby slew them and reconciled us to God: In like manner then it is to be understood, that HE *first tooke* all our *enmities against one another* on His Flesh [in His Flesh] sayes the Text: (and it was the generall intent of Sacrifices to be offred up, for what was layd upon them or reckoned to them.) And so, our enmities being there all found in *His Flesh*, that Flesh was offred up for them, and so they were all *dissolved* and *abolisht and made weak*, as the Text speaks of them, in his being *dissolved* or *made weake* (as the 2 *Cor.* 13. and *Phil.* 3. speakes in like manner of him.)

So then as there was a *double enmity*, and a *double slaying* which the Apostle mentions; so there must be in this one Sacrifice a *double consideration* in the intention thereof: It is a *Sacrifice* serving at *once*, to *slay* & abolish *both the one and the other*: he being in common alike and indifferently termed, *Our peace*, as in relation unto either; there being nothing also done for us by Christ, but the like was first done on Himselfe.

The second thing to explicate the first Branch. *That one end or* Use *of Sacrifices, both among* Jewes *and* Gentiles, *was to ratifie peace betweene Man and Man, as truly as betweene God and Man: and that Christs Sacrifice holds an Analogie herein to other Sacrifices.*

THis being cleared, I come to the *second*, the δεύτερον, namely to demonstrate how *according to the Analogy of the ends, and use of sacrificing of old in the shadow, Christs Sacrifice was likewise intended and directed to make peace betweene Man and Man*, Jew and Gentile, as truly and as genuinely as betweene God and Man. For the illustration

stration of this, we must know and consider, that of old Feuds or enmities betweene Man and Man, were removed and put to an end, by *Sacrifice*: and also *leagues of amity* and *friendship* even betweene *Man and Man*, were antiently *ratified* and confirmed, and Reconciliation established *by Sacrifices*: and *as by* Sacrifices so likewise AFTER Sacrifices, or *over* and *beside* Sacrifices, by *eating and feasting together*, and this both among Jewes and Gentiles (of which *latter*, namely, that *by eating together*, friendship was sealed, we shall have further use anon to confirme and explicate this very Notion in hand.) I say *leagues of peace and friendship were used to be ratifyed by Sacrifices* solemnly *afore God*: so to make such Covenants, *a matter of Religion* (to bind the stronglier:) and not to be meerly the obligations of *humane faith and honesty*: even by this, that men did finde them ratifyed in the presence of *a Deity*; which they worshipt as their God, by so solemne and *Religious* an *Action*; which did withall invocate from *God a curse* upon the infringers of that peace and friendship made thereby. This to have beene their use, I am to cleare. 2 Part.

Liquet quod apud Israelitas fœdera partim epulis partim Sacrificiis inita fuisse & sancita. Vide Rivet in Gen. 31. Exercit. 135.

We may consider that though all Sacrifices were offred up *afore* and *unto God*, yet not all onely by way *of expiation*, or *atonement* made *unto God*, or as expressions of *thankfulnesse* unto him: but some were Sacrifices of *pacification*, and *fœderall* in their intention, betweene Man and Man, being offred up *before God as a witnesse* and avenger. This to have been one use of Sacrifices is evident both among Jewes, and likewise Gentiles (who were in their Sacrifices and the rites thereof imitators of the Jews.)

1. The *Jewes*. *Jer.* 34. from *v.* 8. &c. we reade, That *Zedekiah* the King made a solemne Covenant *with the people*, and they *with their servants* to let them goe free according to Gods Law in that behalf made *Exod.* 21. 1. and *Deut.*

2 Part. *Deut.*15.12. and this Sacrificiall Covenant was solemnely performed in *Gods House*, and *before God*, as *v.*15. and 18. The rites of it were, *They cut a Calfe in twaine, and passed betweene the parts of the Calfe, even the Princes and all the people, v.* 19. in token that it was one common Sacrifice between All those parties, Masters and Servants, and the joint act of each, which being thus solemne, *afore God*, carried with it an implicit or tacit execration, That if either brake this Covenant in this manner confirmed, *then let God so deale with them*, as this Calfe sacrificed was dealt withall: and therefore these having broken this Covenant, *v.*11. (which breach of Faith was the occasion of this part of *Jeremies* message to them) God threatens to bring the curse invocated and signified by that rite, upon them, and to retaliate the like unto them *v.*18. *I will* GIVE *the men that have transgressed* MY COVENANT so he calls it, because the matter of it was his command, and it had been ratified before him, as it followes:) *which have not performed the words of the* COVENANT *which they had made* BEFORE ME, *when they cut the Calfe in twain, and passed betweene the parts thereof. That*, therefore [*I will give*,] it is *verbum similitudinis* (as 'tis often used:) whose meaning is, I will make them as that Calfe, *I will answerably deale with them*: and so it is explained; *I will give them into the hands of them that seeke their life*, and expose them to the Sword of the slayer, to slay at his pleasure, as you have done this beast, which you Sacrificed: *and their dead bodies shall be for meate to the fowls of Heaven, &c.*

The like intendment of Sacrifices with the same rite, and like imprecation to confirm Leagues and Covenants, & end feuds, was in use among the *Heathen*, as might be evidenced by many Quotations, which I have met withall. To instance in one out of *Livy* which is most punctuall

to

to the thing in hand, and parallel to the former out of *Jeremy*. *They cut a beast in two, The midst and the head with the bowells were placed at the right hand of the way: and the hinder parts on the left hand, and both the Armies* (that made the league,) *passed betweene this divided Sacrifice.* And as the same rites with the former are expressed in this, so the same *imprecation* is recorded at the making of this Covenant, and by Sacrifice confirmed, recorded by the same Author, when these two Nations, *Albanes* and *Romanes*, made this league: *Si prius defexit, Tu illum Jupiter sic ferito, ut ego hunc porcum hodie feriam: Let God strike him that breakes it, as I strike this Swine*, sayd the Sacrificer. 2 Part.

Caput, medium, & prior pars ad dextram, posterior ad Lævam viæ: pariter inter hanc divisam hostiam copiæ armatæ traducuntur. *Liv. L. 39.*

Et cæsâ jungebant fœdera porcâ. Æneid Virgil. *l.* 8.

The Latin Fœdus à feriendo; *and hence* percutere, elicere fœdus, *to strike a Covenant (with us.)*

The Holy Ghost speakes in like language, *Psal.* 50. 5. *My people that have made a Covenant with me by Sacrifice.*

Thus Sanctio à sanguine, *which that of* Tacitus *confirmes*, Sacrificiis conspiratio sancitur: *agreements and combinations had their sanction and confirmation by Sacrifices*: *and* fœdus cruore sacratum, *lib. Annal.* 12.

To bring all this home to the point in hand: There being to be *a perpetuall League and Covenant of Peace to* be strucken between *Jew* and *Gentile*, and *all* other the *elect* of God, who should be *at variance* in any Age; and *Christ* having interposed himselfe as a *Mediatour* for us to God, he did with all undertake to be an *Arbiter* betweene them, (and us all) among Our selves, for all Our differences also: and as he offred up his Flesh as one common Sacrifice upon the Crosse, at once to be *expiatory*, to God, to blot out the sinnes and enmities of ours against God Himselfe: So also *pacificatory* betweene *Man* and *Man*, *Jew* and *Gentile*, and all other the elect: and therein answering to, and

2 Part. fulfilling one true end and intendment of Sacrifices, as well as in the other of making atonement to God. And the Text you see having said first, that hee is made *our Peace, in making both One, vers.*14. and then pointing us to his Flesh, as (*in*) which he bore their enmities, *vers.*15. and then carrying us *to the Crosse, vers.*16. it evidently (as was said,) argues, That Hee was made our Peace, by being thus made *a pacificatory Sacrifice*, for *both*. And surely (if there were no other reason to confirme it,) all Sacrifices in all their ends and uses having beene but *shadowes* of this, and *His Flesh* and the Sacrificing it being the *substance*, this eminent Sacrifice of his must needs be supposed (as such,) to have the *Perfection*, *Use* and *Efficacy*, that all other Sacrifices could any way be supposed subservient unto, or it had not beene the complete perfection of them; Especially there being *this need* of having His Sacrifice directed to *this end*, as well as *to that other*, there falling out so great animosities among those that were members of Him; which as it *call'd* for a Sacrifice to bee offred up to allay and destroy them: so CHRIST in Sacrificing Himselfe would *not leave* out, or lose this part of His Glory and Perfection in this respect.

Hence accordingly, as here He is termed *our Peace*; so elsewhere the *Covenant of the People*, and both in the like latitude of sense and meaning. When here He is called *our Peace*, the meaning extends not onely to His being our Peace betweene God and us; but betweene our selves also: so when Hee is called *the Covenant of the People*, it intends not onely His being a Covenant *unto God for us*, but a Covenant *afore God* OF US; or (as there 'tis expressed) *of the People* of God, namely among themselves. Hee is *twice* so called, and with much evidence, as to this sense: *Isai.*42.6. *I will give thee for a Covenant of the People*, that

that is, (sayes *Sanctius*,) to the *Jew*, and *for a light of the Geatiles*: and thus a Covenant of both. And *Ch.* 49. 8. *For a Covenant of the People to establish the Earth*, that is, to this end, to settle in peace the *whole Earth*, both *Jew* and *Gentile*; so then a Covenant of the People (as you see) even in this very respect: *Peace on Earth*, among men, as well as *good will toward men* from God in Heaven, being the foote of that Song was sung at His Birth, and the sum of what is here said; *He is our Peace.* 2 Part.

II. Section.

The Analogy betweene the Rites of such pacificatory Sacrifices, and this Sacrifice of Christs as offred up for our mutuall enmities: and how This end and intention of Christs Sacrifice is held forth in the Lords Supper.

NOw observe further, A correspondency unto those rites mentioned, that were used in those Sacrifices of peace, also held forth in this Sacrifice of His. The Beast in such cases was *divided* and *cut in* twain for both parties to passe through, and so peace to be made between them. And *Christ* to make *both*, or, *twain one* (as here,) was *divided* and cut (as it were) in twain: The *Godhead* for a time forsaking the *manhood*, *My God, my God, why hast thou forsaken me?* His Soule also being by Death separated from His Body; his *joynts loosned*, to dissolve this enmity; the *vaile of His Flesh* rent, to rend the partition wall. Thus He was cut in twain as *one common* Sacrifice, between both. *Psal.* 22.

And againe as the sacrificing of the beast cut asunder was reckoned the *common joynt Act* of both parties in such

2 Part. a case, and they were esteemed by God, and by one another, *each* to have an hand in the sacrificing of it, and as *consenting to the Covenant* and peace that was intended to be entred into and ratified by it: so here in this. And though we then personally existed not, yet all *we* being considered *in Him*, by God, (who gave us to Him;) and by Himselfe, that voluntarily sustained our persons, and He offering up Himselfe as a Sacrifice on our behalfe, and for our behoofe and in our names; Hence His *Will* in offring up Himselfe, was *voluntas totius*, the act and will of the whole body, whose persons He sustayned; our wills were thereby involved in His will; His act was our act: and it may truly be said, that a Covenant of peace was then made afore God, By Us, and *for us*: for He was *our Priest* therein for us, as well as our *Sacrifice*.

And hence in a further correspondency to the manner of those typicall Sacrifices: Therein although the Priest onely offred up the Sacrifice for the People, and in their name and stead, yet to shew it was their act, they used to *eate of it* after, or *of that which was offred up with it*. The interpretation of which eating thereof, by the People, the Apostle gives us to be this, 1 *Cor.* 10. 18. *They that did eate of the Sacrifices were partakers of the Altar*: that is, thereby they declared the Sacrifice to be theirs, the offering it up to be their Act, that they partook, and had an hand in it, as if they had been *at the Altar* with the Priest himselfe. Just in like manner, to shew that we were reckoned consenting to, and partakers in this sacrifice of *Christ* our Priest, and that it was our own act, *we doe in like manner partake of that Sacrifice by eating of it*; The *Lords Supper* being as *Tertullian* rightly termed it, *Participatio Sacrificii*, which Notion the Apostle there confirmes in a parallel of the *Lords Supper* in this very respect, to the case of those Sacrifices then (for unto this purpose

purpose it was that he brings in that instance of the sacrifices, *v.*16.) *The bread which we breake,* (sayes he) *is it not the communion of the body of Christ?* namely considered, as *sacrificed* once upon the altar of the Crosse, and so *by eating thereof, we are all partakers of that one bread,* as the thing signifying; and of that *one body* sacrificed, as the thing signified: and so by this way of partaking therein, namely, by eating thereof, is shewn, as in the sacrifices of old, *that it is our owne sacrifice.* And this not onely as (*a*) *Estius* upon the place, who sayes, *That by eating they were accounted partakers of the sacrifice, as that which was offered for them:* But further as (*b*) *Grotius,* (speaking of the Lords Supper, upon *Mat.* 26.25.) *They are in Christs intent,* sayes he, through their eating thereof, So *partakers of this his sacrifice,* quasi ipsi hoc obtulissent, *as if themselves had offered it up.* And thus to hold forth this previous consent of theirs, was one part of Christs intent in instituting eating and drinking in the Lords Supper, in a correspondency to the like mysterious intent in the peoples eating of the sacrifices of old: *Grotius* indeed puts the reason, why it is to be esteemed, as if we had offered up that sacrifice, onely upon this, *because it was offered up by him* (sayes he) *that had taken their nature:* but I adde out of this text, *because he had tooke on him their persons, in One Body,* and *their enmities,* and *stood in their stead,* as their *Priest,* as well as their *sacrifice:* and so it was to be reckond their act on his Crosse, as much as the peoples then, who used to bring the sacrifice to the Priest, who, there, offered it alone upon the Altar; whereas here We (our selves) *were brought* to Christ by the Father to undertake to be a Priest for Us, and he voluntarily undertooke Our persons. And so, as *Levi* is accounted to have offered tithes in *Abraham* his Father, when he paid them to *Melchisedech*; so we much rather.

2 Part.

(*a*) Edendo censebantur, ipsius sacrificii tanquam p.o ipsis oblati fieri participes. *Est. in loc.*

(*b*) Christus vult in se credentes participes fieri ejus sacrificii, plane, quasi ipsi hoc sacrificium obtulissent, quia oblatum ab eo qui naturam eorum susceperat.

2 Part. rather to have offered up a common sacrifice of peace amongst our selves, when Christ offered up himselfe.

And hence also likewise, as in those pacificatory fœderall sacrifices between two parties of men, whoever of them went about to violate or infringe the tearmes of peace, that sacrifice was intended to confirme, did (by reason it was his act) bring upon himselfe the curse, which ceremonially and visibly was inflicted on the beast or sacrifice slaine: so here this act of sacrificing of Christ for mutuall peace being thus *interpretativè* OURS, and our consent involved, Hence I say in like manner, whoever goeth about to breake this Covenant, and seeketh to uphold the enmity among the people of God, he doth not onely renounce his owne act, but what in him lies, frustrates that intention of it; and so further incurres the imprecation infolded in it, and brings upon himselfe *the bloud of the Covenant*, as in allusion to this curse (according to the implyed intent of such a sacrificiall Covenant) the Apostle speakes *Heb.* 10.

Now further to finish this Branch, let this be added; That Christ was not simply offered up as a sacrifice to confirme a meere or bare *league of peace* and amity betweene us: (sometimes such sacrifices afore spoken of were designed onely to make and bind new Leagues and Covenants betweene such parties, as never had beene at variance:) But here in this case of ours, as there was a Covenant of *amity* to be strucke, so there were *enmities to be abolisht* and *slaine*, as the text hath it; and that by this sacrifice and slaying of his flesh: which cannot be conceived otherwise to have beene transacted, but that as in other sacrifices offered up, the trespasses were laid upon the head of the sacrifice, and so in a significant mystery slaine and done away in the death of the thing sacrificed: And that as in *that* other way of reconciling us to God, *The Lord did lay upon him the iniquities of us all*, namely, against himselfe (as *Isay* speakes in allusion

alluſion unto the rites (and the ſignification therof, in thoſe ſacrifices:) to which this text ſimularly ſpeakes when it ſaies, *He ſlew the enmity in himſelfe*, v. 16.) So anſwerably it was in this (which is its parallel:) All the enmities and mutuall injuries and feuds between us the people of God, were all laid upon him, and he tooke them *in his fleſh*, and in ſlaying thereof ſlew theſe alſo, and *aboliſht* them, that ſo he might *reconcile them in one body*. And ſo the ſame nailes that pierced through his hands and feet, did naile all our enmities, and the cauſes and occaſions of them, to the ſame Croſſe, as 2 *Coloſſ.* inſinuates. So as, we are to looke upon Jeſus Chriſt hanging on the Croſſe, as an equall Arbiter betweene both parties, that takes upon himſelfe whatever either partie hath againſt the other. Lo here I hang (ſaies Chriſt a dying) and let the *reproaches* wherewith you reproach each other *fall on me:* The ſting of them all fix it ſelfe on my fleſh; and in my death dye all together with me; lo I dye to pacifie both: Have therefore any of you ought againſt each other? Quit them, and take me as a ſacrifice, in bloud betweene you; onely doe not kill me, and each other too, for the ſame offence: for you, and your enmities, have brought me to this altar of the Croſſe, and I offer my ſelfe as your peace, and as your Prieſt: will you kill me firſt, and then one another too? 2 Part.

And thus, if taking all your ſinnes againſt God himſelfe upon his fleſh, and ſacrificing it for you, is of prevalency to kill, and ſlay *that enmity*; much more is it of force to kill theſe your enmities alſo. Thus, like as by aſſuming *the likeneſſe of ſinfull fleſh, he killed the ſinne in our fleſh:* ſo by taking theſe our enmities and animoſities in his fleſh, he ſlew and aboliſht them: and as his death was the *death of death*, ſo of theſe. And like as he cured diſeaſes by taking them on himſelfe by ſympathy, 'tis ſaid of him (when his healing of them is recorded) *Himſelfe tooke our infirmities*, Rom. 8. 1 Cor. 15. Mat. 8. 17.

and

2 Part. *and bare our sicknesses:* And as not our sinnes against God onely, but our sicknesses by sympathy: so, not our enmities against God onely, but our animosities one against another; and by bearing them abolisht them; by dying as an Arbiter betweene us, slew them: and therefore in the text, he is called *our peace*, not *our peacemaker* onely, (when this peace amongst our selves is spoken of,) to note out, as *Musculus* observes, that he was not onely efficiently *our* nb *peacemaker*, the Author of our peace, but *our peace materially*, the matter of our peace, by the sacrifice of himselfe. God is stiled *our peacemaker*, our reconciler; *God was in Christ reconciling the world:* but *not* our *peace*; this is proper to Christ: and why? but because he onely was the sacrifice of our peace, and bore our enmities. Even as he is not only called *the Redeemer*, (so God also is,) but *redemption* it selfe.

Now for a *coronis* to this first *Branch*, and withall to adde a further confirmation yet, that Christs death was intended as a sacrifice to these ends, for amity and unity among Gods people, we may clearly view and behold this truth in the Mirrour of the Lords Supper. One most genuine and primary import whereof, and end of the institution of it, being this very thing in hand: (I shall have recourse thereto againe in the next Branch also upon the same account that now.)

The Lords Supper in its full and proper scope, is, as you know, a solemne commemoration of Christs death offered up upon the Crosse, or if you will, in the Apostles owne words, it is *a shewing forth his death till he comes:* And *doe this* (sayes Christ) *in remembrance of me*; namely, in dying for you: and so withall to commemorate with application to themselves, the principall *ends* and *intendments* of that his death, which is therein acted over afore their eyes. Hence therefore

therefore I take *this* as an undoubted maxime, which no knowing Christian will deny (and its the foundation of what I am now a building:) *That looke what principall ends, purposes or intendments this Supper or sacrificiall feast holds forth in its institution unto us: those must needs be lookt at, by all Christians, in the like proportion, to have been the maine ends and purposes of his death to be remembred.* So that we may argue mutually from what were the ends of Christs death, unto what must needs be the designed intendments of this Sacrament. And *we may* as certainly *conclude*, and inferre to our selves, *what were the intendments of his death, by what are the genuine ends of that Sacrament.* These answer each to other, as the image in the glasse doth to the principall lineaments in the face; the impresse on the wax, to that in the seale; the action, the signe and remembrances, to the thing signified and to be remembred. 2 Part.

Now it is evident that Christ upon his death instituted that Supper, *As*, to be a seale of that Covenant of Grace *betweene God and us*, ratified thereby; *so*, also to be a communion, the highest *outward pledge*, ratification and testimony *of love and amity among his members themselves.* And accordingly, it being in the common nature of it, *a feast:* looke as betweeue God and us, it was ordained to be *epulum fœderale*, a Covenant feast betweene him and us: (the evidence whereof lyes in this, That *he* invites us to *his table as friends*, and as those he is at peace with-all, and reconciled unto:) So, in like manner betweene *the Saints themselves*, it was as evidently, ordained to be a *Syntaxis*, a *love feast*, in that they *eate and drinke together at one and the same table*, and so become as the Apostle saies, One Bread. And againe, looke as *betweene God and us*, to shew that the procurement of this peace and reconciliation betweene him and us, was this very *sacrifice of Christs death*, (as that which made our peace,)

2 Part. God therefore *invites us*, post sacrificium oblatum, *after the sacrifice offered up*, *to eate of the symboles of it*; that is, of Bread and Wine, which are the signes and symboles of his body and bloud sacrificed for peace: So in like manner doth this hold as to *the peace betweene our selves*: And we may infer, that we were through the offering up thereof, reconciled one to another, and all mutuall enmities slaine and done away thereby, *in that we eate together* thereof in a communion; which was a sacrifice *once offered*, *but now feasted* upon together: And doth *shew*, that Christians of all professions or relations of men have the strongest obligations unto mutuall love and charity: For the bread broken and the cup are the symboles of their Saviours body and bloud once made *a sacrifice*; and therefore they eating thereof together, as of *a feast after a sacrifice*, doe shew forth this Union and Agreement, to have been the avowed purchase, and impretation of the body and bloud so sacrificed.

There was a *controversie* of late yeares fomented by some through Popish complyances, *That the Lords Supper might be stiled a Sacrifice*, the Table an Altar, which produced in the discussion of it (as all controversies doe in the issue some further truth) the discovery of this true decision of it: That it was not a sacrifice, *but a feast after and upon* Christs sacrificing of himselfe; *Participatio sacrificii*, as *Tertullian* calls it, *a sacrificiall feast commemorating* and confirming all those *ends* for which the onely true and proper sacrifice of Christ was offered up, and so this feast a *visible ratification of all such ends*, whereof *this*, is Evidently *One*.

III. Sect.

III. Section.

A Digression shewing: 1. *That* Eating and Drinking together. *Especially* upon, *and* after *a* pacificatory Sacrifice, *was a farther confirmation of Mutuall peace, both among* Jewes *and* Gentiles: *And* 2. *That the Eating the* Lords Supper, *hath the same intent and accord thereunto: The* Harmony *of all these notions together.*

NOw therefore to draw all these lines into one center, and to make the harmony and consent of all these notions the more full; and together therewith to render the harmony more compleat betweene the *Lords death*, and its being intended *as a sacrifice* to procure this peace, and the *Loras Supper* as a *feast after* this sacrifice, holding forth this very thing, as purchased thereby, and so further to confirme all this: looke as before I shewed (as in relation to the demonstration that Christs death was intended as a sacrifice for such a peace) that *that* was one end and use of sacrifices both among Jewes and Gentiles, to found and create Leagues of amity between man and man so it is proper and requisite for me now to make another like digression, (as in relation to this notion of the Lords Supper) *to shew how that also by eating and feasting together* (especially *after* or *upon* such a kind *of sacrifice*) these *Leagues of Love* were anciently used to be *further confirmed and ratified:* that so it may appeare that as *according to the analogy of such sacrifices*, Christs death was a sacrifice directed and intended to that end; so also that *according to the analogy of such feasting in and upon sacrifices*, this eating and feasting together upon the symboles of that sacrifice by believers, is as genuinely intended a seale of this reconciliation amongst them, and that in a due correspondency

2 Part. ſpondency and anſwerableneſſe to the genuine intent of that ſacrifice it ſelfe, as that which had purchaſed and procured it.

I might be as large in this as in the former. When after a grudge and enmity paſt betweene *Laban* and *Jacob*, *Laban* to bury all things betweene them would enter into a *Covenant of peace*; *Come* (ſayes he, *Gen.* 31. 44.) *let us make a Covenant I and thou: and* (that by a ſigne, for he addes) *let it be a witneſſe betweene thee and me:* Now what was that ſigne and witneſſe? in the 46. 'tis ſaid, *They tooke ſtones, and made an heape, and did* EATE THERE: and v. 54. (after an *Oath* paſſed v. 53.) Jacob *offered a ſacrifice on the Mount*; *and called his Brethren* (or Kinſmen) *to eate bread; and early in the morning* Laban *departed.* The like did *Iſaac* with *Abimelech*, Gen. 26. 28. *David* with *Abner*, 2 Sam. 3. 20. I ſingle forth chiefly thoſe two, 1. Becauſe the *parties* that uſed and agreed in this *ſignall rite*, were the one *Jewes*, as *Iſaac* and *Jacob*; the other *Gentiles*, as *Abimilech* and *Laban*: to ſhew at once that this *way of covenanting* was common to them *both*, as the *former* by *ſacrificing* was alſo ſhewn to be.

*Some inſtances have been collected by Mr. *Meade*, *Diatr.* 2. *part.* upon *Mal.* 1. 11. as alſo by *R. C.*

* And further, that this rite *of eating together*, the *Gentiles* themſelves did uſe, eſpecially *after ſuch ſacrifices* as were *federall*, unto this intent, that by that *ſuperadded cuſtome* of eating together, *upon* or *after ſacrificing*, they might the more ratifie and confirme ſuch Covenants, *firſt made*, and begun by *ſacrificing*. This ſeemes to me to be the intendment, *Exod.* 34. 15. *Leſt thou make a Covenant* (God ſpeakes it to the Jew) *with the Inhabitants of the Land, and thou goe a whoring after him.* *Grotius*, *Rivetus*, of the cuſtomes of ſeverall Nations, antient and modern, to ſhew *eating and drinking together* to have been *intended teſtimonies*, and ratifications of *amity*. I only ſhall caſt in one from the cuſtome of the East-Indians (as in the ſtories of whom there are found, as well as in other Eaſtern Nations to this day, many footſteps of like cuſtomes to the Jewes of old:) Sir *Th. Roe* Ambaſſador there, in his *journall* obſervations relates, how he was invited by one of the *great ones* of the Court to a Banquet with this very expreſſion (ſimular to thoſe which thoſe Authors alledge as in uſe among other Nations:) *We will eate bread and ſalt together to ſeale a friendſhip which I deſire.* Purchas Pilgri. 1 *Part.* p. 348.

after

after their Gods, and doe Sacrifice unto their Gods, and one call thee, and thou eate of their Sacrifices: namely upon pretence of confirming that Covenant, which having first been contracted and agreed on, they might further be drawn on, to *Sacrifice* and so *eate of the Sacrifices* also, with those Heathens in token of confirming such a league, as was the *known* common manner and *custome* of *each* to doe. 2 Part.

Yea, and those that were more *barbarous* and *inhumane* among the *Gentiles*, when they would put the more *binding force* into their Covenants, or some such more solemne *conspiracy*, they used to *sacrifice a man* (a slave suppose,) and *eate His Flesh*, and *drinke His Blood together*; which because they judged the *more stupendious*, they judged would carry with it, the *deepest* and more *binding obligation*. Thus, wee read in *Plutarch*, Those *Roman Gallants* entring into a *Covenant dranke the bloud of a man*, whom first as *a Sacrifice* they had killed. And the same *Plutarch* sayes of another company (*those conspirators with Catiline:*) that they *Sacrificed a man, and did eate His Flesh*. So to bind and unite each other more firmely to stick fast, and close together in so great an undertaking, by the *most sure* and firmest *way* that *their Religion could invent*. And *Psal.* 16. 4. makes an expresse mention of such among the Heathens, terming them *Their drinke offerings of blood*. See also *Ezek.* 39. 17, 18, 19. Men and Nations lesse barbarous tooke WINE *instead of bloud*, to confirme their *leagues after Sacrifices*, it being the likest and neerest unto blond, the bloud of the Grape.

σφαγέντι ἀνθρώπῳ ἐπισπεισάντες αἷμα.

Καὶ αθύσαντες ἄνθρωπον ἐγεύσαντο τῶν σαρκῶν.

Now then to bring all this home to the point in hand, *Christ our Passeover*, (and so our Sacrifice for us) having been slayn and offred up for *our mutuall peace*, hath instituted and ordained us Believers *to keepe this feast*, (It is the Apostles own allusion, agreeing with and founded on the

2 Part. notion we have been prosecuting :) and that to this end, That by *partaking of it as a Sacrifice*, and by shewing forth His death, wee might hold forth, all the avowed ends of that Sacrifice with *Application to our selves*. The eminent ends of the *one* as a *Sacrifice*, corresponding and answering to the eminent ends of the *other* as *a Feast*. A *Feast* it is, of *Gods* providing, and he the great entertainer of us at it, in token of peace *betweene Him and us* : for H E it was, who prepared the Sacrifice it selfe, and unto whom as a *whole burnt offring* Christ was offred up ; But *God* is *not* as *one that sits down* and eates with us, though He smelt a sweet savour in it, we are the guests, and He the *Master*, of this Feast : And yet He thereby proclaimes, and professeth His being reconciled, in that He *causeth us to sit downe* at *His* Table. And this is the prime, and most eminent significancy of it. And to hold forth this intent thereof, as between God us, others have prosecuted this notion. But there is *another*, (more conspicuously suited to the notion which hath been driven, and) which is no lesse in the intention of the institution it selfe : and indeed of *the two more obvious* to outward sence,) and that is, that the *Persons themselves*, *for whom it is prepared*, *that doe visibly sit down*, *and doe eate and drinke* (*in proper speech*,) *the Bread and Cup*, *together*, *that they are agreed*, *and at peace each with other*. *God* He is but as an *invisible entertainer* : but *our eating* and drinking *together*, is *visible* to all the world ; we outwardly *shew forth his death*, and doe withall as *visibly* shew forth *this* to have been the intent of it. Yea and if wee could raise up those Nations of old, both *Jewes* and *Gentiles*, and call together the most part of the world at this day : and should but declare, that this is a *Feast*, especially a *sacrificall Feast*, a Feast after a Sacrifice, offered once up for our amity & peace by so great A Mediatour : the common instinct, and notion which

their

their own customes had begot in them, would presently prompt them, and cause them universally to understand and say among themselves, *These men were at enmity one with another, and a Sacrifice was offred up to abolish it, and to confirme an Union and Pacification amongst them, and loe therefore, they doe further eate and participate* thereof, *and communicate therein.* A manifest profession it is, that they are in mutuall love, amity and concord one with another: and thereby *further ratifying that Unity*, which *that Sacrifice*, had beene offred up afore, for the renewing of. This is truly the interpretation of that solemn celebration even in the sight of all *the Heathens* and unto the Principles of all the Nations, among whom Sacrifices were in use: yea and this they would all account, the *strongest and firmest bond* of union that *any Religion could afford.* And add this, the *more noble* the Sacrifice was, as if of *a man*, beeing a more noble Creature, the *more obliging* they accounted (as was observed) the *bands of that Covenant* made thereby. 2 Part.

Now *our Passeover* is slain, *our peace* is sacrificed, not man, but *Christ God-man*; He *sanctifying* by the fulnesse of God dwelling personally in him the *Sacrifice* of that His Flesh and humane nature, to *an infinity of valew and worth.* He hath become a Sacrifice of our mutuall peace, was cut in twain; and to compleate this union among our selves, He hath in *a stupendious way appointed His own Body and Bloud to be received* and shared as a *Feast* amongst us, succeeding that Sacrifice once offred up. *The bread we breake is it not the communion of the Body of Christ: the Cup the Communion of His Bloud:* (so speakes *Paul* a most faithfull interpreter of these mysteries) and *a Communion of many as one Body* (as it followes there.) 'Tis strange that an *Heathen* speaking of one of their *sacred Feasts*, intended to confirme an agreement between *two* great personages, should use the same expression; *Communicarunt concordiam*

1 *Cor.* 10.

Scipio, Jovis epulo, cũ *Graccho Concordiam Communicavit. Valé. Max.* lib. 6. c. 2.

2 Part. *cordiam:* they are said TO HAVE COMMUNICATED CONCORD, And this becauſe they communicated together in the ſame Feaſt dedicated to their chiefe God, and which was ordained to *teſtify concord between them*: The Apoſtle calls it in like manner, A COMMUNION: *wherby* MANY *are made* ONE *Bread,* IN THAT THEY EATE OF THAT ONE BREAD; Which whileſt they eate and drinke in, *they eate and drinke the higheſt charity* and agreement each *with*, and *unto* other.

But that this ſort of Peace and Love, namely mutuall among the Receivers was an avowed intendment of our partaking of the Lords Supper, needs not to be inſiſted on: *this import* of it hath tooke the deepeſt impreſſion upon the *moſt vulgar* apprehenſion, of all that profeſſe Chriſtianity, of any other. *To be in charity with their Neighbour*, &c. hath remaind in all ages of the Church, upon the ſpirits of the moſt ignorant and ſuperſtitious, when thoſe *other higher ends* and *intendments* of it were forgotten. My *inference* therefore is ſtrong and ſure: *that what was thus eminent an intention of this Feaſt upon a Sacrifice, muſt needs be, upon all the former accounts, as eminent an intention of that Sacrifice it ſelf, as ſuch.*

Onely let mee ad this: That though *all* the people of God *will not*; *ſome of them not at all: many not together* 13 eate of this Feaſt through difference of judgement, (And it is ſtrange, that this which is the Sacrament of concord, ſhould have in the controverſies about it more differences, and thoſe more dividing then any other part of Divine truth or worſhip,) yet ſtill however this ſtands good, to be the *native originall end*, and inſtitution of *the Ordinance it ſelfe*, and ſo by inference, This to have been the intent of Chriſts death as a Sacrifice to the ſame end: of which death, to be ſure, they all muſt partake; and unto which *Chriſt* they muſt have recourſe, even *all* and *every* perſon

person that are, or shall be *the people of God*; And by so doing they find themselves upon all these accounts forementioned, engaged and obliged unto peace and concord with all the Saints in the world, how differing so ever in judgement, *in Him, who is our Peace, and by that Sacrifice hath made both one.* And thus much for this Branch, which treates of what Christ hath done in his own person to procure this peace.

IV. Section.

The second Branch, *What Christ did by way of* Representation *of our persons: That phrase* in one Body *explained.*

THe *second Branch* of this first head is, *What Christ did by way of Representation of our persons*, and *how that conduceth* to this *mutuall Reconciliation* of the Saints among themselves. This we have in that small additionall which is found in the 16. *verse*, *That he might reconcile both unto God* [In One Body,] *by the Crosse having slayn the enmity.* The meaning whereof is this, that he did collect, and gather together in *one Body* all the people of God, that is, did *sustaine their persons, stood in their stead*, as one *common person* in whom they were all met, representing them equally and alike unto God, and so reconciled them to God in one body. As you heard he *bore their enmities* in his flesh and so abolisht them: so withall He *bore their persons*, considered as one *collective body*, and under that consideration reconciled them to God. *Bullinger. Zanchius. Beza. Crocius.*

And this *superadds* to the former consideration of being a Sacrifice for their enmities mutually, for *that he might* have been, and have performed it for each of their persons,

2 Part. sons, considered *singly* and *apart*. But *further* we see Hee was pleased to gather them into *one body* in Himselfe.

If you aske me *where* and *when* this Representation of all the Saints was by Christ, more especially made, and *when* it was they were lookt at by God *as one body*; The text tells us, On The Crosse. *By which* He thus reconciled us to God *in one body*.

I will not now insist on that which at first, to make my way cleare, I was so large upon: That *that kind* of reconciliation of us, wrought by Christ for us on the Crosse, is here intended: to all which this may be added; That it was that Reconciliation which *at once* tooke in and comprehended, *all* both *Jew* and *Gentile in all ages into one body*; which was never yet since *actually* done, but therefore *then* was done *in himselfe*. That which is now onely left for clearing my way, is the opening the import of those words [*in one body*,] which clause is that I take for my foundation of this second *Paragraph*.

There is a question among interpreters, whether by this *one body* in the text be meant the Church onely, considered as one mysticall body in Christ; or onely *the body* and humane Nature of Jesus Christ Himselfe, hanging upon the Crosse: I would to reconcile *both senses take in both*, as conducing to the reconciliation of us.

1. Supposing, (which is necessary,) Christs *person*, His *humane nature*, or (*His Flesh* v. 15.) to be the *Ubi*, the *substratum*, *the meeting place*, and *Randezvouz* of this other great *body of the Elect*, where this whole company appeared, and was represented, so to be reconciled unto God. For indeed what the Apostle mentions here apart, and at distance each from other: *His Flesh*, v. 15. and *Body*, *v.* 16. these elsewhere he brings together, 1 *Coll.* 22. *Having made peace* In The Body Of His Flesh *through death*.

Which

Which body as hanging on the Crosse was cloathed upon (when most naked) with this other *body*, which He Himselfe tooke on Him to sustaine and represent, and to stand in their stead, even *the whole body of His Elect*: His body (*personally His*) becoming by representation one with that His other body, (*mystically His.*) In sum, in the *body* of Christ *personall*, as the body *representing*, the *whole body* of Christ *mysticall*, as the body *represented*, was met in one afore God, and *unto* God. And in that *one body* of Christ personall, were all these persons (thus represented,) *reconciled unto God* together, as in one body, by vertue of this Representation. 2 Part.

V. Section.

The influence, That our being reconciled to God, In One Body, *hath into our reconciliation* mutuall: *in two eminent respects.*

If any shall aske what *influence* and virtue this their being considered *as one body*, met in His body, and under that consideration reconciled to God hath into their *reconciliation one to another*; I answer, *much every way*; neither is it mentioned *last* (as last in order,) but as the *foundation* of all other *considerations* thereto belonging.

1. In that they were thus all *once* met in *one body*, in the body of Christ both in his intendment, and his *Fathers view*, This consideration, (if no more,) hath force enough in it to bring them *together againe, in after times*. Even this *clandestine union* (such indeed in respect of our knowledge of it then, yet having all *three persons the witnesses* in Heaven present) this *precontract*, this *anticipated oneness*, this

2 Part. forehand union hath such vertue in it, that let them afterwards fall out never so much, they *must be brought together again* and be one; Heaven and Earth may be dissolved, this union thus once solemnized, can never be frustrated or dissolved: *what God* and *Christ* did thus *put together*, sinne and devill, men and angells *cannot* alwayes, and *for ever keepe assunder*. His *Fathers donation* of them to Him, and *Christs own representation* of the same persons *to His Father* again, have a proportionable like virtue in them: for there is the same reason of both. Now of the one *Christ* sayes, *All that the Father giveth me shall come to me*, Joh. 6. 37. Christ mentions that *gift* of them, by the lumpe to him, by the Father, as the reason *or cause* (rather) why they *could not* ever be *kept from him*: And as none can keep them from him, *becaus given* of the Father to him, in like manner and for the like reason, the whole body of them cannot be kept one from another, *becaus presented* by him *againe* to the Father: Christ mentions both these considerations as of equall efficacy in that prayer, whereby he sanctifyed that Sacrifice of himselfe, *John* 17. *Thine they were, And thou gavest them me. All mine are thine, and thine are mine*, And I pray *v.* 21. *that they all may be one*, (and that in this world) *as we are*. Christ then not onely *died for his sheepe* apart, that they might *come to himselfe*, as *Joh.* 10. 15. but further that they might *be one fold*, as it followes there. And as the Evangelist interprets *Caiaphas* prophecy; *Hee died to gather together in one the children of God, that were scattered abroad*. Joh. 11. 51, 52. To *make sure* which gathering to come, He in and at His death *gathered them together representatively*, they met all in him, and ascended the Crosse with him, as *Peters* phrase is of all their sins, (therefore much more their persons) 1 *Pet.* 2. 24. ὃς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον. *He himselfe carryed up in* (or together with) *his body, our sins up to the tree:*

tree: ascendere fecit sursum simul cum seipso. The *Crosse* was the first *generall Rendezvouz in this world* appointed for him and his members, where they were *crucified in him and with him*, as the Apostle often speakes. Christ told the Jewes, *If I be lifted up*, Joh. 12. 32. (speaking of his death on the Crosse, v. 33.) *I will draw all to me:* And here you see the reason of it, for in their *lifting up him*, they *lift up all his* with him, as hung to and adjoyned with him *in one body, in his body.* This great and *universall loadstone* set in that *steele of the Crosse*, having then gathered all these lesser magneticke bodies, pieces of himselfe, into himselfe; the *vertue* hereof *will draw them all together in one againe*, as they come to exist in the world: They *may be scattered*, they *may fall out*, but as branches united in one root, though severed by winds and stormes, and beaten one from and against another, yet the root holding them in a firme and indissoluble union, it brings them to a quiet order, and station againe. And if the now scattered Jewes must one day come together, and make one body againe; because those *dry bones* (the *Umbræ*, the ghastly Shadowes of them) were seene once to meet in *Ezekiels* vision: how much more shall the *Elect coalesce* in one *New man*, because they once met in him, that is, *the body*, and not *the shadow?* If those Jewes must meet, that the *prophecy*, the *vision might be fulfilled*, these must much move, that the *end of his death*, and his hanging on the tree *may be fulfilled*, in whom all *visions* and *promises* have their *Amen* and *accomplishment.* As in *his death*, so *in his resurrection* also, they are considered as *one body* with him, *Isay 26. 19. Together with my dead body they shall arise* (sayes Christ) and both, in death and resurrection, one body, to the end they may be *presented* (together) *in one body, all at last*, Coloss. 1. 22. and in *the meane time* in the *efficacy* of these forehand meetings are they *to be created into one new man*, 2 Part.

2 Part. v. 15. and that even εἷς, One individuall man, *Gal. 3. ult.* not ἕν, *one* bulke, body, or thing onely. This *one new man*, which they are to grow up into, *answereth* exactly to that *one body*, which was then gathered together, represented and met in him on the Crosse, bearing the image of it, and wrought by the vertue of it.

The second is, that if such a force and efficacy flowes from their having *met once*, as *One Body*, then much more from this, (which the text addes) that *they* Were Reconciled To God *in that one Body*. This clause, *In one Body*, was on purpose inserted together with their Reconciliation To God, to shew, that they were no otherwise esteemed, or lookt at by God as reconciled to him, but as under that representation, view and respect had of them (as then) by him, that so, *dum sociaret Deo, sociavit inter se:* their reconciliation with God was not considered, nor wrought onely apart, singly, *man by man* (though Christ bore all their names too) but the tearmes were such, *unlesse all* were, and that as in *one body*, and community together among themselves *reputed reconciled*, the whole reconciliation, and of no one person, unto God, should be accounted valid with him. So as their *very peace with God*, was not onely *never severed from*, but *not* considered, nor effected, nor *of force* without the consideration of their being one each with other, in Christ. Insomuch as upon the law and tenour of this *Originall* act thus past, *God might* according to the true intent thereof, yea and *would renounce* their reconciliation with himselfe, if not to be succeeded with *this reconciliation of theirs mutually*. And allthough this latter doth in respect of *execution* and *accomplishment* succeed the other in time, (the Saints they doe not all presently agree, and come together as one body) yet in the *originall* enacting, and first founding of reconciliation by Christ,

Crocius.

Christ, these were thus on purpose by God *interwoven* and *indented* the one in the other; and the *termes* and tenure of each *enterchangeably wrought* into, and moulded in one and the same *fundamentall Charter* and *Law of reconciliation mutuall:* then which nothing could have been made more strong and binding, or sure to have effect in dne time. 2 Part.

VI. Section.

This Reconciliation of the Saints to God considered as in One Body, *Held likewise forth in the Administration of the* Lords Supper. *And one eminent foundation of the institution of fixed* Church Communion, *hinted Herein.*

THe impresse and resemblance of this, namely Christs *Reconciling us to God in one Body*, wee may likewise perceive: (And I shall mention it the rather to make the harmony of this with all the former still more full) *in the administration of the Lords Supper:* in which we may view *this truth* also, as wehave done the other.

That Supper being ordeined to shew forth his death; looke *as* he dyed, so it represents it. As therefore Christ was sacrificed representing the *Generall assembly* of Saints, & so in *one body* reconciled them to God: so, *this Supper* was ordeined, (in the regular administration of it,) to hold forth the *image* of this, as neer as possible such an ordinance could be supposed to have done it; For answerably the *seate*, the ἔνσημα of it, is *a Communion of many Saints met together in one Body*. And not otherwise. Thus 1 *Cor.* 10. 17. *For we being many are one bread and* One Body. He hadsaid *v.* 16. *That the Lords Supper it was the Communion of the body of Christ*, &c.

2 Part. &c. that is, a *Communion* of Christs Body, As to each, so as of a company united together among themselves; and accordingly the Apostle subjoynes this as the reason; *For we* (whom you see, doe ordinarily partake of it,) are *many* (not one or two apart) and those *many*, are *one bread* and *one body*: *One bread* as the signe; *One Body* as the thing signified. And thus we are, then, considered to be, when Christ *as dying* is communicated by us. For to *shew forth His Death* is the end of this Sacrament. The *seate* therefore or *subject* of partaking in this Communion, of Christs Body and Bloud; and which is ordained for the publique participation of it, is not either *single* Christians, but *a many*; nor those meeting as a *fluid company* like clouds uncertainly, or as men at an ordinary for *running* Sacraments (as some would have them) but *fixed* setledly, as *incorporated Bodyes*. Which institution, having for its subject such a society, as then, when Christs Death is to be shewne forth, doth suitably and correspondently set forth, how that the whole Church the *Image* of which whole *Universall Church*, (these *particular Churches doe beare*, as a late Commentator hath observed upon that place) was represented in and by Christ dying for *us*, under this consideration of being *One Body*, then in Him.

Omnes qui eidem mensæ sacræ pariter accumbimus, & unam facimus φρατειαν, quæ φρατρια totius Ecclesiæ gerit imaginem. Grot. 1 Cor. 10. 17.

And there is this ground for it, *that the whole of that Ordinance was intended to represent the whole of his Death, and the imports of it, as farre as was possible*. So then looke as the Death it selfe and his bitter Passion are represented therein, *both of Body* in the breaking the Bread, which is the *Communion of his Body*: of *the Soule* in the Wine, which is called the *Communion of his Bloud*, and *this is* the *bloud of the New Testament*, so expressed in allusion to that of the *Old*, in which the bloud was chosen out, as the neerest *visible* representer of the *invisible* Soule, that could

could be. The *life lies in the bloud* (for the spirits which are the animal life doe run in it,) so spake the old Law, and the Poet the same; 2 Part.

Sanguine quærendi reditus animâque litandum. *Virg.* 11. Æn.

He termes the *Sacrifice of the bloud*, *the Sacrifice of the Soule*: and so *Wine* was chosen as the neereſt reſemblance of *bloud*, being also the *bloud of the Grape*.

As thus *the death it selfe* in all the parts of it; so the Subject *for which hee dyed*, His *Body*, and that under that very consideration He died for them [*as one Body*,] *is* in like manner, as visibly and plainly held forth; Every *particular Church* bearing by institution the *image of the whole Church* (as therin it hath also all the priviledges of it) fitly shewing forth, thereby, not onely that Christ died for them singly, and a part considered (which yet is therewith held forth here in that each personally doth partake thereof,) That might have been sufficiently evidenced if every *person* or *family apart*, had been warranted to have received, and eaten this sacrificiall feast alone (as they did the Passeover and the Sacrifices, *Lent.* 7. 18.) but the institution is for *many*; which very word Christ mentions in the *institution*, *This is the bloud of the new Testament shed for many*, which word, I believe the Apostle had an ey unto when he sayd, *We being many are partakers*, *&c.* Christ indeed principally aimed therein, to shew, that his intent in dying, was for a *multitud* of mankinde, the whole body of his Elect: yet because he inserts the mention hereof; at the delivery of those Elements, and that the ordinance it selfe was suited to hold forth this intent, The Apostle takes the hint of it; and adds this glosse and construction upon it as glaunced at in it: that according to the institution and import of this Ordinance, the partakers hereof are to be *a many* (not one or two alone:) and these united *into one Body*, to the end that thereby may be held forth this great intendment in His

2 Part. death, *That he died for the many of His Church, as one collective body.* This however wee are sure of, that this way of partaking this Supper as *in one Body*, was to the Apostle a matter of *that* moment, That we find him bitterly inveighing in the next Chapter, that the same individuall Church of Corinth, *when they came together in one* for that and other Ordinances, should of all Ordinances else, not receive this Ordinance together in such a community, but perverting that order, should even in that place appointed for the meetings of the whole Church, divide themselves into private severall companies, and so make this as *a private Supper*, which in the nature and intendment of the institution of it, was to be a *Communion of the whole Church* or body together. Insomuch as he sayes, *This is not to eate the Lords Supper: for in eating* (namely this Sacramentall Supper,) *every one takes before* (others perhaps do come:) *His own Supper*, together with *the Lords*, & so maketh it as a private collation or as ἴδιον δεῖπνον; *wherefore my brethren when you come together to eate* (that Supper,) *tarry one for another*, to make a full meeting of the whole body: and as for other Suppers, every man is at liberty to take them at home as he pleaseth, *v.* 34. The Apostle is thus zealous in it, as he had reason, because hereby is shewne forth one principall mystery in Christs death, for *from this*, at least *upon* occasion *of this* particular as well as any other, doth the Apostle utter this great maxime, *yea shew forth His death till he comes*, *v.* 26. Of such moment in their import and significancy are things (thus small and meane in the eyes of some) that yet are full of Mystery in Christs intendment. And thus much for the Second Head.

FINIS.

THE VANITIE OF THOUGHTS DISCOVERED: WITH THEIR DANGER AND CVRE.

By Tho: Goodwin, B. D.



LONDON.
Printed by *J. G.* for *R. Dawlman*, 1650.

The Contents of the Booke.

THE *Heart* compared to a *houſe of common reſort.* *pag.* 1

The *Heart* muſt be *waſht*, not *ſwept* onely. 2

We muſt not lie down with *unclean Thoughts.* *ibid.*

The vanity of our *Thoughts.* 3

What is meant by *Thoughts.* *ibid.*

Their *frame*, or how *conceived.* 4

When *ours*, and not the *Devils.* 5

How *evill Thoughts* oft-times are *puniſhments* of the neglect of our *Thoughts.* *ibid.*

Vanity what, and how diverſly taken. 6

1. For *unprofitableneſſe.* *ibid.*
2. For *lightneſſe.* *ibid.*
3. For *Folly.* *ibid.*
4. For *inconſtancy* and *frailty.* *ibid.*
5. For *wickedneſſe* and *ſinfulneſſe.* 7

Thoughts are *ſinnes.* *ibid.*

7 Reaſons for it:
1. The Law judgeth them ſo. *ibid.*
2. They are capable of pardon. *ibid.*
3. They are to be repented of. *ibid.*
4. They defile the man. *ibid.*
5. They are abominable to the Lord. *ibid.*
6. They hinder all good. *ibid.*
7. They are the firſt motioners of all evill. 8.

A Heart ſanctified, will (out of all objects that are put into the *Thoughts*) diſtill *holy* & *uſefull* meditations. *ib.*

The vanity and ſinfulneſſe of the minde appeares in an unwillingneſſe to entertaine *holy meditations*. 10
What a hardneſſe there is to *holy meditations*. *ibid.*
How little while we are *intent* in them. 11
Not *ſtedfaſt*, but like one looking on a *Starre* thorow an Optique-glaſſe, held with a *Palſie hand*. *ibid.*
We muſt *watch*, and that chiefly in *Prayer*. 12
The vanity of mind in good things, is, To think of them *unſeaſonably*. *ibid.*
The difference of *Chriſts*, & *Adams*, & our *Thoughts*. 13
Of the *poſitive* vanity of our *Thoughts*, and whereby it diſcovereth it ſelf. *ibid.*
And this is ſeen in five things,
1. In its *Fooliſhneſſe*. *ibid.*
2. In its *Independencie*. 14
3. In its *Curioſity*. 16
4. In its taking *thoughts* to fulfill the luſts of the fleſh. 18.
5. In its *repreſenting* and *acting* over ſinnes in our *thoughts*. 19.
This repreſentation of our ſinnes to our *thoughts* doth three things,
1. It makes the heart of man *vaine* and *empty*. 20
2. It maketh our deſires impatient. *ibid.*
3. It makes them *ſinfull* and *corrupt*. *ibid.*
The ſeeming comforts which men have in ſpeculative enjoying of pleaſure, appear in 3 things,
1. In things *preſent*. *ibid.*
2. In things *future*. 21
3. In things *paſt*. 23
A ſure way whereby to know our *naturall inclinations*.

The

The Uſes of the diſcovery of the Vanity of our Thoughts.

Uſe 1. To be humbled for them. 26
The Reaſons why we ſhould be humbled for them. *ibid.*
Uſe 2. To make conſcience of them. 28
The Reaſons why. *ibid.*
Remedies againſt *vaine Thoughts.* à p. 29. *ad finem.*

The Scriptures that are enlightned in this Treatiſe.

*Gen.*6.5.	pag. 3	*Prov.*17.24.	pag.13
40. 14.	3	30.21.	26
*Exod.*18.18.	33	*Eccleſ.*1.2,3.	6
*Deut.*6.6,7.	30	9.10.	32
1 *Sam.*9.5.	3	*Iſay* 32.7.	18
2 *Sam.*15.4.	24	56.12.	21
Job 6.3.	27	66.18.	3
17.11.	11	*Jer.*31.19.	26
20.2,3.	4	*Matth.*13.35.	29
21.14.	10	*Mark* 7.22.	13
*Pſal.*39.3.	31	13.33.	12
50.18.	24	*Luke* 10.4.	33
62.9.	6	*Acts* 17.21.	16
92.1,2,5,6.	9	*Rom.*3.19.	26
138.17.	6	13.*ult.*	18
139.17.	31	1 *Cor.*4.5.	29
144.4.	6	*Epheſ.*4.26.	2
*Prov.*6.14.	4,30	1 *Tim.*5.13.	32
6.22.	4	*Hebr.*12.13.	14
16.30.	11	*Jam.*4.13.	21

THE VANITIE OF THOUGHTS.

JEREM. 4. 14.

How long ſhall thy vaine Thoughts lodge within thee?

IN theſe words he compares the *Heart* unto ſome houſe of common reſort, made as it were with many and large roomes to entertaine and lodge multitudes of Gueſts in; into which, before converſion, all the vaine, light, wanton, profane, diſſolute thoughts, that poſte up and down the world (as your thoughts doe) and run riot all the day, have free, open acceſſe, the heart keeps open houſe to them, gives them willing, cheerfull welcome, and entertainment; accompanies them, travails ore all the world for the daintieſt pleaſures to feed them with; *Lodgeth*, harbours them, and there they, like unruly Gallants, and Royſters, *lodge*, and revell it day and night and defile thoſe roomes they lodge in, with their loathſome filth' and vomits. *How long*, ſayes the Lord, *ſhall they lodge therein?*

Whilſt

Whilſt I with my Spirit, my Son, and traine of graces, *ſtand at the doore and knocke*, *Revel.*3.20, and cannot finde admittance; of all which filthineſſe, &c. the *Heart* this houſe muſt be *waſhed*; *Waſh thy heart from Wickedneſſe*. *Waſht*, not ſwept onely of groſſer evils (as *Mat.* 12.43. the *houſe (the uncleane ſpirit re-enters in)* is ſaid to be ſwept of evils that lay looſe and uppermoſt) but *waſht* and cleanſed of thoſe defilements which ſtick more cloſe, and are incorporated and wrought into the Spirit. And 2. thoſe vaine and unruly gueſts muſt be turned out of dores, without any warning, they have ſtaid there long enough; too long; *How long?* and the *time paſt may ſuffice*; as the Apoſtle ſpeaks, they muſt lodge there no more. The houſe, the ſoule is not in converſion to be pull'd downe, but onely theſe gueſts turned out; and though kept out they cannot be, they will ſtill enter whilſt we are in theſe houſes of clay, yet lodge they muſt not: if thoughts of anger and revenge come in, in the morning or day time, they muſt be turned out ere night, *Let not the Sun go down upon your wrath*, *Epheſ.*4.26. For ſo you may come to lodge yet a worſer gueſt in your heart with them: *Give not place to the Devill* (for it follows) who will *bring ſeven worſe with him*. If uncleane thoughts offer to come to bed to thee, when thou lyeſt downe, let them not lodge with thee. To conclude, it is not what thoughts are in your hearts, and paſſe through them; as what lodging they have, that doth difference your repentance: many good thoughts and motions may paſſe, as *Strangers* thorow a bad mans heart; and ſo likewiſe multitudes of vaine thoughts may make a thorow-fare of a Believers heart, and diſturb him in good duties, by knockings and interruptions, and breakings in upon the heart of a good man; but ſtill they lodge not there; are not foſtered, harboured.

My ſcope in our ordinary courſe is, to diſcover the wickedneſſe and vanity of the heart by nature: in the heart we are yet but in the upper parts of it, the underſtanding, and the defilements thereof, which are to be waſht out of it, and the next defilement, which in my broken order I meane to handle, is that which is here ſpecified, *The Vanity of your Thoughts:* For the diſcovery ſake of which onely, I choſe this Text, as my ground; *That* is it, therefore, which I will chiefly inſiſt upon. A *ſubject* which, I confeſſe, would prove of all elſe the vaſteſt.

To

To make an exact particular discovery of the vanities in our thoughts, to travell over the whole Creation, and to take a survey, and give an account of all that vanity abounds in all the creatures, was (as you know) the taske of the wisest of men, *Solomon*; the flowre of his studies and labours: But the *vanitie of our thoughts*, are as multiplied much in us; this *little world* affords more varieties of vanities, than the Great. Our thoughts made the *creatures subject to vanitie*, *Rom.* 8. 20. therefore themselves are subject to vanity much more. In handling of them I will shew you, 1. What is meant by *Thoughts*. 2. *What* by *vanity*. 3. *That our thoughts are vaine*. 4. Wherein that vanity doth consist, both in the generall, and some particulars.

First, what is *meant by thoughts*, especially as they are the intended subject of this discourse, which in so vast an argument I must necessarily set limits unto: 1. By *thoughts*, the Scriptures doe comprehend all the *internall* acts of the minde of man, of what faculty soever, all those reasonings, consultations, purposes, resolutions, intents, ends, desires, and cares of the minde of man, as opposed to our *externall* words and actions, so *Isay* 66. 18. All acts are divided into those two, *I know their works and their thoughts*: what is transacted within the minde, is called the *thoughts*; what thereof doe manifest themselves, and break out in actions, are called *works*. And so *Genes.* 6. 5. *Every imagination of the thoughts, (omne figmentum)* all the creatures the minde frames within it selfe, purposes, desires, &c. (as it is noted in the margin) *are evill*; where by thoughts are understood all that *comes within the minde*, (as *Ezech.* 11. 5. the phrase is) and so indeed wee vulgarly use it, and understand it, so *To remember* a man, is, to *thinke of him*, *Gen.* 40. 14. to have *purposed* a thing, we say, *I thought to doe it*. To take *care* about a businesse, is to *take thought*, 1 *Sam.* 9. 5. And the reason, why all may thus be called *the thoughts*, is, because indeed, all affections, desires, purposes, are stirred up by thoughts, bred, fomented, and nourished by them: no one thought passeth, but it stirreth some affection of feare, joy, care, griefe, &c. No, although they are thus *largely* taken here, yet I intend not to handle the *vanity* of them in so large a sense at present: I must confine my selfe, as strictly as may be, to the vanity of that, which is more *properly* called the

thinking, meditating, considering power of man, which is in his understanding or spirit, that being the subject I have in hand: *Thoughts* not being in this sense opposed onely to *your works,* but unto purposes and intents, so *Hebr.* 4. 12. as the *soule* and *spirit,* so thoughts and intents seeme to be opposed. And *Job* 20. 2, 3. *Thoughts* are appropriated to the *Spirit of understanding.* And againe yet more strictly, for in the understanding I meane not to speake of, generally, all thoughts therein, neither, as not of the *reasonings* or *deliberations* in our actions: but those *musings* onely in the *Speculative* part.

And so, I can no otherwise expresse them to you, than thus. Those same first, more *simple conceits, apprehensions* that arise; those *fancies, meditations,* which the understanding by the *helpe of fancy frames within it selfe of things*; those whereon your mindes ponder and pore, and muse upon things, these I mean by *thoughts,* I meane those *talkings* of our minds with the things we know, as the Scripture calls it, *Prov.* 6. 22. those same parleys, enterviews, chattings, the minde hath with the things let into it, with the things we feare, with the things we love. For all these things our mindes make their companions, and our thoughts hold them discourse, and have a thousand conceits about them; this I mean by *thoughts.* For besides that *reasoning* power, *deliberating* power, whereby we aske our selves continually, *What shall wee doe?* and whereby we reason and discusse things, which is a more inward closet, the Cabinet and privie councell of the heart, there is a more outward lodging, that presence chamber, which entertaines all commers, which is the *thinking, meditating, musing* power in man, which suggesteth matter for deliberations, and consultations, and reasonings, which holds the *objects* till wee view them, which entertaineth all that come to speake with any of our affections.

2. I adde, which *the mind frames within it self,* so the Scripture expresseth their originall to us, and their manner of rising, *Prov.* 6. 14. *Frowardnesse is in his heart, fabricatur,* he *forgeth mischiefe,* as a Smith doth Iron, hammers it out: and the thoughts are the materialls of this frowardnesse in us; upon all the things which are presented to us, the minde begets some thoughts, imaginations on them; and as *lusts,* so *thoughts* are conceived, *James* 1.

Isay

Isay 59. 4. *They conceive miſchief, and bring forth iniquity, and hatch Cockatrice egges, and weave Spiders Webbes.* And *verſe* 7. he inſtanceth in *thoughts of iniquity*, becauſe our thoughts are ſpunne out of our owne hearts, are egges of our owne laying, though the things preſented to us be from without.

And this I adde to ſever them from ſuch *thoughts* as are *injected*, and caſt in, onely from without, which are children of anothers begetting, and often laid out of doores: ſuch as are blaſphemous thoughts caſt in *by Satan*, wherein if the ſoule be meerly paſſive, (as the word *Buffeting* implies, 2 *Cor.* 12. 7.) they are none of your thoughts, but his; wherein a man is but as one in a roome with another, where he heares another ſweare and curſe, but cannot get out from him; ſuch thoughts, if they be onely *from without*, defile not a man. For *nothing defiles a man, but what comes from within*, *Mat.* 15. 18, 19. or which the heart hath begotten upon it by the Devill, as thoughts of uncleanneſſe, &c. Wherein though he be the father, yet the heart is the mother and wombe, and therefore accordingly affect the heart, as naturall children doe, and by that we may diſtinguiſh them from the other, namely, when we have a ſoft heart, an inward love unto them, ſo that our hearts doe kiſſe the childe, then they are our *thoughts*, or elſe when the heart broods upon thoſe egges, then they are our *thoughts* though they come from without.

Though this is to be added, that even thoſe thoughts, wherein the ſoule is paſſive, and which Satan caſts in, which we doe no wayes owne, wherein he *raviſheth* the heart, rather than *begets* them on us, (if there be not any conſent to them in us, then it is but a *Rape*, as in law it is not) I yeild thoſe thoughts are puniſhments often of neglect of our thoughts, and of our ſuffering them to wander; as *Dinah*, becauſe ſhe went cunningly out, *to view the Daughters of the land*, was taken and raviſht, though againſt her will: yet it was a puniſhment of her curioſity: or elſe they are the puniſhment of the neglect of good motions of the ſpirit; which reſiſting, *we thereby grieve him*, and ſo he deales with us, as we with our children, ſuffers us to be ſcared with bugbeares and to be grieved by *Satan*, that we may learne what it is to neglect him, and harbour vanity. Laſtly, I adde, which the minde, *in and by it ſelfe*, or by the help of fancie, thus begets and

entertains, becauſe there are no thoughts or likeneſſes of things at any time in our fancies, but at the ſame time they are in the underſtanding alſo reflected unto it: As when two Looking-glaſſes are placed oppoſite and nigh each to other, looke what ſpecies appears in the one, doe alſo in the other.

Secondly, let us ſee what *vanity* is, take it in all the acceptations of it; It is true of our *thoughts* that they are *vaine*.

1. It is taken for *unprofitableneſſe*. So *Eccleſ.* 1.2,3. *All is vaine*, becauſe there is no profit *in them under the Sun*, ſuch are our thoughts by nature, the wiſeſt of them will not ſtand us in any ſtead in time of need, in time of temptation, diſtreſſe of conſcience, day of death or Judgment, 1 *Cor.* 2. 6. *All the wiſdome of* the wiſe comes to *nought*, *Prov.* 10. 20. *The heart of the wicked is little worth*, not a penny for them all, whereas the thoughts of a godly man are his *treaſure: Out of the good treaſure of his heart, he brings them forth.* He mints them, and they are laid up as his riches. *Pſal.* 138. 17. *How precious are they?* he there ſpeaks of our *thoughts of God*, as the object of them, *thy thoughts*, that is, *(of thee) are precious.*

2. *Vanity* is taken for lightneſſe. *Lighter than vanity* is a phraſe uſed, *Pſal.* 62. 9. and whom is it ſpoken of? of *men*, and if any thing in them be *lighter* than other, it is their *thoughts* which ſwim in the uppermoſt parts, float at the top, is as the ſcum of the heart; when all the beſt, and wiſeſt, and deepeſt, and ſolideſt thoughts in *Balthazar* a Prince, were *weighed*, they were *found too light*, *Dan.* 5. 17.

3. *Vanity* is put for *folly*. So *Prov.* 12. 11. *Vaine men*, is made all one with men *void of underſtanding*. Such are our thoughts among other evils which are ſaid to come *out of the heart*, *Marke* 7. 22. ἀφροσυνη is reckoned as one, *fooliſhneſſe*, that is, thoughts that are ſuch as *mad men* have, and *fooles*, nothing to the purpoſe, of which there can be made no uſe, which a man knowes not whence they ſhould come, nor whither they would *without dependance.*

4. It is put for *Inconſtancy*, and *frailty*, therefore *vanity* and a *ſhadow* are made *Synonomaes*, *Pſal.* 144. 4. ſuch are our *thoughts*, flitting and perifhing, as bubbles, *Pſal.* 146. 4. *All their thoughts periſh.*

Laſtly,

Laſtly, they are *vaine*, that is, indeed, *wicked* and *ſinfull vanity* in the Text here, is yoaked with *wickedneſſe*: and *vaine men*, and *ſonnes of Belial* are all one, 2 *Chron.* 13. 17. And ſuch are our thoughts by nature. *Prov.* 24. 9. *The thought of fooliſhneſſe is ſinne.* And therefore a man is to be humbled for a *proud thought*, *Prov.* 30. 32. For ſo *laying hand* on the mouth is taken, as *Job* 39. 37. for being *vile in a mans owne eyes.*

And becauſe this is the ſenſe I chiefly muſt inſiſt on, in handling the *vanitie of the thoughts*, and alſo men uſually thinke that *thoughts are free*; I will therefore prove this to you, which is the onely Doctrine raiſed, that *Thoughts are ſinnes.*

1. The *Law judgeth* them, *Heb.* 4. 12. *rebukes a man* for them, 1 *Cor.* 14. 25. and therefore they are tranſgreſſions of the Law: and ſo alſo did Chriſt rebuke the Phariſees for *their ill thoughts*, *Mat.* 9. 4. which argues the excellency of the Law, that reacheth thoughts.

2. Becauſe they are *Capable of pardon*, and muſt be pardoned, or we cannot be ſaved, *Acts* 8. 22. which argues the multitudes of *Gods compaſſions*, ſeeing thoughts are ſo infinite.

3. They are to be *repented of*, yea repentance is expreſſed, as to begin at them. So *Eſay* 55. 7. *Let the unrighteous man forſake his thoughts*; and a man is never truely and thoroughly wrought on, (as 2 *Cor.* 10. 4, 5.) *till every thought be brought into obedience*; which argues that they are naturally rebellious, and contrary to grace. And this alſo argueth the *Power of grace*, which is able to *rule* and to ſubdue ſo great an Army as our thoughts are, and command them all, as one day it will doe, when we are perfectly holy.

4. *They defile the man:* which nothing defiles but ſinne, *Mat.* 15. 15, 16, 17. *Out of the heart proceed evill thoughts, theſe defile the man.*

5. They are an *abomination to the Lord*, who hates nothing but ſin, and *whoſe pure eyes can endure to behold no iniquity*, *Prov.* 15. 16. as good *Meditations are acceptable*, *Pſal.* 25. *ult.* ſo, by the rule of contrary, *bad*, are *abominable.*

6. They *hinder* all *good* we ſhould doe, and ſpoile our beſt performances. Vaine thoughts draw the heart away in them, that when a man ſhould draw nigh to God, his *Heart*, by reaſon of

his thoughts, *is farre off from him*, Esay 29. 16. *A mans heart goes after his covetousnesse*, when he should *hear*, as the Prophet speaks, because his thoughts thus run. Now nothing else but sinne could separate, and what doth estrange us from God, is sinne, and enmity to him.

7. Our thoughts are the *first motioners of all the evill in us*. For they make the motion, and also bring the heart and object together; are panders to our lusts, hold up the object, till the heart hath plaid the adulterer with it, and committed folly, so in speculative uncleanesse, and in other lusts, they hold up the images of those gods they create, which the heart falls downe and worships; they present credit, riches, beauty, till the heart hath worshipt them, and this when the things themselves are absent.

To come now to those *Particulars* wherein this *vanity* of the *thinking*, meditating power of the minde consists.

First, I will discover it in regard of *thinking what is good* how unable and loath, &c. it is to good thoughts; and secondly in regard of the readinesse *of it to thinke of evill and vain things*.

For the first, first in *a want of ability* ordinarily, and naturally to raise and extract holy and usefull considerations and thoughts from all ordinary occurrences, and occasions; which the minde, so farre as it is sanctified, is apt unto. A heart sanctified, and in whose affections true grace is enkindled, out of all Gods dealings with him, out of the things he sees and heares, out of all the objects are put into the thoughts he distilleth holy, and sweet, and usefull meditations: and it naturally doth it, and ordinarily doth it, so farre as it is sanctified. So our Saviour Christ, all speeches of others which he heard, all accidents and occurrences did still raise and occasion in him heavenly meditations, as we may see throughout the whole Gospels: when he came by a well, he speaks of the *Water of life*, *John* 4, &c. Many instances might be given; *He* in his thoughts translated the booke of the creatures, into the booke of grace, and so did *Adams* heart in innocency: his *Philosophie* might be truely termed *Divinity*, because he saw God in all; all raised up his heart to thankfulnesse and praise: So now in like manner our mindes, so farre as they are sanctified, will doe. As the *Philosophers stone* turnes all Metals into

Gold.

Gold; As the Bee ſucks honey out of every flower, and a good ſtomack ſucks out ſome ſweet and wholſome nouriſhment out of what it takes unto it ſelfe: ſo doth a holy heart, ſo farre as ſanctified, convert and digeſt all into ſpirituall uſefull thoughts; this you may ſee, *Pſalme* 107. *ult.* *That Pſalme* gives many inſtances of Gods providence, *and wonderfull workes which he doth for the ſonnes of men*; as deliverances by Sea, where men ſee his wonders: deliverance to Captives, &c. and ſtill the foot of the Song is, *Oh that men would therefore praiſe the Lord for the wonderfull workes he doth for the ſonnes of men.* Now after all theſe inſtances, he concludes, that though others paſſe over ſuch occurrences with ordinary ſlight thoughts, yet ſayes he, *The righteous ſhall ſee it, and rejoice:* that is, extract comfortable thoughts out of all, which ſhall be matter of joy, and *who ſo is wiſe will obſerve theſe things*, that is, makes holy obſervations out of all theſe, and out of a principle of wiſdome he underſtands Gods goodneſſe in all, and ſo his heart is raiſed to thoughts of praiſe, and thankfulneſſe, and obedience. Now compare with this the 92 *Pſalme* made for *the Sabbath* (when in imitation of God, who that day viewed his workes, we are, on our *Lords day*, ſtill to raiſe holy praiſefull thoughts out of them to his glory, which he that penned that *Pſalme* then did, *verſe* 1, & 2. and) *verſe* 5. *How great are thy workes! &c. A brutiſh man knowes not, nor will a foole underſtand this:* that is, he being a beaſt, and having no ſanctified principle of wiſdome in him, looks no further then a beaſt into all the workes of God, and occurrences of things; looks on all bleſſings as things provided for mans delight by God: but he extracts ſeldome holy ſpirituall and uſefull thoughts out of all, he wants the art of doing it.

If injuries be offered us by others, what doe our thoughts diſtill out of thoſe wrongs, but thoughts of revenge? we meditate how to requite it againe. But ſee how naturally *Davids* minde diſtills other thoughts of *Shimei's* curſing, 2 *Sam.* 16. 11. *God hath hidden him*, and it may prove a good ſigne of God's favour, *God may requite good for it.* When we ſee judgments befall others, ſevere thoughts of cenſure our minds are apt to raiſe againſt our Brother, as *Job's* friends did. But a godly man whoſe minde

minde is much ſanctified, raiſeth other thoughts out of it, *Prov.* 21.22. *Wiſely conſiders, &c.*

So when outward mercies befall us, the next thoughts we are apt to have, is to project eaſe by our wealth, thou *haſt goods for many yeares:* and when judgments befall us, we are apt to be fil'd with thoughts of complaint, and feares, and cares how to winde out again. But what were the firſt thoughts *Job* had upon the news of the loſſe of all? *God hath given, and the Lord hath taken, bleſſed be the Lord for all.*

Such thoughts as theſe (which all opportunities hint unto) a good heart is apprehenſive of, and doth naturally raiſe for its owne uſe. So farre *Barren as our thoughts are, ſo farre vaine.*

Secondly, the *vanity* and ſinfulneſſe of the minde appeares in a *loathneſſe* to *entertaine holy thoughts*, to begin to ſet it ſelfe to thinke of God, and the things belonging unto our peace; even as loath they are to this as School-boyes are to goe to their Books; or to buſie their mindes about their leſſons, their heads being full of play; ſo loath are our minds to enter into ſerious conſiderations, into ſad ſolemne thoughts of God, or death, &c. Men are as loath to think of *death*, as theeves of the *execution*; or to think of *God*, as they are of their Judge. So to goe over their owne actions, in a review of them, and read the blurd writing of their hearts, and to *commune with them*, at night in the end of the day, (as *David* did, *Pſal.* 119. 59.) men are as loath to doe this, as School boyes are to perſe their leſſons, and the falſe Latins they have made, *Job* 21. *Depart from us* (ſay they in *Job*) unto God, from their thoughts they meant it, for it follows, *we deſire not the knowledge of thy waies:* They would not thinke of him, or know them by their good wills; and therefore our mindes like a bad ſtomack, are nauſeated with the very ſcent of good things, and ſoone caſt them up againe, *Rom.* 1. 28. *They like not to retaine the knowledge of God:* let us goe and trie to winde up our ſoules, at any time, to holy meditations, to thinke of what we have heard, or what we have done, or what is our duty to doe, and we ſhall finde our mindes like the pegs of an inſtrument, ſlip between our fingers, as we are a winding them up, and to fall downe ſuddenly againe, ere we are aware of it: yea, you ſhall finde, will labour

to

to ſhun what may occaſion ſuch thoughts; even as men goe out of the way, when they ſee they muſt meet with one they are loath to ſpeake withall; yea men dare not be alone, for feare ſuch thoughts ſhould return upon them. The beſt ſhall finde a gladneſſe, for an excuſe, by other occaſions to knock off their thoughts from what is good: whereas in thinking of vain earthly things, we think the time paſſeth too faſt, clocks ſtrike too ſoone, houres paſſe away ere we are aware of it.

Thirdly, the *vanity* and ſinfulneſſe of the mind appeares in the godly, that though they entertaine good thoughts, yet the mind is not, will not be *long intent* on them. Some things there are, which we are, and can be intent upon, and accordingly dwell long upon them, and therefore in *Iob* 17. 11. *The thoughts* are called the *poſſeſſions of the heart*, (ſo it is in the originall, and noted in the margin) ſuch thoughts as are pleaſing, the heart dwels on them; yea ſo intent are we often, that they hinder our ſleepe: as tis ſaid of wicked men, *They cannot ſleepe for multitude of thoughts, Eccleſ.* 5. 12. *So, to deviſe froward things, Solomon* ſayes, *Prov.* 16. 30. *That a man ſhuts his eyes*, that is, is exceeding attentive, poreth upon his plots; for ſo a man doth uſe to do, to ſhut his eyes when he would be intent, and therefore it is ſo expreſſed. But now let the minde be occupied and buſied about good things, and things belonging to our peace, how unſteady is it? which things ſhould yet draw out the intention of the minde: For the more excellent the object is, the ſtronger our intention ſhould be. God is the moſt glorious object our minds can faſten on, the moſt alluring. The thoughts of whom therefore ſhould ſwallow up all other, as not worthy to be ſeene the ſame day with him: But I appeale to all your experiences, if your thoughts of him be not moſt unſteady, and are, (that I may ſo compare it) as when we looke upon a Starre thorow an Optique glaſſe, held with a palſie ſhaking hand: It is long ere wee can bring our mindes to have ken of him, to place our eyes upon him, and when we have, how doe our hands ſhake, and ſo loſe ſight ever and anon? So whilſt we are in never ſo ſerious talke with him, when all things elſe ſhould ſtand without, and not dare to offer entrance, till we have done with him, yet how many chinkes are there in the heart, at which other thoughts

come in? and our minds leave God, and follow them, and *go after our covetouſneſſe*, our credit, &c. as the Prophets phraſe is, *Ezech.* 33. So when we are hearing the Word, how doe our minds ever and anon runne out of the Church, and come in againe, and ſo doe not heare halfe that is ſaid? So when we are at our callings, which God bids us to be converſant about with all our might, *Eccl.* 9. 10. yet our minds like idle truants, or negligent ſervants, though ſent about never ſo ſerious a buſineſſe, yet goe out of the way to ſee any ſport, runne after the Hares that croſſe the way, follow after Butter-flies that buzze about us.

And ſo when we come to pray, Chriſt bids *watch to prayer*, *Mark.* 13. 33. that is, as if we were at every dore to place a guard that none come in and diſturbe and knock us off. But how oft doth the heart nod, and fall aſleep, and run into another world, as men in dreams doe? Yea ſo naturally are deſtractions to us, when we are buſied about holy duties, that as excrements come from men, when very weake and ſick, ere they are aware of it; ſo doe worldly thoughts from us, and we are carried out of that ſtreame of good our minde was running in, into ſome by-creek ere we are aware of it.

Fourthly, the *vanity* of the minde appeares, in regard of *good* things, that if he doth thinke of them, yet it doth it *unſeaſonably*. It is with your thoughts as with your ſpeeches, their goodneſſe lies in their placing and order, *Prov.* 25. 11. *If fitly ſpoken*, they are *as Apples of Gold in pictures of ſilver*. And as a man is to bring forth actions, ſo thoughts in *due ſeaſon*; as thoſe *fruits*, ſo theſe *buds* ſhould come out in *ſeaſon*, *Pſalm.* 10. Now the vanity of the minde appeares in thinking of ſome good things, ſometimes unſeaſonably; when you are praying, you ſhould not onely have no worldly thoughts come in, but no other then praying thoughts. But then haply ſome notions of, or for a Sermon will come readily in: ſo in hearing, a man ſhall often have good thoughts that are heterogeneall to the thing in hand; So when a man is falling downe to prayer, looke what thing a man had forgotten, when it ſhould have beene thought of, will then come in, or what will affect a man much comes in to divert him. This *miſplacing* of *thoughts* (ſuppoſe they be good) is yet from

from a vanity of the minde; did thoſe thoughts come at another time, they ſhould be welcome: we finde our minds ready to ſpend thoughts about any thing, rather then what God at preſent calls unto. When we goe to a Sermon, we finde we could then ſpend our thoughts more willingly about reading, or happily ſearching our hearts; unto which at another time, when called to it, we ſhould be moſt unwilling to. We could be content to runne wild over the fields of meditations and miſcellanious thoughts, though about good, rather then to be tied to that taske, and kept in one ſet path.

In *Adam* and Chriſt no thought was miſplaced, but though they were as *many* as the *Stars*, yet they marched in their *courſes*, and keep their ranks. But ours as Meteors dance up and downe in us. And this *diſorder* is a *vanity* and *ſinne*, be the thought materially never ſo good. Not every one that hath the beſt part muſt therefore firſt ſtep up the Stage to Act, but take his right cue. In Printing let the letters be never ſo fair, yet if not placed in their order, and rightly compoſed, they marre the ſenſe. Souldiers upon no termes ſhould breake their rankes: ſo nor ſhould our thoughts, *Pro.* 16. 3. There is a promiſe to a *Righteous man, that* (as ſome read it) *his thoughts ſhall be ordered.*

And ſo much for the firſt part, *The private* ſinfulneſſe in our *thoughts*; in reſpect of *What is good.*

Now ſecondly, I proceed to diſcover that *poſitive vanity*, which appeareth in our thoughts in regard *of What is evill.* And here it is not to be expected, nor indeed can it be performed by any man, to reckon up the ſeverall particularities of all thoſe vaine thoughts which runne through mans heart; I will inſiſt onely on ſome more generall diſcoveries, to which particulars may be reduced for a taſte of the reſt.

Firſt, the *vanity* of them diſcovers it ſelfe, in that which Chriſt calls, *Mark* 7. 22. ἀφροσύνη. *fooliſhneſſe*: that is, ſuch thoughts as mad men have, and fooles; which fooliſhneſſe is ſeen both in that unſetled wantonneſſe and *unſtayedneſſe* of the minde in thinking, that like quick-ſilver it cannot fixe, but as *Solomon* ſayes, *Prov.* 17. 24. *A fooles eyes are in the ends of the earth*, are gariſh, and run up and downe from one end of the earth to the other, ſhooting and ſtreaming, as thoſe Meteors

you ſee ſometimes in the ayre. And though indeed the minde of man is nimble and able thus to runne from one end of the earth to another, (which is its ſtrength and excellency) yet God would not have this ſtrength and nimbleneſſe, and metall-ſpirit in curvetting and trembling, (as I may call it) but in ſteady directing all our thoughts ſtraight on to his glory, our owne ſalvation, and the good of others; he gave it this nimbleneſſe to turn away from evil, and the firſt appearance of it. As we are to walke in Gods wayes he calls us to, ſo every thought, as well as every action is a ſtep: and therefore ought to be ſteady, *Make ſtraight ſteps to your feet*, ſayes the Apoſtle, *Hebrews* 12. 13. turning not to the right hand nor to the left, untill we come to the journeys end of that buſineſſe we are to thinke of. But our thoughts, at beſt, are as wanton Spaniels, who though indeed they goe with and accompany their Maſter, and come to their journeys end with him in the end, yet doe runne after every Bird, and wildly purſue every flock of ſheepe they ſee. This unſteadineſſe, it ariſeth from the like curſe on the minde of *Man*, as was on *Caine*, that it being *driven from the preſence of the Lord*, it proves a vagabond, *and ſo mens eyes are in the ends of the earth*.

This fooliſhneſſe or ἀφρωσυνη is alſo ſeene in that *Independence* in our thoughts; they hanging oft together as ropes of ſand; this we ſee more evidently in dreames: And not onely them, but when awake alſo, and *that*, when we would ſet our ſelves to be moſt ſerious, how doe our thoughts jangle and ring back-ward? and as wanton Boyes, when they take pens in their hands, ſcribble broken words that have no dependence. Thus doe our thoughts: and if you would but looke over the copies thereof, which you write continually, you would finde as much non-ſenſe in your thoughts, as you finde in mad mens ſpeeches. This madneſſe and diſtemper is in the minde ſince the fall (though it appeares not in our words, becauſe we are wiſer) that if notes were taken of our thoughts, we ſhould find thoughts ſo vagrant, that we know not how they come in, nor whence they came, nor whither they would. But as *God* doth *all things* in *weight*, *number*, and *meaſure*, ſo doth his Image in us, ſo farre as it is renewed. And, by reaſon of theſe two, the *folly*, *unſetledneſſe*, and

and *independence* of our thoughts, we bring our thoughts often to no iſſue, to no perfection, but wilder away our time *in thinking* (as you uſe to ſay) *of nothing*, and as *Seneca* ſayes of mens *lives*, as of Ships that are toſt up and downe at Sea, it may be ſaid they have beene *toſſed much*, but *ſayled* nothing; The like in this reſpect may be ſaid of the thoughts: Or as when men make imperfect daſhes, and write non-ſenſe, *They are ſaid to ſcribble, they doe not write:* So, in theſe follies and independencies, we wilder and *loſe our ſelves, we doe not thinke.*

But 2. on the contrary if any *ſtrong luſt*, or violent paſſion be up, then our thoughts are *too fixed* and *intent*, and run in ſo far into ſuch ſinfull objects, that they cannot be puld out againe, or any way diverted or taken off: which is another vanity. For our thoughts and our underſtanding part was ordained to moderate, allay, and cool, and take off our paſſions, when they are a playing over, to rule and govern them. But now our thoughts are themſelves ſubjected to our affections, and like fuell put under them, doe but make them boile the more. And although our thoughts doe firſt ſtirre up our fears, joyes, deſires, &c. yet theſe being ſtirred up once, chain, and fix, and hold our thoughts to thoſe objects, ſo as we cannot looſen them again. Therefore ſayes Chriſt to his Diſciples, *Why are you troubled, and why doe thoughts ariſe in your hearts?* For perturbations in the affections cauſe thoughts like fumes and vapours to aſcend. Thus if a *paſſion of fear* be up, how doth it conjure up multitudes of ghoſtly thoughts which we cannot conjure down again, nor hide our eyes from? But which haunt us, and follow us up and down, where ever we goe, ſo as a man runs away purſued by his own thoughts, *the heart meditates on terrour:* As *Iſay* 33. 18. So when ſorrow is up, how doth it make us ſtudy the croſſe that lights upon us? which to forget would be an eaſe unto the mind. But a mans paſſions makes his thoughts to con it, and to ſay it by heart, over and over again, as if it would not have us forget it. So when *love* and *deſire* is up, be the thing what it will, we are taken with, as preferment, credit, beauty, riches, it ſets our thoughts a work to view the thing all over, from top to toe (as we ſay) to obſerve every part and circumſtance, that doth make it amiable unto us: as if a picture were to be drawn of

it. So when *joy* is up, we view the thing we rejoyce in, and read it over and over, as we doe a Book we like, and we mark every tittle, we are punctuall in it; yea, so inordinate are we herein, as often we cannot sleep for thinking on them. *Eccles.* 5. 12. *Abundance of riches will not suffer him to sleep, for the multitude of thoughts in his head,* speaking of a man who is covetous: how doe thoughts trouble the *Belshazzers* and *Nebuchadonezers* of the world? *Dan.* 4. 19. so *Proverbs* 4. 16. *They sleep not unlesse they have done mischief*; if their desires remain unsatisfied, they doe disturbe their thoughts, like froward children by their crying: so as, often, *these* which men count *free* (as the most doe *thoughts*) doe prove the greatest bondage and torment in the earth unto them, and doe hinder sleepe, the nurse of nature, eate out, and live upon the heart that bred them, weary the spirits, that when a man *shall say* (as *Job.* 7. 13.) *My bed shall comfort me*, by putting a parenthesis to his thoughts, and sad discourses, which he hath when awake, yet then they haunt a man; and as *verse* 14. *terrifie him.* A man cannot lay them aside as he doth his cloake: and when men die they will follow them to hell, and torment them worse there; your thoughts are one of the greatest executioners there, even the *Worme that dies not.*

Thirdly, the *vanity* of the minde appeares in *curiosity*, a longing, and itching to be fed with, and to know (and then delighting to thinke of) things that doe not at all concerne us. Take an experiment of this in Schollars (whose chiefe worke lies in this shop) how many precious thoughts are spent this way? as in curiosity of knowledge, as appeares by those the Apostle often rebukes, that affect, as 1 *Tim.* 6. 4, 20. *oppositions of science falsely so called* curiosities of knowledge *of things they have not seene.* So *Colloss.* 2. and 1 *Tim.* 4. 7. he calls such issues of mens braines, they dote on, *old wives fables*: because as fables please old wives, so doe these their minds, and of that itch they have in them, even as women with childe, in their longings, content not themselves with what the place affords, or the season, with what may be had; but often long after some unheard-of rarity, far fetcht, or, it may be, not at all to be had: Thus men not contenting themselves with the wonders of God, discovered in the depth of his Word and Works, they will launch into another Sea, and

World

World of their own making, and there they ſaile with pleaſure, as many of the School men did in ſome of their ſpeculations, ſpending their precious wits in framing curious webs out of their own bowels.

Take another inſtance alſo in others, who have leaſure and parts to read much, they ſhould ballaſt their hearts with the Word, and take in thoſe more precious words and wiſdome and ſound knowledge to profit themſelves and others, and to build upon their own ſouls, and whereby they may be enabled to ſerve their Country, but now what doe their curious fancies carry them unto, to be verſed in, but Play-bookes, jearing Paſquills, Romanſes, fained ſtayes, which are the curious needle-work of idle braines, ſo as they load their heads with *Apes and Peacocks feathers*, in ſtead of pearls and precious ſtones; ſo as a man may ſay as *Solomon*, *Prov.* 15. 14. *The heart of him that hath underſtanding ſeeketh knowledg, but the mouth of fools feeds on fooliſhneſſe.* Fooliſh diſcourſes pleaſe their ears and eyes to read: all theſe being but purveiors (as it were) for food, for the thoughts, like Camelions men live on aire and winde.

To leave them, how do others out of meer curioſity to know and pleaſe their thoughts, liſten after all the newes that flies up and down the world, ſcum all the froth that floats in fooliſh mens mouths, and pleaſe themſelves only with talking, thinking, and hearing of it?

I doe not condemne all herein: ſome their ends are good, and they can make uſe of it, and doe as *Nehemiah* did, who inquired how things went at *Jeruſalem* to rejoyce with Gods People, and mourn with them, and pray for them, and to know how to faſhion their Prayers accordingly: But I condemne that curious itch that is in them, when it is done but meerly to pleaſe their fancies; which is much delighted with new things, though they concern us not; ſuch the *Athenians* were, *Acts* 17. 21. How doe ſome men long all the week till they have events and iſſues, and make it a great part of the happineſſe of their lives, to ſtudy the ſtate more then their own hearts, and affaires of their callings: who take actions of State as their text to ſtudy the meaning of, and to preach on where-ever they come. I ſpeak of thoſe that yet lay not to heart the miſeries of the Church of Chriſt,

Christ, nor help them with their prayers, if at any time they happen.

The like curiosity is seen in many, in desiring to know the secrets of other men, which yet would doe them no good to know, and who doe study mens actions and ends, not to reform, or doe good to them, but to know them, and think and muse thereof, when alone, with pleasure; this is curiosity, and properly a vanity of the thinking power, which it mainly pleaseth; and is indeed a great sinne, when much of mens most pleasing thoughts are spent on things concern them not. For the things we ought to know, and which doe concern us, are enough to take up all our thoughts alone, neither shall we have any to spare: and thoughts are precious things, the immediate fruits and buds of an immortall nature; and God hath given us power to coyne them, to lay them out in things concern our own good, and of our neighbours, and his own glory; and thus not to spend them is the greatest waste in the world; examine what Corn you put in to grind, for God ought to have toll of all. *Prov.* 24. 8. *He that deviseth evill shall be called a mischievous person*, not alwayes he that doth a mischievous action, but that deviseth it: and *verse* 9. he aggravates it, *a minori, for every thought is sinne*, then a combination and conspiracy of wicked thoughts is much more.

But 4. this is a worse *vanity* then this, and that is that intimated *Rom.* 13. *ult. Taking thought to fulfill the lusts of the flesh*, πρόνοιαν ποιεῖσθε [*To make projects for it.*] For thoughts are the Caterers for our lusts, and lay in all their provision, they are they that look out where the best markets are, the best opportunities for sinning in any kind, the best bargaines for credit, for preferment, for riches, &c. For example, would a man rise? his thoughts study the art of it, men frame their own ladder to climb withall, invent wayes how to do it, though often it proves as to *Haman* their own Gallows. Would they be rich? what doe they study? even all cheats and tricks on the Cards, (as I may so speak) that is, all the cunning tricks of the world, all the wayes of oppressing, defrauding, and going beyond their brethren, so to pack things in all their dealings, that they themselves should be the winners, and those that deal with them,

them, the losers, *Isay* 32. 7. It is said, *That the Instruments of the churlish are evill, and he deviseth wicked devices to destroy the poor:* would a man undermine his opposite, as one that stands in his light, and who hinders his credit? he'll digge and fall a pioning, with his thoughts, his engins, in the night; digge a pit, as the *Scripture phrase is*, and digge deep to hide his counsell, to blow him up in the end, and so as he shall not know who hurt him; and this is worse then all the former, this studied artificiall villany. The more devising there is in sinne, the worse: therefore the fact about *Uriah*, not so much that of *Bathsheba*, is objected against *David*, because he used art in it; he *took thought for it*, but in the matter of *Bathsheba*, *thoughts took him.*

Fiftly, the fifth is the *representing* or acting *over sinnes*, in our thoughts and imaginations, personating those pleasures by imagination, which at present we enjoy not really, faining and imagining our selves to act those sinfull practises we have not opportunity outwardly to performe: *speculative wickednesse* Divines doe call it, which to be in the power of imagination to doe, is evident to you by your dreames; when fancy playes its part most, and to allude to what the Prophet sayes, makes us beleeve *we eat when we are an hungry, to drink when our soules are thirsty. Isay* 29. 8. But I mean not to speak of the power and corruption of it, as in our dreames: it were well if, as the Apostle speakes of *Drunkennesse*, that this speculative wickednesse were onely *in the night.* But corrupt and distempered affections doe cast men into such dreames in the day, and when they are awake, there are then (to borrow the Apostles expression) *filthy dreames*, Jude 8. *that defile the flesh*, even when awake: when, their lustswanting work, their fancy erects to them a stage, and they set their imaginations and thoughts a work to entertaine their filthy and impure desires, with shewes and playes of their own making, and so *reason* and the intention of their mindes, sit as spectatours all the while to view with pleasure, till their thoughts inwardly act over their own unclean desires, ambitious projects, or what ever else they have a mind unto.

So *vaine* and empty is the heart of man become, so *impatient* are our desires and lusts of interruption in their pleasures, so sinfull and corrupt.

Firſt, vain and empty it appears to be in this; for take all the pleaſures of ſin, when they are never ſo fully, ſolidly, really, and ſubſtanſtially enjoyed, they are but ſhadowes, a meer out-ſide and figure, as the Apoſtle calls the world. It is opinion of imagination that caſts that varniſh of goodneſſe on them, which is not truly in them. So *Felix* and *Bernices* pomp is termed πολυτελεία, but now this ſpeculative enjoying of them onely in imagination, (which many mens hearts take ſo much pleaſure in) the pleaſing our ſelves in the bare thoughts and imaginations of them, this is but a ſhadow of theſe ſhadowes, that the ſoule ſhould *Ixion* like embrace and commit adultery with clouds only; this is a *vanity* beyond all other vanities, that maketh us vainer then other creatures, who though *ſubject to vanity*, yet not to ſuch as this.

Secondly, it argues our deſires to be impatient, to be detained from, or interrupted of their pleaſures. When the ſoul ſhall be found ſo greedy, that when the heart is debarred or ſequeſtred from thoſe things it deſires, and wants means or opportunities to act its luſts, as not being to ſtay, it will at leaſt enjoy them in imagination, and in the *interim*, ſet fancy to entertain the mind with empty pictures of them drawn in its own thoughts.

3. Thus they appear alſo to be exceeding ſinfull and corrupt; an *outward* act of ſinne, it is but as an act of *whoredome* with the creature when *really* enjoyed: But this is *Inceſt*, when we defile our ſouls and ſpirits with theſe imaginations and likeneſſes which are begotten in our own fancies, being the children of our own hearts.

And yet (my brethren) ſuch ſpeculative enjoying of pleaſures, and acting over of ſins the mind of man is full of, as will appear in many particulars.

Firſt, look what comforts men have *at preſent* in their poſſeſſion and at command, what *excellencies* or endowments, men love to be alone to ſtudy, and think of them, and when they are ſequeſtred from the preſent uſe of them, yet they will then be againe and again recounting and caſting of them up, taking a ſurvey of their happineſſe in them, applauding their own hearts in their conditions. And as rich men that love money, love to be looking on it, and telling it over; ſo doe men to be ſumming up their comforts and priviledges they enjoy, which others want;

want; as how rich they are, how great, how they excell others in parts and gifts, &c. Oh how much of that precious ſand of our thoughts runs out this way! Thus he in the Goſpel, he keepes an audit in his heart; *Soule* (ſaith he) *thou haſt goods laid up for many yeares.* So *Haman*, *Eſter* 5. 11. takes an Inventory of his honours and goods, he talkes *of all the glory of his riches, and all the things wherein the King had promoted him.* So *Nebuchadnezzar*, *Dan.* 4. 30. as it may ſeeme, he was alone walking and talking to himſelfe like a foole, ſaying to himſelfe, *Is not this the great* Babel *which I have built by the might of my power, for the glory of my Majeſty?*

And as thus upon their comforts, ſo alſo upon their excellencies, as their learning, wiſdome, parts, &c. Men love to ſtand looking upon theſe in the glaſſe of their owne ſpeculation, as faire faces love to looke often and long in Looking-glaſſes: which, as it ariſeth from the ſelfe-flattery is in men; ſo alſo that they might keepe their happineſſe ſtill freſh and continued in their eye; which thoughts, when they raiſe not up the heart to thankfulneſſe to God, and are not uſed to that end, but are bellowes of pride; they are vaine and abominable in the eyes of God, as appeares by Gods dealing with thoſe fore-mentioned; for to the one he ſayes, *Thou foole, this night*; the other, *whilſt the word was in his mouth* (giving him no longer warning) he ſtrikes with madneſſe and brutiſhneſſe: and *Haman*, you know, was like a *Wall* that doth *ſwell* before it *breakes*, and falls to ruine and decay.

Secondly, *This ſpeculative* enjoying of pleaſures, and acting over ſins thus in fancie, doth appeare in regard *of things to come*; which when we have in view, or any hopes of mens thoughts goe forth afore to meet them, with how much contentment doe mens thoughts entertaine their deſires; with vaine promiſings and expectations afore-hand of their pleaſures, that are in view and in poſſibility to be enjoyed. So they in *Eſay* wind up their hearts to a higher pin of jollity in the midſt of their cups, in that their hearts thought and promiſed them, *To morrow ſhall be as to day, and much more abundant*, *Iſay* 56. 12. So they, *Jam.* 4. 13. they ſay with themſelves, *We will goe to ſuch a City, and continue there a yeere, and get gaine.* And the promiſe of this, and the

thoughts of it afore-hand feeds them, and keeps up their heart in comfort. When men riſe in a morning, they begin to fore-thinke with much pleaſure, what carnall pleaſures they have the advouſion and promiſe of that day or weeke, as to goe to ſuch company, and there be merry; to goe ſuch a pleaſant journey, enjoy ſatisfaction in ſuch a luſt, heare ſuch newes, &c. And thus as godly men *live by faith* in Gods promiſes, *Hab.* 2. 4. *Iſay* 38. 16. *By theſe men live, and this is the ſpirit of my life*, ſaith *Hezechia*, even *What God hath ſpoken, ver.* 15. So doe carnall men live much upon the promiſes of their own hearts and thoughts afore-hand (for to this head of vaine thoughts, theſe *vaine promiſings* are to be reduced, *Pſal.* 49. 11. *Their inward thought is, their houſes ſhall continue for ever*, and this thought pleaſeth them:) what pleaſure almoſt is there, which a man makes much account of, but he acts it firſt over in private in his owne thoughts? and thus doe men fooliſhly take their owne words and promiſes; and *ſo befoole themſelves in the end*, as *Jeremy* ſpeakes, *Jerem.* 17. They take up before-hand in their thoughts upon truſt, the pleaſures they are to enjoy, even as ſpend-thrifts doe their rents, or Heires their revenues before they come of age to enjoy their Lands, that when they come indeed to enjoy the pleaſures they expected, either they prove but *dreamers*, as *Iſay.* 29.6. they finde their *ſoules empty*, or ſo much under their expectation, and ſo ſtale, as they have little in them, that there ſtill proves more in the imagination then in the thing, which ariſeth from the vaſtneſſe and greedineſſe of mens deſires, as the cauſe hereof; for that makes them ſwallow up all at once. So *Hab.* 2. *Enlargeing his deſires as Hell, he heapes up all Nations, ſwallows them up in his thoughts.* So an ambitious Scholar doth all preferments that are in his view.

Thirdly, this *ſpeculative wickedneſſe* is exerciſed in like manner towards *things paſt*, in recalling namely, and reviving in our thoughts the pleaſure of ſinfull actions paſſed; when the minde runnes over the paſſages and circumſtances of the ſame ſins long ſince committed, with a new and freſh delight; when men raiſe up their dead actions long ſince buried in the ſame likeneſſe they were tranſacted in, and parley with them, as the Witch and *Saul* did with Satan in *Samuels* likeneſſe. And whereas they ſhould draw

draw croſſe lines over them, and blot them out through faith in Chriſts Blood, they rather copy and write them over again in their thoughts with the ſame contentment. So an unclean perſon can ſtudy and view over every circumſtance paſſed in ſuch an act, with ſuch a perſon committed; ſo a vaine-glorious Scholler doth repeat in his thoughts an eminent performance of his, and all ſuch paſſages therein as were moſt elegant. And thus men chew the cud upon any ſpeech of commendation uttered by others of them. And all this even as a good heart doth repeat good things heard or read, with the remembrance alſo of what quickneſſe they had in ſuch and ſuch paſſages, and with what affections they were warmed, when they heard them; or as a godly man recalls with comfort the actions of a well-paſt life, as *Hezekiah* did, *Lord I have walked before thee with a perfect heart*; and thereby doe alſo ſtir and provoke their hearts to the like temper again: So on the contrary, doe wicked men uſe to recall, and revive the pleaſingeſt ſinfull paſſages in their lives to ſuck a new ſweetneſſe out of them: Then which nothing argues more *hardneſſe* and *wickedneſſe* of heart, or provokes God more. For,

Firſt, it argues much *wickedneſſe* of heart, and ſuch as when it is ordinary with the heart to doe thus, is not compatible with grace: for in the 6. of the *Romans*, *ver.* 12. the Apoſtle ſhewes that a good heart uſeth to repeat no ſuch fruit of ſinfull actions paſt, *But what fruit had you of thoſe things whereof ye are now aſhamed?* The Saints reap and diſtill nothing out of all thoſe flowers but ſhame and ſorrow, and ſad ſights: when *Ephraim* remembred his ſin, he was *aſhamed and repented*; and canſt thou in thy thoughts, reap a new harveſt and crop of pleaſure out of them again and again?

Secondly, it argues much hardneſſe of heart; nothing being more oppoſite to the truth and practiſe of repentance, the foundation of which is to call to mind the ſinne with ſhame and ſorrow, and to recall it with much more grief, then ever there was pleaſure in the committing of it: and whoſe property is to *hate* the *appearance* of it, and to enflame the heart with *zeal* and revenge againſt it. And thereby it provoketh God exceedingly, our hearts are thereby embrued in a new guilt, we thereby ſtand

to, and make good our former act: even ſo, by remembring it with pleaſure, we provoke God to remember it with a new deteſtation of it, and ſo to ſend down new plagues; who, if we recall it with grief *would remember it no more:* we ſhew, we take delight to rake in thoſe wounds we have given Chriſt already; to view *the ſins of others* with pleaſure, *Rom.* 1. *ult.* is made more *then to commit them:* But much more to view and revive our own with a freſh delight: and therefore know that how-ever you may take delight here to repeat to your ſelves your old ſins, yet that in Hell nothing will gall you more, then the remembrance of them; every circumſtance in every ſin will then be as a dagger at thy heart. This was the rich mans task and ſtudy in hell, *to remember the good things he had received,* and his ſinnes committed in the abuſe of them. And if godly men here be made to *poſſeſſe the ſins of their youth with horrour,* as *Job, and to have them ever afore them,* as *David,* how will wicked men be continually affrighted with them in hell? whoſe puniſhment is in a great part ſet forth to us, by this *Pſalme* 50. 20. *I will ſet them in order before thee.*

Fourthly, the fourth thing wherein the *ſpeculative vanity* appeares is in acting ſinnes upon meere imaginary ſuppoſitions, men faigne and contrive to themſelves, and make a ſuppoſition to themſelves in their own thoughts, firſt of what *they would be,* and *then* what *they would doe.* Men create fooles paradiſes to themſelves, and then walk up and down in them; as, if they had money enough, what pleaſures they would have; if they were in ſuch places of preferment, how they would carry themſelves. To allude to that *Abſolom* ſaid, 2 *Sam.* 15. 4. *Oh if I were a Judge in the Land, I would do this or that, &c.* doing this with a great deal of pleaſure, almoſt as much as thoſe that really enjoy them. This may well be the meaning of that *Pſalme* 50. 18. whereof the hypocrite (who outwardly abſtaines from groſſe ſins) 'tis ſaid that *he conſenteth with the thief, and partaketh with the adulterer,* namely, in his *heart* and *fancy,* ſuppoſing himſelf with them, and ſo deſires to be doing what they doe. Thus take one who is naturally ambitious (whom both nature, parts and education have all made, but a *Bramble never to rule over the trees,* and hath fixt in a lower ſphere, as uncapable of riſing higher, or being greater,

as

as the earth is of becomming a Starre in Heaven, yet) he will take upon him in his owne heart, faining and ſuppoſing himſelfe to be, and then act the part of a great man there, erect a throne, and ſit downe in it; and thinkes with himſelfe what he would doe; if a King or a great Man &c. So take a man that is unclean, but now grown old, and a *dry tree*, and ſo cannot act his luſt as formerly, yet his thoughts ſhall ſupply what is wanting in his ſtrength or opportunity. And he makes his owne heart both Bawd, Brothel-houſe, Whore, Whoremonger, and all: ſo a man that is naturally voluptuous, loves pleaſures, but wants meanes to purchace them, yet his inclinations will pleaſe themſelves with the thoughts of what mixture and compoſition of delights he would have; he will ſet downe with himſelfe his Bill of fare, how he would have, if he might wiſh, his cup of pleaſure mingled, what ingredients put into it. So a man that is revengefull, and yet wants a ſting, yet he pleaſeth himſelfe with revengefull thoughts and wiſhes, and will be making invectives and railing dialogues againſt him, he hates when he is not by. A man in love, in his fancy he will court his Paramour though abſent, he will by his imagination make her preſent, and ſo frame ſolemne ſet ſpeeches to her.

In a word, let mens inclinations and diſpoſitions be of what kinde ſoever, and let the impoſſibilities and improbabilities be never ſo great of being what they deſire; yet in their fancies and thoughts they will diſcover themſelves what they would be. *Totumque quod eſſe deſiderant ſibi apud ſemetipſos cogitationibus depingunt*, men will be drawing Maps of their deſires, calculating their owne inclinations, cut out a condition of life which fils their hearts, and they pleaſe themſelves withall: and there is no ſurer way to know a mans naturall inclination, than by this.

Firſt, which yet firſt is as great a folly as any other, imitating children herein; for is it not childiſh to make clay pies, and puppets? what elſe are ſuch fancies as theſe? and to be as children acting the parts of Ladies and Miſtreſſes, and yet ſuch *childiſhneſſe* is in mens hearts.

2. And ſecondly, a *vanity* alſo, becauſe a man ſets his heart on *What is no*: the things themſelves are not, if a man had them,

Prov.

Prov. 23. 5. but to pleaſe themſelves with ſuppoſitions is much worſe.

Thirdly this argues the greateſt incontentation of minde that may be, when men will in their owne thoughts put themſelves into another condition then God ever ordained for them.

Uſe 1.

HAving diſcovered the vanity of your thoughts and your eſtates thereby, be humbled for them; This I ground upon *Proverbs* 30. 21. where *Agur* teacheth us to humble our ſelves as well for thoughts as actions. *If thou haſt done foolifhly in lifting up thy ſelfe, or if thou haſt thought evill, lay thy hand upon thy mouth.* Now as *ſmiting upon the thigh* is put for repentance and ſhame and ſorrow in *Ephraim*, *Jerem.* 31. 19. ſo is *laying the hand* upon the mouth put for greater and deeper humiliation, as arguing full conviction of ones guilt, *Rom.* 3. 19. *Every mouth muſt be ſtopped.* Having nothing to ſay, not to plead and excuſe, that thoughts are free, and it is impoſſible to be rid of them, &c. but as *Ezechiel*, 16. 65. *To remember and to be confounded, and never to open thy mouth more! to be vile, and not to anſwer againe*, as *Job* 39. 27, 28. this is to lay thy hand on thy mouth, that is, to humble thy ſelfe.

And indeed there is much cauſe, for your thoughts they are the firſt begotten, and eldeſt ſons of originall ſin, and therefore *the ſtrength of it*, as *Jacob* called *Reuben* the firſt-borne; yea alſo, and the *Parents* and begetters of all other ſins, their *brethren*; The firſt plotters and contrivers, and *Achitophels*, in all the treaſons and rebellions of our hearts and lives; the bellows and incendiaries of all inordinate affections; the Panders to all our luſts, that *take thought* to provide for the ſatisfying of them; the diſturbers in all good duties, that interrupt and ſpoyle and fly-blow all our prayers, that they ſtinke in the noſtrills of God.

And if their hainouſneſſe will nothing move you, conſider their number, for they are continually thus: which makes our ſins to be in number more then the ſands: the thoughts of *Solomons* heart were as the Sand, and ſo ours; not a minute, but as many

many thoughts paſſe from us, as in a minute ſands doe in an Houre-glaſſe. So that ſuppoſe, that taken ſeverally, they be the ſmalleſt and leaſt of your ſins, yet their *multitude* makes them more and heavier then all your other. Nothing ſmaller then a graine of *Sand*, but if there be a heap of them, there is nothing *heavier*, *Job. 6. 3. My griefe is heavier then the Sand.* Suppoſe they be in themſelves, but as Farthing-tokens, in compariſon of groſſe defilements: yet becauſe the Mint never lies ſtill, ſleeping nor waking, therefore they make up the greateſt part of that treaſure of wrath which we are a laying up: and know that God will reckon every Farthing, and in thy puniſhment bate thee not one vaine thought. And that God lookes upon our thoughts thus, ſee but the indictment he brings in againſt the old world; which ſtands ſtill upon record, *Gen. 6.* when he pronounced that heavy judgement of deſtroying the old world, doth he alledge their murthers, adulteries, and groſſe defilements chiefly as the cauſe? Their *thoughts* rather; which becauſe ſo many, and ſo *continually evil*, provoked him more then all their other ſins. Goe downe therefore into thy heart, and conſider them well, to humble thee, to make thee vile, and if in one room ſuch a treaſure of wickedneſſe be found laid up, what in all thoſe other *Chambers of the Belly*, as *Solomon* calls them? conſider them to humble thee, but not for all this their multitude to diſcourage thee. For God hath *more thoughts of mercy* in him, then thou haſt had of rebellion, *Pſal. 40. 5. Thy thoughts to us-ward*, (ſpeaking of thoughts of mercy) *are more then can be numbred.* Thou beganneſt but as yeſterday to thinke thoughts of rebellion againſt him, but his thoughts of mercy have beene *from everlaſting*, and reach to *everlaſting*: and therefore in *Eſay 55. ver. 7.* having made mention of *our thoughts*, *let the unrighteous man forſake his thoughts, and he will have mercy on him*; becauſe this objection of the multitude of them might come in to diſcourage men from hopes of mercy, therefore purpoſely he addes, *he will multiply to pardon*; and to aſſure us that he hath thoughts of mercy to out-vie ours of ſin, he addes, *for my thoughts* exceed yours, as *Heaven doth the earth.*

Use 2.

LEt us make for ever conſcience of them, ſo *Job* did, *Job.*31.1. I made a covenant with mine eyes, why ſhould I thinke upon a Maid? *Solomon* gives in eſpeciall charge, *above all keeping*, keep thy heart, *Prov.*4.23.

Firſt, thou art to keep the Lords day holy, thy *ſelfe unſpotted of the World. To keep thy brother, to keep all the Commandements, but above all to keep thy heart*, and in it *thy thoughts*; for this is the *Great Commandement*, becauſe it extends it ſelfe (as the foundation) unto them all: for as in the ſame Commandement where murther is forbidden, a malitious thought is alſo, and ſo of the reſt; So in keeping the thoughts thou virtually keepeſt all the Commandements: as originall ſinne is ſaid to be forbidden in all the Commandements, ſo are the thoughts taken order for in all.

Secondly, out of it are iſſues of life; thoughts and affections are the ſpring, ſpeeches and actions the ſtreame: as are our thoughts, ſo are our affections; for theſe are the bellows: ſo alſo our prayers, ſo all, for they are in the ſoule as the ſpirits in the body, they run through all, move all, act all.

Thirdly, if you looke to God, our thoughts are that ſpot of ground, which he proclaimes himſelfe ſole Lord of, and makes it one of his greateſt titles, that he *knowes them*, and *judgeth them*. Kings attempt to rule your tongues, to bind your hands, and rule your actions; but God ouely your thoughts. By them wee chiefly ſanctifie him in our hearts, by them we walk with God; and ſhall we not make conſcience of them?

Fourthly, if you looke to the worke and *power of grace*, wherein lies it, But in *bringing every thought into obedience*, 2 *Cor.*10.4. This is the glory of our religion above all other in the world: wherein lies the difficulty of it, the ſtrictneſſe of it, what makes it ſo hard a taske? but the obſerving and keeping the thoughts in bounds: wherein lies the difference between ſincere hearted Chriſtians and others? but the keeping of our thoughts, without which all Religion is but *bodily exerciſe*. Papiſts may mumble over their Prayers, hypocrites talke, but this is *godlineſſe*.

Fiftly,

Fiftly, if we looke to things we have a care of; if we have a care of ſpeeches, becauſe Chriſt *hath ſaid, We ſhall anſwer for every idle word*; why not alſo for the ſame reaſon, ſhould we have a care of thoughts? which are the *words of the mind*, only they want a ſhape, to be audible to others, which the tongue gives them, for which you muſt anſwer as well as for words, *Heb.* 4.12. 1 *Cor.* 4.5. If you be carefull what Companſons you have, and whom you lodge in your houſes, and who lie in your boſoms, then much more of your thoughts which *lodge* in your hearts, which are not yours but Gods houſes; built for himſelfe, and for Chriſt and *his Word to dwell in*: ſeeing alſo the things you think of, have the moſt neare intimate fellowſhip and converſe with you. And therefore when you thinke of the Word, it is ſaid to *talke with you*, *Prov.* 6. If you be carefull of what you eate, becauſe ſuch blood you have, &c. then be carefull what you thinke, thoughts being *Pabulum animæ*, as *Tully* calls them. *Thy words did* [*I eate*] ſayes *Jeremiah*, ſpeaking of meditating on it.

Sixtly, if you looke to the iſſue of things: what ſhall be the ſubject of that great inqueſt at the Day of Judgement? the *thoughts and counſels*, 1 *Cor.* 4. 5. And after the Day of Judgement mens thoughts ſhall prove their greateſt executioners: what are the cords God laſhes you with to all eternity? your owne thoughts; *thoughts accuſing*, whereby you ſtudy over every ſinne; and every one will be as a dagger, *Iſay* 33.18. the *Hypocrites* torment, is to *meditate terrours*, to ſtudy Gods wrath, and the Saints bleſſedneſſe, and their owne ſinnes and miſery.

Remedies againſt vain Thoughts.

THE firſt is to get the heart furniſhed and enriched with good ſtock of ſanctified and heavenly knowledge in ſpirituall and heavenly truths: *For a good man* (ſaith CHRIST) *hath a good treaſure* in his *Heart*, *Matth.* 13. *ver.* 35. that is, he hath all graces, ſo many pretious truths which are as Gold in the Ore, which his thoughts, as the Mint, doth coine and beat out, and which words bring forth. *A good man, out of the good treaſure of his heart, brings forth good things.* If therefore there be not mines of pretious truths hid in the heart, no wonder if our thoughts coine nothing but droſſe, frothy vaine thoughts,

for better materials which ſhould feed the minde, are wanting. Therefore *Solomon* ſaith, *Wicked men forge*, mint, or hammer *wickedneſſe*, *Prov.* 6. 14. ſo *Junius* reads it: or if men have ſtore of naturall knowledge, and want ſpirituall uſefull knowledge, to themſelves; although in company with others, they may bring forth good things in ſpeeches, yet when alone, their thoughts run not on them. For this take a place of Scripture, *Deut.* 6. 6, 7. which ſhewes, that laying up the Word in the heart, and being much converſant in it, and getting knowledge out of it, is an effectuall meanes to keep our thoughts well exerciſed when we are alone, for the end why thoſe words of the Law are commanded *to be laid up in the heart*, *ver.* 5. 6. is, as to teach them to others, ſo, to take up our thoughts when we are moſt retired, and alone, and when a man can doe nothing, but barely exerciſe his mind, in thinking; for when a man is a *riding*, or *walking*, or *lying downe*, and riſing up, (which are often and uſually our moſt retired times for thoughts, and are wholly ſpent in them, and many ride alone, and lie alone, &c.) yet then, ſaith he, thou ſhalt *talke of the Word*: which command he that is alone cannot doe, therefore the *talking* there meant is not onely λόγῳ προφορικῷ, *outward conference* with others (though intended as occaſion of talking with others is given) as to talke to thy bedfellow of it, and to thy companion: but ſuppoſe thou haſt none, then to *talke of it* to thy ſelf, for thoughts are λόγοι ἐνδιάθετοι, *talking of the mind*; and ſo comparing *Prov.* 6. 22. with this place (which will fitly interpret it) it appears; for *Solomon* exhorting to the ſame duty of *Binding the Word to the heart*, uſeth this motive, which is the fruit thereof, *That when thou awakeſt, it ſhall talke with thee*, that is, by thy thinking of it it will talk with thee when thou and it art alone: So as thou ſhalt not need a better companion, it will be putting in and ſuggeſting ſomething.

Secondly, endeavour to preſerve and keep up lively, holy, and ſpirituall affections in thy heart, and ſuffer them not to coole; *Fall not from thy firſt love*, nor feare, nor joy in God; or if thou haſt grown remiſſe, endeavour to recover thoſe affections againe. For ſuch as your affections are, ſuch neceſſarily muſt your thoughts be; and they encline the minde to thinke of ſuch or ſuch objects as will pleaſe them, rather than others; therefore

ſayes

ſayes *David, Pſal.* 119.97. *How doe I love thy Law! it is my meditation day and night.* It was his love to it made him thinke of it ſo frequently. So *Mal.* 3.16. *Thoſe that feared the Lord, and thought upon his Name*, are joyned: For what we feare we often thinke of, and alſo ſpeake of often; therefore it is added, *They ſpeake of one to another*; *feare* made them *thinke* much *of his name*, and thinking of it made *them ſpeake of it*: ſuch affection, ſuch thoughts, and ſuch ſpeeches, as they both are. And indeed thoughts and affections are *Sibi mutuo cauſæ*, the mutuall cauſes of each other: *Whilſt I muſed, the fire burned, Pſal.* 39. ſo that thoughts are the bellows that kindle and enflame affections: and then if they are enflamed, they cauſe thoughts to boile, therefore men newly converted to God, having new and ſtrong affections, can with more pleaſure thinke of God *than any*.

Thirdly, of all apprehenſions elſe, get thy heart poſſeſſed with deep, ſtrong, and powerfull apprehenſions and impreſſions of *Gods Holineſſe, Majeſty, Omnipreſence, and Omniſcience.* If any thoughts be of power to ſettle, fix, and draw in the minde of man, they are the *thoughts of him.* What is the reaſon that the Saints and Angels in Heaven have not a vaine thought to eternity, not a wry ſtroke, his preſence fixeth them, their eye is never off him? Take a wanton gariſh looſe ſpirit, let him be but in the preſence of a Superior whom he feares and reverenceth, and it conſolidates him. *Job* made therefore conſcience of his thoughts, that he durſt not looke awry, *Job* 31.1,2. becauſe God *ſees it*, ſaith he. This drew in and faſtned *Davids* thoughts, *Pſal.* 139. from the firſt to the twelfth, he manifeſts what continuall apprehenſions he had of Gods Greatneſſe, Majeſty, and Omnipreſence, and what effect had this? *When I awake I am even before thee, ver.*17. Look what objects they are, have moſt ſtrong and deep impreſſions in the minde, of thoſe when a man awaketh he thinks of firſt. Now ſuch ſtrong impreſſions had *Davids* thoughts of God, that ſtill when he awaked, he was with him, and therefore we finde it by experience to be a meanes to avoid diſtractions in prayers, to enlarge a mans thoughts in his preparations before, or at the beginning with a conſideration of Gods attributes and relations to us: and it will and doth make us ſerious.

Fourthly, especially doe this when thou awakest, as *David* did there, *When I awake* I am still with thee: to prevent wind which ariseth from emptinesse, men use to take a good draught in the morning, which the stomack feeds; so to prevent those vaine, windy, frothy thoughts the heart naturally ingenders, and which arise from emptinesse; first fill thy heart with the thoughts of God; *Goe downe into his Wine-cellar:* observe it when you will, when you first open your eyes there stand many suitors attending on you, to speake with your thoughts, even as Cliants at Lawyers dores, many vanities and businesses; but speake thou with God first, he will say something to thy heart, will settle it for all day: and this doe before the crowd of businesses come in upon thee. Of some Heathens it is said that they worship *that* as their *God*, for all day, which they first see in the morning; so it is with the Idols of mens hearts.

Fiftly, have a watchfull eye, and observe thy heart all day, though they crowd in, yet observe them, let them know that they passe not unseen; if a man would pray aright, he must watch also, who comes in and who goes out: where strict watch and ward is kept, and Magistrates observant, the Marshall and Constable diligent to examine vagrant persons, you shall have few there; that such swarms of vagrant thoughts make their rendevous, and passe, is because there is not strict watch kept.

This is in a manner all thou canst doe, for they will passe however, but yet complaine thou of them, whip them, and give them their Passe.

Sixtly, please not thy fancie too much with vanities and curious sights, this engenders vaine thoughts; therefore *Job* sayes, *Chap.31.ver.1. That he made a covenant with his eyes, lest he should thinke of a Maid, Prov.4.25. Let thine eyes look right on.*

Seventhly, be diligent in thy calling; and *what thine hand findes to doe, doe it with all thy might*, as it is, *Eccleſiaſtes 9.10.* that is, putting to all the intention and strength of the minde that may be in it. Let all the streame run to ruine about thy Mill; the keeping thy thoughts to that channell, keeps them from overflowing into vanity and folly, *2 Theſ. 3. 11. Thoſe that labour not are buſibodies.* And *1 Tim.5.13. Idle, wandring,* ἀπερίεργοι, they are not onely called ἄεργοι, *Idle* onely, because not busie about what they

they ſhould, but περίεργοι, as intent on things they ſhould not; they goe from houſe to houſe: ſo their bodies doe, becauſe their minds doe wander having no center. When *David* walked alone, what extravagancie did his ſpirit run into? let the ground lie fallow, and what weeds will there ſoone grow in it? God hath appointed us our callings to entertaine our thoughts, and to find them work, and to hold them doing in the *interims*, between the duties of his worſhip, becauſe the ſpirit and thoughts of men are reſtleſſe, and will be buſied ſome way; as therefore Kings keep thoſe men that have active ſpirits in continuall imployment, leſt their heads ſhould be working and plotting amiſſe: ſo did God appoint even in Paradiſe the active ſpirit of man, a calling to keep him doing. God hereby hedgeth in mans thoughts, and ſets them to goe in a narrow lane, knowing that if they are unconfined and left at liberty, they would like wild *Aſſes ſnuffe up the winde*, as *Jeremy* ſpeaks, *Jer.*2. 24. onely take heed of encumbring thy minde with too much buſineſſe, more than thou canſt graſp. It made *Martha* forget that *one thing neceſſary*, being *cumbred with many things*, *Luke* 10. 4. this breeds cares, μέριμναι, which diſtracts the mind (ſo the word ſignifies ἀπὸ τοῦ μερίζειν) as *dividing it*, and ſo cauſe wandring thoughts nothing more, ſo that the minde is not it ſelfe. For this weakens it, enervates it, and this being vanity, *Exod.* 18. 18. ſaid *Jethro* to *Moſes*, when encombred with buſineſſe, *Thou wilt fade away as a leafe*, out of which the moiſture is dryed up, even that juyce which ſhould be left for good duties will be exhauſted: as dreams come through multitude of buſineſſe, *Eccleſ.*5.3. ſo doe a multitude of thoughts from a cumber of buſineſſe.

Eighthly, in thy calling, and all thy wayes, for the ſucceſſe and thy wayes therein, *Commit thy Wayes to God*, Prov.16.3. *Commit thy Way unto the Lord, and thy thoughts ſhall be eſtabliſhed, or ordered*: that is, kept from that confuſion and diſorder, and thoſe ſwarmes of cares, which others are annoyed with: and thereby thy aimes may be as well accompliſhed: a few thoughts of faith would ſave us many thoughts of cares and feares, in the buſineſſes we go about; which prove therefore *vaine*, becauſe they forward not at all the buſineſſe we intend. When ſuch waves toſſe the heart and turmoile it, and the winds of paſſions are up, if a few thoughts of faith come into the heart, they calme all preſently.

FINIS.